

Book of Deuteronomy Commentary

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Interpretation of Deuteronomy - Introduction

1. The book in Hebrew is called by the first word in it; which is the Hebrew way of naming the books. This book is called in Greek "DEUTRO NOMY," which is taken from DEUTEROS, meaning second, and similarly in French "DEUX" = number 2.

NOMOS means law.

Therefore, the meaning is the second law or the repetition of the law. Thus it was called in the Septuagint.

In Hebrew, it is called Deuteronomy, or Deuteronomy of Enactment, meaning the repetition of the law and its reiteration. The book was called like this because in it Moses repeated to the people their history, the commandments, and the laws that the Lord had previously given them and that were previously mentioned in the books of Leviticus, Numbers and Exodus.

Moses said what he said by inspiration of the Holy Spirit, as the whole book is inspired by God (2 Timothy 3: 16).

2. Is the repetition of these commandments, laws and history a useless repetition?! Every word certainly has its usefulness in the Bible, and we can glimpse a distinction between the book of Deuteronomy and the rest of the books, which we summarize as follows:

a. Leviticus and Numbers are books directed to priests and Levites to find the laws, rituals of worship, and laws in them. As for the book of Deuteronomy is directed to the people, so you will find a lot of clarifications, explanations, interpretations and urging people to adhere to them.

b. Moses delivered the sermons of this book in the last days of his life as farewell sermons after he experienced the commandments and laws and implemented and adhered to them. He applied and tasted them. And he tasted the relationship with God and the sweetness of implementing his commandments. He now explains as an experienced person who would like everyone in his people to taste this sweetness like him. He does not want to leave the world before he shows his people that neither the commandments nor the rite are rigid, but love is in them.

c. Moses, the faithful servant, like Paul the Apostle, the faithful servant, do not find the repetition of the commandments and teaching a tedious matter (Philippians 3: 1) because of their love for their people. This book summarizes Moses' love for his people so they may believe.

d. Moses does not repeat the words unnecessarily, but this is a book of reminder to the commandments of God (Deuteronomy 6: 8), an explanation in light of the events they lived through during the forty years. And we need reminders because we forget. Especially, Moses presented it to the people before they entered the Promised Land so it would be their constitution in the new land.

e. The tone of this book is obedience based on love. Let us note the instruction of Moses, which was summarized by Christ, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind." This is the first and great commandment. And the second is like it: "You shall love your neighbor as yourself." (Matthew 22: 37-39). It is a call to obedience and love so that they may have rest and enter the promised land and have comfort, stability and steadiness. But how does obedience arise out of love?

* Obedience leads to knowing Christ (Matthew 7: 24-27).

* And knowledge leads to His love, why? Because He is worthy of love.

* The beginning is by force. " the kingdom of heaven suffers violence" (Matthew 11: 12).

* What drives them to suffer violence?

1) For the people of Israel to consider what happened to their fathers in the wilderness was due to their disobedience, and understand that this would be their fate if they did not obey the commandments of God.

2) For us, we need God all the time; without Him, we are nothing and extremely weak. See the interpretation of (Revelation 3: 17).

3. This is the teaching of the Lord Christ: " the kingdom of heaven suffers violence, and the violent take it by force" (Matthew 11: 12).

* But if we obey the commandment, we will come into contact with God, know Him, and love Him. Rather, we will realize the sweetness of carrying out the commandment so that we implement it with conviction and without force (Point A).

* And if we loved God, we would obey Him wholeheartedly and without force: ""If anyone loves Me, he will keep My word" (John 14: 23).

This is what Moses experienced, and he wanted every one of his people experiences it. This is what the people experienced when their fathers perished in the wilderness because of their disobedience. And Moses warns them not to do likewise but to obey the commandments.

f. It is the book of common love between God and His people. God loved His people, saved them, and preserved them on their journey in the wilderness. They must keep God's commandments, a declaration of their love. Therefore, dedicating their hearts to obedience and worship is the practical way to declare love and this is the way to enter the Promised Land. The first Adam failed this obedience, so Christ, the second Adam came and carried it out when he said in the Garden of Gethsemane, " O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will." (Matthew 26: 39). And this obedience of Christ became for us, for in Christ our obedience to God will be easy, for this is the meaning of the words of the Lord of Glory: " Take My yoke upon you and learn from Me, for I am gentle

and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light." (Matthew 11: 29, 30).

g. Since this is the book of obedience and love, we read in it, for the first time, an explicit prophecy about the coming of the Messiah in the body as a prophet like Moses and from the midst of Israel (Deuteronomy 18: 15-19). Rather, the first time we hear that the cross is a curse (Deuteronomy 21: 23), why was it said that the cross is a curse? This was for God to explain to us that Christ was crucified to carry the curse from us. As St. Paul the Apostle said, "Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree")," (Galatians 3: 13). The incarnation of Christ and his cross showed love and obedience, and also carried the curse from us. (John 15: 13 + Romans 8: 32 + Philippians 2: 6-8).

h. Because it is the book of love, it is distinguished from the rest of the books in some terms, such as "the Lord your God carried you" (Deuteronomy 1: 31). Likewise, "You shall love the Lord your God with all your heart, with all your soul, and with all your strength." (Deuteronomy 6: 5).

i. The repetition of the law was necessary because the first generation that received it for the first time died in the wilderness. And Moses wanted to ensure that they understood the commandments before entering the new land so that they would not imitate its people in their pagan worship. He is a loving father who wants to reassure his children, and Moses' love for his people is a simple form of God's love for them.

3. The book's author is undoubtedly the prophet Moses, except for chapter 34, which includes the news of his death.

4. Because of the importance of this book, we find:

a. Every king who sits on his throne writes a copy of this book to keep and work with it (Deuteronomy 17: 18).

b. The people should write their texts on a large stone that will be before their eyes (Deuteronomy 27: 2,3).

c. Moses handed this book to the priests and elders and commanded them to read it to the people in the Feast of Tabernacles (Deuteronomy 31: 9-13).

d. The Lord Christ quoted His responses to Satan on the day of the temptation on the mount from this book (Deuteronomy 6: 13, 16 + 8: 3).

5. Moses wrote this book at the end of the fortieth year of the Exodus.

6. The Book of Deuteronomy among the Pentateuch:

God purchased a people for himself in Genesis, and isolated them in Egypt away from the uncleanness of the Canaanites. And he set them up in Egypt in isolation in the land of Goshen, far from the paganism of the people of Egypt. But they tasted the bitterness of slavery to Pharaoh for a while, after which God freed them from this slavery. He saw the necessity of separating them from all traces of sin and slavery in the Book of Exodus. And they needed to follow the law to know the path of heavenly help, which is the precious blood of redemption, and that is in the book of Leviticus. And these people have to train and learn from God, which is what the Book of Numbers announced. And now we are at the gates of Canaan, from which the people were deprived for 40 years because of their lack of faith and then their disobedience in the matter of spying.

7. **Division of the book:** The book is divided into three sermons, a hymn, a blessing, and a conclusion

The first sermon 1-4

The second sermon 5-28

The third Sermon 30-30

Hymn 31-32

Moses' blessing to the people 33

Conclusion 34

8. There are major ideas in this book, and they are repeated for their importance so that people do not forget them:

- a. **Slavery and Redemption:** Israel should never forget that they were enslaved people in Egypt and always remember that sin is the cause.
- b. **God's love:** He saved them with a strong arm, so they must love Him (and if they love other gods, they will enslave them), and if they obey the Lord, they will have a blessing.
- c. **The good share:** The Lord gave them a good land flowing with milk and honey
- d. **The people of God:** They are more special than all peoples, and they should be a light to the world
- e. **The altar of the Lord:** In the place chosen by the Lord (it became Jerusalem after that).

9. This book is characterized by certain words such as "Listen / learn / beware / do" The purpose of the hearing is not only hearing but rather that a person hears and does. " He who has ears to hear, let him hear!" A call to hear is a call to obedience as well. Hearing is not only for knowledge but for us to implement what we hear and discipline ourselves accordingly.

10. Moses reminded them of their sins in the wilderness and God's love, care, and repetition so that they would not forget God's works. We remember our sins so we do not become puffed up and arrogant. And we remember God's love for us, so we love Him.

11. Possessing the land and God's love for them and His gifts are free blessings they do not deserve because of their sins, for they are stubborn people. But there is a condition for them to remain in the land and not be deprived of it, which is obedience, and this is similar to " He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life" (Revelation 3: 5).

12. The writer of the last chapter is probably Joshua, the son of Nun, who completed the journey and brought the people into the promised land.

13. Moses presents in the book of Deuteronomy what can be called the interpretation of history in a spiritual way, for example:

a. They spent 40 years wandering in the wilderness, but this was not a coincidence but a punishment from God for their disobedience.

b. Their clothes did not wear out all these years, even their shoes. Perhaps they did not notice this, but Moses here refers to this miracle, which is evidence of God's care for His people.

c. Their exodus from Egypt and their survival indicate the power of God and choosing them as His people.

So, spiritually interpreting history will lead us to understand that God is the Pantocrator.

14. The New Testament quotes from this book approximately 83 times. Christ, in his encounter with satan, responded with verses from this book and quoted them when He summarized the law.

15. It can be said that the book is a covenant between God and the people. If they abide by His commandments, He will bless them and vice versa. And God would like to exchange love with His people. If they love Him, they will rejoice and find blessings. The sign of God's love for them is His blessings, and the sign of their love for God is their obedience. This is the same as what God wanted with Adam, but Adam chose not to obey, so he died.

Chapter 1

(Verse 1): **These are the words which Moses spoke to all Israel on this side of the Jordan in the wilderness, in the plain opposite Suph, between Paran, Tophel, Laban, Hazeroth, and Dizahab.**

side of the Jordan: This phrase appears many times to refer to the eastern side of the Jordan River and several times to refer to the western side, meaning the East Bank here. But what is meant here is to indicate that they still did not cross the Jordan to inherit the Promised Land.

in the plain: The slope on which the Jordan River flows, meaning the eastern region extending from the Red Sea to the north of the Dead Sea.

opposite Suph: They were facing the Red Sea, particularly the Gulf of Aqaba. Note the precise location was a sign of God's care for His people, and in every place God's eye was upon them.

Paran: A wilderness on the border of Edom, South of Jordan, towards Mount Sinai. It is mostly the wandering desert.

Tophel: 25 km southeast of the Dead Sea. As for **Laban** and **Dizahab**, their places are not specified.

(Verse 2): **It is eleven days' journey from Horeb by way of Mount Seir to Kadesh Barnea.**

Kadesh Barnea was the place from which they sent the spies and where they were sentenced to wandering for 40 years. He mentioned the period of 11 days, perhaps for reprimand, as what they cut in 11 days was cut in many years because of disobedience. How often do we go around and go back and lose a lot because of our disobedience? **Horeb** = where God first appeared to Moses (Exodus 3: 1).

Therefore, by reference (to verse 1), we find that at the end of the forty years of wandering in Sinai. Their journey to enter the Promised Land began. The journey began from **Horeb**, where God spoke with Moses, and they reached Kadesh Barnea, which is located east of Sinai on the borders of Edom. This trip took 11 days. Then they set out to the land of Moab, which is east of the Jordan (verse 5). In the land of Moab, Moses began explaining the law.

(Verse 3): **Now it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to the children of Israel according to all that the Lord had given him as commandments to them,**

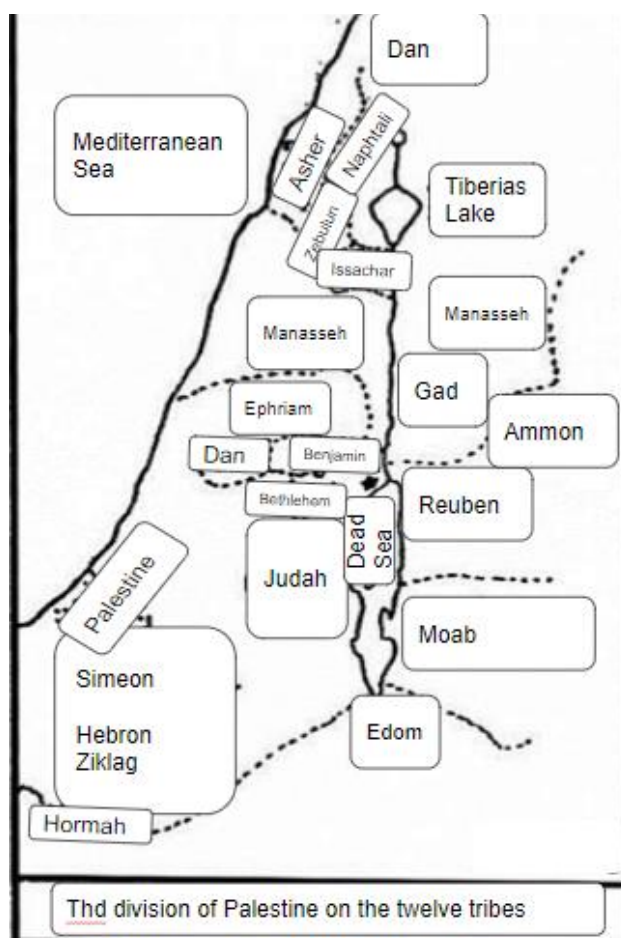
They are now about to engage in war battles with powerful people. But Moses did not talk to them about war battles and plans but God's love and obedience to His commandments. This is what makes them victorious if God is in their midst and if they are sanctified.

(Verse 4): **after he had killed Sihon king of the Amorites, who dwelt in Heshbon, and Og king of Bashan, who dwelt at Ashtaroth in Edrei.**

The mention of their victories over Sihon and Og is to encourage them before entering battles with the people of Canaan. **Edrei** is the capital of **Bashan**, and **Ashtaroth** is the god of the moon, whom they worshipped.

(Verse 5): **On this side of the Jordan in the land of Moab, Moses began to explain this law, saying,**

Explain: Therefore, Moses does not repeat, but rather explains and interprets the **law** = Law in Hebrew is called the Torah, and the Book of Deuteronomy may be called the Torah, and the books of Moses may be called the Torah. The entire Old Testament may be called the Torah, as the part refers to the whole.



Where are they located now?

They began their journey into the Promised Land from Kadesh Barnea in the wilderness of Paran. And they went to pass through the land of Edom, to cross through the land of Edom, but the king of Edom

refused (Numbers 20: 14-21). They had to go down south to pass around the land of Edom. Then they ascended to the north and crossed the valley of Zered (Deuteronomy 2: 13), and they struck Sihon and Og, the Amorites, and seized their lands and cities. They came to the east of the Jordan River, north of Moab, **in the land of Moab**. This area was south of the Ammonites and became the land of Reuben and Gad and the half-tribe of Manasseh.

(Verse 6): **"The Lord our God spoke to us in Horeb, saying: 'You have dwelt long enough at this mountain.**

The people spent about a year in Horeb. During this period, the people were in great spiritual training, and there they saw spiritual revelations and received the law. Then we see God saying to them **'You have dwelt long enough at this mountain** = this is the longing of God who holds our hands to let us enter His glory. He is not satisfied with our presence on earth, even if we are at Mount Horeb. Even if God allows a period of 40 years of tribulation, He is the one who knows when to put us in distress and when to get us out of it. Rather, He accompanies us and leads us, and He is the one who plans and manages, and He is the one who calls until we reach Heavenly Canaan.

(Verse 7): **Turn and take your journey, and go to the mountains of the Amorites, to all the neighboring places in the plain, in the mountains and in the lowland, in the South and on the seacoast, to the land of the Canaanites and to Lebanon, as far as the great river, the River Euphrates.**

Here, God defines for them the boundaries of their promised land. These were completely fulfilled in the days of Solomon: "So Solomon reigned over all kingdoms from the River to the land of the Philistines, as far as the border of Egypt. They brought tribute and served Solomon all the days of his life." (1 Kings 4: 21).

the mountains of the Amorites: Because the tribes of the Amorites were occupying the region. **the land of the Canaanites** = Palestine in general, as the descendants of Canaan inhabited this country.

(Verse 8): **See, I have set the land before you; go in and possess the land which the Lord swore to your fathers—to Abraham, Isaac, and Jacob—to give to them and their descendants after them.'**

See: God speaks to them in the singular form, as they are a people, as if he is saying, "Look, my people." He named them before Israel, My firstborn, for God would like to see unity in His people.

(Verses 9-10): **"And I spoke to you at that time, saying: 'I [f]alone am not able to bear you. 10 The Lord your God has multiplied you, and here you are today, as the stars of heaven in multitude.**

Jethro, Moses' father-in-law, was the author of this advice.

(Verse 11): **May the Lord God of your fathers make you a thousand times more numerous than you are, and bless you as He has promised you!**

Moses here asks for the blessing of his people.

(Verses 12-13): **How can I alone bear your problems and your burdens and your complaints? 13 Choose wise, understanding, and knowledgeable men from among your tribes, and I will make them heads over you.'**

Knowledgeable: Means witnessed for to be of knowledge.

(Verses 14-16): **And you answered me and said, 'The thing which you have told us to do is good.' 15 So I took the heads of your tribes, wise and knowledgeable men, and made them heads over you, leaders of thousands, leaders of hundreds, leaders of fifties, leaders of tens, and officers for your tribes. 16 "Then I commanded your judges at that time, saying, 'Hear the cases between your brethren, and judge righteously between a man and his brother or the stranger who is with him.**

the stranger: It is from the justice of the law that it does not differentiate between the Jew and the settler stranger. **officers** = Supervisors carrying out the orders of the chiefs. **knowledgeable:** They tested their wisdom before

(Verses 17-18): **You shall not show partiality in judgment; you shall hear the small as well as the great; you shall not be afraid in any man's presence, for the judgment is God's. The case that is too hard for you, bring to me, and I will hear it.' 18 And I commanded you at that time all the things which you should do.**

The basis of a just judiciary is the fear of God and working to spread justice according to His will.

(Verse 19): **"So we departed from Horeb, and went through all that great and terrible wilderness which you saw on the way to the mountains of the Amorites, as the Lord our God had commanded us. Then we came to Kadesh Barnea.**

all that great and terrible wilderness: The northern parts of the Sinai and the southern part of the wilderness of Paran. It is dreadful for its vastness, ruggedness, scarcity of water, the troubles of travel,

and the beasts and enemies of the neighbouring peoples. God, who helped them to walk through this great wilderness, was able to continue with them, but they forgot God's work and doubted.

(Verses 20-21): **And I said to you, 'You have come to the mountains of the Amorites, which the Lord our God is giving us. 21 Look, the Lord your God has set the land before you; go up and possess it, as the Lord God of your fathers has spoken to you; do not fear or be discouraged.'**

Here they had reached Kadesh Barnea, near the Promised Land, and Moses called them to possess the land.

(Verses 22-25): **"And every one of you came near to me and said, 'Let us send men before us, and let them search out the land for us, and bring back word to us of the way by which we should go up, and of the cities into which we shall come.' 23 "The plan pleased me well; so I took twelve of your men, one man from each tribe. 24 And they departed and went up into the mountains, and came to the Valley of Eshcol, and spied it out. 25 They also took some of the fruit of the land in their hands and brought it down to us; and they brought back word to us, saying, 'It is a good land which the Lord our God is giving us.'**

Here we find Moses explaining what was mentioned in the Book of Numbers. In the Book of Numbers, we did not understand why Moses sent spies to the Promised Land after God promised him to help them. Spying here is like lighting a candle in the light of the sun. But we understand here that Moses democratically accepted the people's request. And here, Moses warns them of their weakness so that they do not fall into this trap again. After God leads them in a cloud, what is the meaning of sending spies?

(Verse 26): **"Nevertheless you would not go up, but rebelled against the command of the Lord your God;**

How much loss they have endured because of their disobedience. So it is a call to obedience.

(Verses 27-30): **and you complained in your tents, and said, 'Because the Lord hates us, He has brought us out of the land of Egypt to deliver us into the hand of the Amorites, to destroy us. 28 Where can we go up? Our brethren have discouraged our hearts, saying, "The people are greater and taller than we; the cities are great and fortified up to heaven; moreover we have seen the sons of the Anakim there.'" 29 "Then I said to you, 'Do not be terrified, or afraid of them. 30 The Lord your God, who goes before you, He will fight for you, according to all He did for you in Egypt before your eyes,**

Because the Lord hates us: Is this after all that the Lord has done for them? A corrupt heart does not recognize the love of God and that all things work together for good.

(Verse 31-32): **and in the wilderness where you saw how the Lord your God carried you, as a man carries his son, in all the way that you went until you came to this place.' 32 Yet, for all that, you did not believe the Lord your God,**

Moses had previously complained that he was carrying them (Numbers 11: 12), and now he realizes that God is the One carrying them all. And the expression that God carries them as a man carries his son is a special expression in the Book of Deuteronomy and an invitation to love.

(Verse 33): **who went in the way before you to search out a place for you to pitch your tents, to show you the way you should go, in the fire by night and in the cloud by day.**

This verse equals I am going to prepare a place for you, for He is the way (John 14: 2).

(Verse 34-36): **"And the Lord heard the sound of your words, and was angry, and took an oath, saying, 35 'Surely not one of these men of this evil generation shall see that good land of which I swore to give to your fathers, 36 except Caleb the son of Jephunneh; he shall see it, and to him and his children I am giving the land on which he walked, because he wholly followed the Lord.'**

Here he mentions Caleb and does not mention Joshua, for Joshua is now the expected leader (verse 38).

(Verse 37): **The Lord was also angry with me for your sakes, saying, 'Even you shall not go in there.**

Between the incident of spies and the incident of depriving Moses from entering the promised land was 37 years. Moses mentions this here now, as the two incidents led to the deprivation of the people and Moses from entering the Promised Land.

(Verse 38): **Joshua the son of Nun, who stands before you, he shall go in there. Encourage him, for he shall cause Israel to inherit it.**

Encourage him: By laying your hands on him, so that the Spirit of the Lord may rest on him (Numbers 27: 22, 23), provide him with your advice and instructions, and strengthen his position before the people.

(Verses 39-40): **'Moreover your little ones and your children, who you say will be victims, who today have no knowledge of good and evil, they shall go in there; to them I will give it, and they shall possess it. 40 But as for you, turn and take your journey into the wilderness by the Way of the Red Sea.'**

Parents who feared for their children did not enter the Promised Land, and the children did.

(Verses 41-43): **"Then you answered and said to me, 'We have sinned against the Lord; we will go up and fight, just as the Lord our God commanded us.' And when everyone of you had girded on his weapons of war, you were ready to go up into the mountain. 42 "And the Lord said to me, 'Tell them, "Do not go up nor fight, for I am not among you; lest you be defeated before your enemies.'" 43 So I spoke to you; yet you would not listen, but rebelled against the command of the Lord, and presumptuously went up into the mountain.**

Presumptuously: You are boldly forced and defy God's commands.

(Verses 44-45): **And the Amorites who dwelt in that mountain came out against you and chased you as bees do, and drove you back from Seir to Hormah. 45 Then you returned and wept before the Lord, but the Lord would not listen to your voice nor give ear to you.**

Wept: It is regret, but it is not genuine repentance. They were like Esau (Hebrews 12: 17) **the Amorites** = compare with (Numbers 14: 45). The Amalekites and the Canaanites called them the Amorites. The Amorites is a name called for all the peoples, as they are the greatest in the region.

(Verse 46): **"So you remained in Kadesh many days, according to the days that you spent there.**

many days: It was said that the people had settled in Kadesh and used to go and come to it. It was also said that they spent 19 years in Kadesh, after which they went back to wander in the wilderness for a long time until all the generation of men who came out of Egypt perished. **according to the days that you spent there** = You stayed as long as you had to.

Note: When God asked them to ascend, they refrained, and when He asked them not to ascend, they ascended. The problem is that they want to carry out their own will. Therefore, Christ teaches us to pray, "Your will be done."

Chapter 2

(Verse 1): **"Then we turned and journeyed into the wilderness of the Way of the Red Sea, as the Lord spoke to me, and we skirted Mount Seir for many days.**

The period of wandering was a punishment for the evil generation of people until they died in the wilderness for their unbelief and rebellion. It was also spiritual training for the new generation to teach them faith and obedience. But let us note that Moses and Caleb did not grumble but still did not enter, although they did not sin like the rest of the people and were ready to enter. But their consolation was that God was in their midst and the cloud was leading them, which is a comfort beyond relief. And for us to have rest in Canaan, we must have rest here in the land of toil in the Lord and submit to His will.

(Verses 2-3): **"And the Lord spoke to me, saying: 3 'You have skirted this mountain long enough; turn northward.**

After God had finished chastising them, His longing appeared again for them to enter the Promised Land, and God longs for us to enter Heaven, even if He disciplined us here. Therefore, He says **You have skirted this mountain long enough**

(Verse 4-5): **And command the people, saying, "You are about to pass through the territory of your brethren, the descendants of Esau, who live in Seir; and they will be afraid of you. Therefore watch yourselves carefully. 5 Do not meddle with them, for I will not give you any of their land, no, not so much as one footstep, because I have given Mount Seir to Esau as a possession.**

The Lord called the sons of Esau their brethren, as Esau is Jacob's brother. Therefore they should remember this so as not to attack them, although God will give them awe in the eyes of all. And the word **watch yourselves carefully** = means that they remember that this fear is from God and not due to their own strength, and they are not free to attack whomever they want (Joshua 2: 9).

(Verse 6): **You shall buy food from them with money, that you may eat; and you shall also buy water from them with money, that you may drink.**

The people of Edom were more generous than their king, who refused their passage.

(Verses 7-8): **"For the Lord your God has blessed you in all the work of your hand. He knows your trudging through this great wilderness. These forty years the Lord your God has been with you; you**

have lacked nothing.'" 8 "And when we passed beyond our brethren, the descendants of Esau who dwell in Seir, away from the road of the plain, away from Elath and Ezion Geber, we turned and passed by way of the Wilderness of Moab.

blessed you: The people had inherited wealth from their forefathers, other than what they had taken from the Egyptians, and they had much livestock. Many learned trades in Egypt, which certainly led to trade with the region's peoples. If they have money, let them buy what they need from Edom. **Elath** is Elath in Sinai on the Gulf of Aqaba.

(Verse 9): **Then the Lord said to me, 'Do not harass Moab, nor contend with them in battle, for I will not give you any of their land as a possession, because I have given Ar to the descendants of Lot as a possession.'**"

Moab, the son of Lot, is also related to Jacob, but it is clear that God determines who they strike and to whom they should not extend their hands. It was not God's intention to give them the land of Moab.

(Verses 10-23): **(The Emim had dwelt there in times past, a people as great and numerous and tall as the Anakim. 11 They were also regarded as giants, like the Anakim, but the Moabites call them Emim. 12 The Horites formerly dwelt in Seir, but the descendants of Esau dispossessed them and destroyed them from before them, and dwelt in their place, just as Israel did to the land of their possession which the Lord gave them.) 13 " 'Now rise and cross over the Valley of the Zered.' So we crossed over the Valley of the Zered. 14 And the time we took to come from Kadesh Barnea until we crossed over the Valley of the Zered was thirty-eight years, until all the generation of the men of war was consumed from the midst of the camp, just as the Lord had sworn to them. 15 For indeed the hand of the Lord was against them, to destroy them from the midst of the camp until they were consumed. 16 "So it was, when all the men of war had finally perished from among the people, 17 that the Lord spoke to me, saying: 18 'This day you are to cross over at Ar, the boundary of Moab. 19 And when you come near the people of Ammon, do not harass them or meddle with them, for I will not give you any of the land of the people of Ammon as a possession, because I have given it to the descendants of Lot as a possession.'" 20 (That was also regarded as a land of giants; giants formerly dwelt there. But the Ammonites call them Zamzummim, 21 a people as great and numerous and tall as the Anakim. But the Lord destroyed them before them, and they dispossessed them and dwelt in their place, 22 just as He had done for the descendants of Esau, who dwelt in Seir, when He destroyed the Horites from before them. They dispossessed them and dwelt in their place, even to this day. 23 And the Avim, who dwelt in villages as far as Gaza—the Caphtorim, who came from Caphtor, destroyed them and dwelt in their place.)**

In these verses, the Lord gives Moses and His people historical examples of some peoples whose lands were taken from them by other peoples before. These peoples are the Moabites, the Edomites, the Ammonites, and the people of the Caphtorines, and these people are not the people of God. If God

cared for them and gave them land instead of other evil peoples, then God can do the same for His people, and He mentioned these events to encourage them before they entered the Promised Land. Then God offered them a living example present in their minds: their victory over Sihon and Og, the kings of the Amorites, and the possession of their lands (the rest of this chapter and the third chapter). Note God's love for his people; He explains and convinces them not just giving them orders.

According to (Genesis 14: 5, 6), we find these peoples, the Rephaim, the Zuzim, the Emim, and the Horites, which were prosperous peoples in the days of Abraham, and Chedorlaomer struck them. Probably this strike was a prelude to their extinction and the replacement of other peoples in their place, and perhaps they mixed and dissolved in other nations.

Why did God not allow Israel to enter Moab, Ammon, and Edom?

1. Everyone has his own land, even the wicked.
2. God is the One who distributes the earth.
3. The evil of these people did not reach the point of expropriating the land from them or exterminating them.
4. They are the offspring of the righteous (Abraham and Lot).

The Zamzummim and the Zuzim are probably the same, and the Zuzim and the Emims may be a ramified people of the Rephaim. These people were not weak but strong, and this is a lesson for Israel. You will occupy the lands of Canaan, but this is for their sin. If you sinned like them, you would be expelled from the land.

(Verse 10): **The Emim had dwelt there in times past, a people as great and numerous and tall as the Anakim.**

Testimony that the Emmons is a strong people.

(Verse 11): **They were also regarded as giants, like the Anakim, but the Moabites call them Emim.**

The Emims lived in Palestine. And they were the descendants of the Rephaims = **the Moabites call them Emim** = meaning they consider them a people standing on their own because of their importance and strength.

(Verse 12): **The Horites formerly dwelt in Seir, but the descendants of Esau dispossessed them and destroyed them from before them, and dwelt in their place, just as Israel did to the land of their possession which the Lord gave them.**

The Horites were a great people, but the children of Esau occupied their land **as Israel did to the land of their possession** = as they did with Sihon and Og and as they will do with the rest.

(Verses 13-15): " **'Now rise and cross over the Valley of the Zered.'** So we crossed over the Valley of the Zered. **14 And the time we took to come from Kadesh Barnea until we crossed over the Valley of the Zered was thirty-eight years, until all the generation of the men of war was consumed from the midst of the camp, just as the Lord had sworn to them. 15 For indeed the hand of the Lord was against them, to destroy them from the midst of the camp until they were consumed.**

They did not die by natural death only, but by particular strikes, as God struck the spies, Dathan and Abiram. **And the time we took to come from Kadesh Barnea until we crossed over the Valley of the Zered was thirty-eight years.** Comparing with the verse (Deuteronomy 2: 1), the incident of the spies was in Kadesh Barnea 38 years ago. And after what happened, they wandered in the wilderness for these 38 years. And they returned to the same point to begin their way to the Promised Land.

(Verses 16-22): "**So it was, when all the men of war had finally perished from among the people, 17 that the Lord spoke to me, saying: 18 'This day you are to cross over at Ar, the boundary of Moab. 19 And when you come near the people of Ammon, do not harass them or meddle with them, for I will not give you any of the land of the people of Ammon as a possession, because I have given it to the descendants of Lot as a possession.'"** **20 (That was also regarded as a land of giants; giants formerly dwelt there. But the Ammonites call them Zamzummim, 21 a people as great and numerous and tall as the Anakim. But the Lord destroyed them before them, and they dispossessed them and dwelt in their place, 22 just as He had done for the descendants of Esau, who dwelt in Seir, when He destroyed the Horites from before them. They dispossessed them and dwelt in their place, even to this day.**

As the Emims were called the Moabites, the Ammonites are called the Zamzummim and are also strong.

(Verse 23): **And the Avim, who dwelt in villages as far as Gaza—the Caphtorim, who came from Caphtor, destroyed them and dwelt in their place.**

Fourth example: The Caphtorians fought the Avims and took their land. And the Caphtorim are descendants of Mizraim, son of Ham, son of Noah. And Caphtor, which they inhabited first, is mostly in Crete, Cyprus, or a town in Egypt. As for the Avimites are the ancient inhabitants of Palestine, and the Caphtorians came out against them and took their lands. And the Caphtorians became their name after that the Palestinians.

Origin of the Philistines (Genesis 10)

Casluhim: Of the children of Mizraim, the son of Ham, the son of Noah, and he had two sons, Philistines and Caphtorim.

Philistines: He lived in the land of Palestine.

Caphtorim: They lived in the town of Capt Hor (Keptor) in the Delta of Egypt for a while. Then they migrated to the island of Crete. And they settled there. After a while, they migrated and lived with their brothers, the descendants of the Philistines. The Palestinian people would be among them. It is clear the convergence of the two names, Philistine and Palestine.

Caphtorim is the same as Caphtorion, and so is Philistim because Hebrew's syllable (im) makes the word plural like cherub and cherubim. Same as we add in English the letter s to become the plural word, i.e. in the plural form, as in books and hands.

(Verse 24): **" 'Rise, take your journey, and cross over the River Arnon. Look, I have given into your hand Sihon the Amorite, king of Heshbon, and his land. Begin to possess it, and engage him in battle.**

After the Lord encouraged them, He asked them to possess the land of Sihon so their sin would be complete. Thus, God told Abraham, "But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete." (Genesis 15: 16). And behold, the iniquity of the Amorites is completed, and the people of Israel, the children of Abraham, have returned. The Lord has returned to punish the Amorites by the hand of Israel. **engage him in battle** = The Lord knew that Sihon would show hostility to the people of the Lord and that he would start the war.

(Verses 25-33): **This day I will begin to put the dread and fear of you upon the nations under the whole heaven, who shall hear the report of you, and shall tremble and be in anguish because of you.' 26 "And I sent messengers from the Wilderness of Kedemoth to Sihon king of Heshbon, with words of peace, saying, 27 'Let me pass through your land; I will keep strictly to the road, and I will turn neither to the right nor to the left. 28 You shall sell me food for money, that I may eat, and give me water for money, that I may drink; only let me pass through on foot, 29 just as the descendants of Esau who dwell in Seir and the Moabites who dwell in Ar did for me, until I cross the Jordan to the land which the Lord our God is giving us.' 30 "But Sihon king of Heshbon would not let us pass through, for the Lord your God hardened his spirit and made his heart obstinate, that He might deliver him into your hand, as it is this day. 31 "And the Lord said to me, 'See, I have begun to give Sihon and his land over to you. Begin to possess it, that you may inherit his land.' 32 Then Sihon and all his people came out against us to fight at Jahaz. 33 And the Lord our God delivered him over to us; so we defeated him, his sons, and all his people.**

His position was the same as that of pharaoh. God punishes the wicked with their wrong decisions after sending warnings to them, for He will be blameless when He judges (Psalm 51).

Note: Whoever walks in the path of sin and resists the voice of the Holy Spirit that calls for repentance (Jeremiah 31: 18) grieves the Holy Spirit (Ephesians 4: 30). The next step is to quench the Holy Spirit (1 Thessalonians 5: 19). And if the Holy Spirit is quenched inside a person, he loses wisdom. The Holy Spirit is the Spirit of wisdom (Isaiah 11: 2), and it is the Spirit of sound mind (2 Timothy 1: 7), so this person is confused in his decisions.

(Verses 34-35): **We took all his cities at that time, and we utterly destroyed the men, women, and little ones of every city; we left none remaining. 35 We took only the livestock as plunder for ourselves, with the spoil of the cities which we took.**

utterly destroyed: The Hebrew word used for **utterly destroyed** i.e destroying everything is (Tahrim). The meaning is setting it for a specific purpose according to God's instructions. And those things asked to be under (**Tahrim**) should not be transgressed, because transgressing this purpose is considered forbidden, it is considered as a challenge or defiance to God's orders. Among the aspects of utterly destroying some people is to kill them, and among the aspects of the utterly destroying some cities is their destruction of what is in them to exterminate the evil that is in them (Sodom). Sometimes the action was done by destroying people and endowing the money to the treasury of the house of the Lord (Joshua 6: 17-19). If God required the prohibition of animals, it was because these animals were dedicated to offering them as sacrifices to idols. God allowed Israel to exterminate and prohibit these peoples: 1. For the hideous sins of these peoples (as He did in Sodom and Gomorrah) 2. A lesson for Israel is that these are the consequences of sins, so they become sanctified. 3. God did the same to Israel when they sinned, and their reformation became impossible.

(Verse 36): **From Aroer, which is on the bank of the River Arnon, and from the city that is in the ravine, as far as Gilead, there was not one city too strong for us; the Lord our God delivered all to us.**

Aroer: It is Ar, a city of Moab on the border between Moab and the Amorites.

(Verse 37): **Only you did not go near the land of the people of Ammon—anywhere along the River Jabbok, or to the cities of the mountains, or wherever the Lord our God had forbidden us.**

or wherever the Lord our God had forbidden us: According to the commands of our God, our hands should not extend to the land of the Ammonites

Chapter 3

(Verses 1-8): **"Then we turned and went up the road to Bashan; and Og king of Bashan came out against us, he and all his people, to battle at Edrei. 2 And the Lord said to me, 'Do not fear him, for I have delivered him and all his people and his land into your hand; you shall do to him as you did to Sihon king of the Amorites, who dwelt at Heshbon.' 3 "So the Lord our God also delivered into our hands Og king of Bashan, with all his people, and we attacked him until he had no survivors remaining. 4 And we took all his cities at that time; there was not a city which we did not take from them: sixty cities, all the region of Argob, the kingdom of Og in Bashan. 5 All these cities were fortified with high walls, gates, and bars, besides a great many rural towns. 6 And we utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying the men, women, and children of every city. 7 But all the livestock and the spoil of the cities we took as booty for ourselves. 8 "And at that time we took the land from the hand of the two kings of the Amorites who were on this side of the Jordan, from the River Arnon to Mount Hermon**

As they did to Sihon, so they did to Og and took his land.

(Verse 9) **(the Sidonians call Hermon Sirion, and the Amorites call it Senir),**

Mount Hermon = the sacred or forbidden mountain. The people of Sidon called him **Sirion** meaning glittering. **and the Amorites call it Senir** or Shnir, meaning the mountain of light. Perhaps it was called so because of its high altitude, which makes its summit covered with snow all year round, reflecting the sun's rays. It has another name, Seon, which means high, but Seon is one of the peaks of Hermon that is lower in height than Hermon. From above this mountain, the beholder can see parts of Palestine, Syria and Lebanon, and this mountain is the northern border of Israel

(Verse 10): **all the cities of the plain, all Gilead, and all Bashan, as far as Salcah and Edrei, cities of the kingdom of Og in Bashan.**

Edrei is The capital of Bashan and **Salcah** is one of the cities in the east of Bashan.

(Verse 11): **"For only Og king of Bashan remained of the remnant of the giants. Indeed his bedstead was an iron bedstead. (Is it not in Rabbah of the people of Ammon?) Nine cubits is its length and four cubits its width, according to the standard cubit.**

Og is the remnant of the ancient giants Rephaim. **Indeed his bedstead** = it may be his bed on which he actually slept, or it is his throne on which he used to sit, and his dignitaries sit next to him, or it is his

coffin or his tomb that includes his remains. It is a huge bed (about 4 x 8.1 meters) that indicates the enormity of this king, and perhaps it was made of iron as a kind of grandeur or because wood would not bear the weight of this mighty man. **Is it not in Rabbah of the people of Ammon?**= perhaps the Ammonites took it in one of the battles or after the defeat of Bashan at the hands of Israel the Ammonites took it as a wonderful masterpiece.

(Verses 12-13): **"And this land, which we possessed at that time, from Aroer, which is by the River Arnon, and half the mountains of Gilead and its cities, I gave to the Reubenites and the Gadites. 13 The rest of Gilead, and all Bashan, the kingdom of Og, I gave to half the tribe of Manasseh. (All the region of Argob, with all Bashan, was called the land of the giants.**

Moses talks about love in this book, so he does not mention the greed of Reuben, Gad and Manasseh in the land.

(Verses 14-15): **Jair the son of Manasseh took all the region of Argob, as far as the border of the Geshurites and the Maachathites, and called Bashan after his own name, Havoth Jair, to this day.) 15 "Also I gave Gilead to Machir.**

Jair the son of Manasseh: Means his grandson. **Havoth Jair:** Means the villages and plains of Jair

(Verses 16-17): **And to the Reubenites and the Gadites I gave from Gilead as far as the River Arnon, the middle of the river as the border, as far as the River Jabbok, the border of the people of Ammon; 17 the plain also, with the Jordan as the border, from Chinnereth as far as the east side of the Sea of the Arabah (the Salt Sea), below the slopes of Pisgah.**

Chinnereth: It is Lake Gennesaret, Sea of Galilee, or Sea of Tiberia. **the Sea of the Arabah** = the Dead Sea.

(Verses 18-22): **"Then I commanded you at that time, saying: 'The Lord your God has given you this land to possess. All you men of valor shall cross over armed before your brethren, the children of Israel. 19 But your wives, your little ones, and your livestock (I know that you have much livestock) shall stay in your cities which I have given you, 20 until the Lord has given rest to your brethren as to you, and they also possess the land which the Lord your God is giving them beyond the Jordan. Then each of you may return to his possession which I have given you.' 21 "And I commanded Joshua at that time, saying, 'Your eyes have seen all that the Lord your God has done to these two kings; so will the Lord do to all the kingdoms through which you pass. 22 You must not fear them, for the Lord your God Himself fights for you.'**

Jesus Christ is the same yesterday, today, and forever. (Hebrews 13: 8), so why should we be scared of them?

(Verses 23-25): **"Then I pleaded with the Lord at that time, saying: 24 'O Lord God, You have begun to show Your servant Your greatness and Your mighty hand, for what god is there in heaven or on earth who can do anything like Your works and Your mighty deeds? 25 I pray, let me cross over and see the good land beyond the Jordan, those pleasant mountains, and Lebanon.'**

Amid all these incidents, we find Moses longing to enter the Promised Land and here praying a wonderful prayer. Although it is short, it includes recognition of God's good deeds = **You have begun to show Your servant**. This phrase incorporates Moses' belief that God will do more miracles for His people, and this prayer also glorifies God for His works and His ability. In it, he begged and beseeched to cross the Jordan, which is considered longing for the Holy Land and praise for it, which is why he called it the **pleasant mountains** and called it **Lebanon** = for its beauty and greenery. Thus, every Christian should have such a longing for the heavenly Canaan.

(Verse 26): **"But the Lord was angry with me on your account, and would not listen to me. So the Lord said to me: 'Enough of that! Speak no more to Me of this matter.**

Moses' repetition of the incident of God's refusal to enter the Promised Land is a warning to the people. If God had rejected the green branch, i.e. Moses, then He would do so with the dry branch, i.e. the people. **'Enough of that!** = Means enough prayer on this subject, as the order has been issued. Moses, the representative of the law, had to die before entering Canaan, and Joshua (the symbol of Jesus Christ) entered the people. But the great Moses will be honoured in the future and will appear on the Mount of Transfiguration with Christ. Moses' sin was a very simple sin, so would this sin deprive him of entering the Promised Land?! This is an indication that under the law (and Moses is the representative of the law), any sin, no matter how small, deprives us of entering heaven.

So the Lord said to me: 'Enough of that! Speak no more to Me of this matter: I imagine here that when God was saying this to Moses, He was unhappy because He was depriving His beloved Moses of a desire he wished. It is as if God would like Moses not to repeat his request, because every time God rejects his request, God is the one who gets annoyed and suffers, "In all their affliction He was afflicted" (Isaiah 63: 9). This was about the people, so what about Moses. I imagine here that when God deprives Moses of seeing the Promised Land, He is like a father depriving His beloved son of food that he loves but harms him because of his illness, for example. The father here would be suffering because he deprives his son of something that makes him happy, but his son does not understand the reason for this prohibition.

(Verse 27): **Go up to the top of Pisgah, and lift your eyes toward the west, the north, the south, and the east; behold it with your eyes, for you shall not cross over this Jordan.**

This was the maximum that Moses could do is to look at from afar at the Promised Land, and this was the maximum that the Law could do is to look from afar at the heavenly places. Moses saw the Promised Land because God kept two strong eyes for him. Symbolically, the law and the prophets have strong eyes, but without the blood of Christ, it is impossible to enter the heavenly places.

(Verse 28): **But command Joshua, and encourage him and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which you will see.'**

The entry to heaven is through Jesus Christ, and His symbol here is Joshua.

(Verse 29): **"So we stayed in the valley opposite Beth Peor.**

Moses remained in this place until he died. **the valley** = the wide valleys in which they camped in the plains of Moab, and these valleys are adjacent to Pisgah. And **opposite Beth Peor** = where the Moabites worshiped their god Peor.

Chapter 4

It is a call to obedience, and it is the link between the first section, i.e. narrating the history and work of God with them, and the second section, which is the review of the law. In the first part, he teaches them obedience, and in the second, he teaches them the divine commandments they must obey.

Reiterating history motivates them first to thank God and remember His kindness. Because forgetfulness motivates a person to complain and rebel at the first distress that he encounters, but if a person remembers the work of God and thanks and praises Him, this removes the doubts that Satan planted in him that God left him and neglected him. Therefore, this method (thanksgiving and remembering God's good deeds) leads man to obey God and submit to Him, bringing God's blessings to man.

(Verse 1): **"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.**

Listen .. observe .. you may live, and go in and possess the land: Words that characterize this Book.

Whoever hears the commandment will enter the Promised Land. **Now** = based on what Moses narrated of God's works, he asks them to obey the commandments.

that you may live = The word of the Lord contains life. This life includes the spiritual life; that is, you are sanctified. It comprises earthly life, which is the blessing of the Lord to His people in this world, and eternal life in the land of the living.

(Verse 2): **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.**

Compare with (Matthew 5: 17,18 + Revelation 22: 18,19).

(Verses 3-5): **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. 4 But you who held fast to the Lord your God are alive today, every one of you. 5 "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.**

Whoever goes after his desires and leaves God, his share is death and destruction. His share is eternal death. As for those who abide by the commandment, they will live. For them to understand this, God

had to explain it to them through the death of other people before their eyes, as they were unaware of the subject of eternal death:

1. The commandment was clear, "You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am the Lord." (Leviticus 18: 5).
2. Stoning the violator of the commandment of the Sabbath (Numbers 15: 32-36).
3. The death of Nadab and Abihu (Leviticus 10). At that time, Nadab and Abihu represented half the number of priests.
4. The law stipulated that whoever comes into contact with the dead becomes defiled, for death is the result of sin - so sin equals death: the commandment was for priests (Leviticus 21: 1,11). And for the Nazarite (Numbers 6: 9). And for the people (Numbers 9: 6-10) + (Numbers 19: 11-14).
5. How many times were the people punished for their murmuring, and 24000 died because of fornication (Numbers 25).
6. Depriving Moses, the Great of the Prophets, from entering the Promised Land.
7. We see in the New Testament that the death of Ananias and Sapphira refer to the same meaning. This is to understand that the covenant of grace and forgiveness by the Blood of Christ for those who believe does not mean that we sin and the Blood forgives.

On the contrary, he who clings to the Lord by keeping His commandments will live (verse 4). And God will bless his life, which appears in front of the surrounding peoples. These peoples realize that the reason for the blessing is the keeping of God's commandments. In this way, the people of God are a means for the neighbouring peoples to believe and glorify God. And Moses tells them in the next verse that if you abide by the commandments, this is considered wisdom: God will bless them, and they will be wise people who will not make mistakes in their decisions.

(Verse 6): **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.'**

be careful to observe them; for this is your wisdom and your understanding: The word of God gives wisdom and knowledge to those who keep it and cling to it (Psalm 119: 130). And the word of God refines their lives so that their words are thoughtful, and the word of God confers upon them admiration and dignity and makes people bear witness to them. Whoever keeps the commandments and honours them, these commandments will magnify him in the eyes of others, and the fear of the Lord is wisdom. And the people will see their wisdom and know that the secret of this wisdom is their commandments, and they will know that whoever worships idols has lost his wisdom. Note in verse (8), that the greatness of the people is due to the existence of the law. **your wisdom** = the correct thought,

and this is a response to **be careful to observe**, for wisdom comes by studying the word of God, for the words of God are full of wisdom. As for **your understanding** = it is the practical behaviour according to the correct and sound thinking, which is a response to observing the law.

(Verse 7): **"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?"**

Our nation is great because God is in our midst, listens to us and responds to our supplications = **whatever reason we may call upon Him**

(Verses 8-9): **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? 9 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,**

The commandments are not a burden on the people but the secret of their greatness, and whoever carries them out realizes the existence of God (Matthew 7: 24-27)." Compare with verse (7). You will not come to know God and realize His works, greatness, and love unless you carry out His commandments, as the Lord Christ said (Matthew 7:24-27).

(Verse 10): **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.'**

Moses speaks to them here about the greatest days of their lives when they were in Horeb, and God gave them the commandments.

(Verses 11-12): **"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. 12 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.**

They heard the voice and did not see God, as no one could see God and live.

We note that Moses emphasizes that they did not see God so that they would not make a statue of Him to worship Him.

(Verses 13-14): **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. 14 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.

The covenant here is the law of the Lord in general and the Ten Commandments in particular.

(Verse 15): **"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,**

God spoke to the people from the midst of the fire and spoke to Moses in the bush amid the fire, and He came to the disciples in the form of tongues of fire, and still, His fiery Spirit works in the hearts of His people and the service.

(Verse 16): **lest you act corruptly and make for yourselves a carved image in the form of any figure: the likeness of male or female,**

In our church, we do not make pictures to worship them but to imitate the way and the virtues of those saints who are figured in those pictures and honour them.

(Verses 17-19): **the likeness of any animal that is on the earth or the likeness of any winged bird that flies in the air, 18 the likeness of anything that creeps on the ground or the likeness of any fish that is in the water beneath the earth. 19 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.**

It is strange for a person from the pagan peoples to descend to worship the beasts and stars that God created to serve him. God warns the people here, especially that they previously worshiped the golden calf.

Today, pagan worship is by letting anything take first place in the heart other than God.

you feel driven to worship them and serve them: You get attracted to worship them. Pagan cults had immoral practices and satanic deceptions that attracted ignorant people.

(Verse 20): **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.**

iron furnace: Means the furnace in which iron melts. This is an analogy to their slavery in Egypt and that they endured hardships as iron bears the fire of a furnace.

to be His people, an inheritance:

1. By acquiring them, they became a people of inheritance. Nice to hear that we are the inheritance of the Lord. That is, we have become of great value before God (Deuteronomy 9: 29), and thus the apostle Paul said, "the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints," (Ephesians 1: 18).

2. He gave you the land as an inheritance for you and your children. As for the Church, our inheritance is glory in heaven. Thus, the Apostle Paul says, " and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together." (Romans 8: 17). Christ was glorified in His body to give us this glory (John 17: 5, 22).

3. God Himself became for you a portion and an inheritance "O Lord, You are the portion of my inheritance and my cup; You maintain my lot." (Psalm 16: 5). And the Lord says that He will be an inheritance for the sons of Levi (Deuteronomy 10: 9 + Joshua 13: 33). He also says about the tribe of Levi, " Then the Lord said to Aaron: "You shall have no inheritance in their land, nor shall you have any portion among them; I am your portion and your inheritance among the children of Israel." (Numbers 18: 20)

(Verses 21-23): **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. 22 But I must die in this land, I must not cross over the Jordan; but you shall cross over and possess that good land. 23 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.**

This repetition expresses Moses' pain for his barring from the Promised Land and warns the people not to disobey God.

(Verse 24): **For the Lord your God is a consuming fire, a jealous God.**

He is very jealous for His glory and people and vengeful against His enemies and opponents and destroys them. His fire burns sin from the hearts of his people, and he is **a jealous God** who does not accept that His people worship anyone but Him. He is like a husband who rejects that his wife would love someone else. Our God is a fire with whom Moses met; his heart was filled with love, and his face was filled with glory. But when Korah and Dathan met with him, they perished and were burned by it.

(Verse 25): **"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,**

Moses warns his people that after they rest in the land, they forget that it was God who brought them out and thus spoil their lives. It is strange that a life of bliss leads a person to corruption instead of thanksgiving.

(Verse 26): **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.**

Heaven: They are the inhabitants of heaven from the angels and the souls of the righteous. **earth :** all creatures. The whole world saw the chastisement of Israel for its wickedness, and they knew God's justice.

(Verse 27): **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.**

Assyria dispersed them, then Babylonia, and finally the Romans.

(Verse 28): **And there you will serve gods, the work of men's hands, wood and stone, which neither see nor hear nor eat nor smell.**

When they go to these far countries, they will imitate them in their paganism.

(Verse 29): **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.**

After warning them of dispersing, He opens the door to repentance and hope for them. **with all your soul** = dedicating the feelings to God.

(Verse 30): **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**

in the latter days:

- a. That is, after they go too far in their evils, and God begins to punish them.

b. At the end of the world, the rest will return to Christ and believe in Christianity.

(Verse 31): **(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.**

A generous promise from God that He will accept them if they return.

(Verses 32-40): **"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. 33 Did any people ever hear the voice of God speaking out of the midst of the fire, as you have heard, and live? 34 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? 35 To you it was shown, that you might know that the Lord Himself is God; there is none other besides Him. 36 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. 37 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, 38 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. 39 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. 40 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."**

People often resort to history to prove a certain truth. And here, Moses does the same thing to demonstrate God's amazing love for this people so that the people will not leave God anymore. And in (34) **by great terrors** = the many terrifying things the Lord did to the Egyptians. And in (35) God showed them all this to believe. And in (36), the appearance of God's fire on earth is a sign of the incarnation that will take place. And in (37) **loved** = in Greek, the word Agabo came αγαπώ, meaning love without condition or love given as a blessing given without an advantage in return or in the beloved. (It is the book of love between God and His people) and God chose this people: a. Free love (as manifested in His incarnation and redemption); b. for His love for their fathers; c. for His promises to the fathers; d. For the evils of the surrounding pagan peoples. And in (40) **for all time**, that is, to very long generations, as long as their nation exists and as long as they walk in the way of the Lord.

(Verses 41-43): **Then Moses set apart three cities on this side of the Jordan, toward the rising of the sun, 42 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: 43 Bezer in the wilderness on the plateau for the Reubenites, Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites.

The Lord had commanded Moses to locate 6 cities of refuge, 3 east of the Jordan and 3 west of it, for the unintentional killer to flee to them. But why is this news mentioned here after the verses of love, the love of Christ? This is to indicate that there is hope in Christ, who helps us when we turn to Him. This verse came after the verses that warn us of not submitting to the commandment, to give us hope that in case of failure there is a refuge in which to take refuge. We note that Moses assigns cities of refuge to the two and a half tribes. Although they chose for themselves, God does not deprive them of this privilege.

(Verse 44): **Now this is the law which Moses set before the children of Israel.**

This verse and until the end of the chapter is the prelude to Moses' second sermon.

(Verse 45): **These are the testimonies, the statutes, and the judgments which Moses spoke to the children of Israel after they came out of Egypt,**

the testimonies: It means the words of God in general, especially the Ten Commandments. It is called a testimony as it is a testimony that God has given His people commandments for life. If a person works with them, he will live. If he does not act upon them and he perishes, then he is responsible for the consequences. And by God giving this testimony to His people, the psalmist saying is fulfilled, "That You may be found just when You speak, And blameless when You judge." (Psalm 51: 4), and according to the Septuagint translation, "that you may be justified in your judgments, and prevail when you are judged." When God judges a person, the convict will not find an excuse for his sin, for God gave him the good commandments that would revive if he carried them out, and God's aid for him was there to help him. So, God did not fall short in anything, and these commandments bear witness to that. However, this convict refused the commandments and chose the wrong path.

These testimonies are testimonies of God's love and that God gave them to humans to live and not die "Do I have any pleasure at all that the wicked should die?" says the Lord God, "and not that he should turn from his ways and live?" (Ezekiel 18: 23)

(Verses 46-47): **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. 47 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,**

Identification of **Beth Peor** increases the severity of the warning. It is understood from this that the existence of this immorality is the cause of the ruin and end of Sihon and Og and their peoples. Note the contrast in the next verse with the mountain of lights. The meaning is that before you, O people of God, there are two paths, so choose the path of keeping the commandment, so you will continue on the path of light, blessing and life. These were the words that concluded Moses' talk with the people "I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live;" (Deuteronomy 30: 15-20)

(Verses 48-49): **from Aroer, which is on the bank of the River Arnon, even to Mount Sion (that is, Hermon), 49 and all the plain on the east side of the Jordan as far as the Sea of the Arabah, below the slopes of Pisgah.**

to Mount Sion: means a mountain of lights. Note the contrast between **Beth Peor** meaning the House of immorality, and **Mount Sion**. This refers to the difference between those who obey the commandment and those who reject it.

So, identifying these places is symbolically important when Moses talks about obedience to the law.

Chapter 5

(Verse 1): **And Moses called all Israel, and said to them: "Hear, O Israel, the statutes and judgments which I speak in your hearing today, that you may learn them and be careful to observe them.**

We must also hear it and act upon it so we may have a share in the heavenly Jerusalem.

(Verse 2): **The Lord our God made a covenant with us in Horeb.**

Moses reminds them of the holy covenant the Lord made with them in Horeb and where they took the commandments mentioned in the book of Exodus (20-23).

(Verse 3): **The Lord did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive.**

The meaning of the verse in Hebrew: Not only with our fathers but with us as well. So it is not past history, which is what the Apostle Peter said (Acts 2: 39).

(Verse 4): **The Lord talked with you face to face on the mountain from the midst of the fire.**

face to face: God really spoke to them with His voice and by His glory on the mountain.

(Verse 5): **I stood between the Lord and you at that time, to declare to you the word of the Lord; for you were afraid because of the fire, and you did not go up the mountain. He said:**

Moses stood between them and God because he was the mediator of the Old Testament, receiving from God and delivering to them. In this, he symbolizes Christ, the mediator of the new covenant (Hebrews 12: 24).

(Verses 6-10): **'I am the Lord your God who brought you out of the land of Egypt, out of the house of bondage. 7 'You shall have no other gods before Me. 8 'You shall not make for yourself a carved image—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; 9 you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth**

generations of those who hate Me, 10 but showing mercy to thousands, to those who love Me and keep My commandments.

(Verse 11): **'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.**

You shall not take the name of the Lord your God in vain: The Hebrews linked the name and the personality, as the name carries the attributes and the authority. And the name of God is wonderful, shrouded in secrets (Isaiah 9: 6), "And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.." The name for the Hebrews refers to the capabilities and character of the human being. The name of God is wonderful because His abilities are unlimited. It is strange because this God Almighty, the mighty, in his love, becomes incarnate, crucified, and dies, and He is the living who does not die, to save man. And the name of God is wonderful, when Jesus said to the soldiers in the Garden of Gethsemane, "I am He = and this is the name of God, YHWH," they fell to the ground.

He is holy and mighty (Luke 1: 49), and His greatness was revealed to Moses (Deuteronomy 32: 3) and in Christ personally and through His disciples (John 17: 6, 26) and by faith in His name miracles take place "And His name, through faith in His name, has made this man strong" (Acts 3: 16). As for the pagans, they use the names of their gods in magic, and this is false. And whoever falsely uses the name of God in politics and commerce insults the name of God. Let us pray: hallowed be thy name... your kingdom come. And the Jews understood this fact, that God's name is wonderful, so they treated God's name with all reverence. The scribes of the Torah used to take a shower before writing God's name, and instead of using God's name, YHWH, they used to say Lord (Hebrew: Adonai, in English: Lord, and in Greek: Kyrios).

(Verses 12-14): **'Observe the Sabbath day, to keep it holy, as the Lord your God commanded you. 13 Six days you shall labor and do all your work, 14 but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who is within your gates, that your male servant and your female servant may rest as well as you.**

(Verse 15): **And remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there by a mighty hand and by an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day.**

Here we find the link between keeping the Sabbath and freedom from the bondage of Pharaoh. So the real comfort is to abide in the Lord and be freed from our bondage to Satan, who gives us sensual pleasures. However, the price is "worship me," that is, slavery that humiliates man (Matthew 4: 9). In this commandment, we find God asking that the people to keep the Sabbath, that is, they spend it with

God in praises, prayers and study of the Bible. If they do, they will feel real comfort, but if they turn to seek sensual pleasures, they will find Satan giving these pleasures to them in exchange for their servitude to him. This indicates why the Church considers Sunday a holy day, not Saturday. Sunday is the Day of Resurrection, the day of true rest and true freedom. See the interpretation of the verse (**Song of Solomon 1: 16**).

Also, God freed them from slavery. They were slaves all week, and God freed them all week and required them to sanctify one day for Him. And note that true freedom and true comfort will be in heaven. If God asks for a day in which we rest and sanctify it for him, we do not get busy with the work of the world. This is so that we keep remembering God and that we belong to Him and not to the world, and we remember heaven as our eternal home and our true resting place and that we are strangers in this world so that our heavenly share is not lost.

(Verses 16-20): **'Honor your father and your mother, as the Lord your God has commanded you, that your days may be long, and that it may be well with you in the land which the Lord your God is giving you. 17 'You shall not murder. 18 'You shall not commit adultery. 19 'You shall not steal. 20 'You shall not bear false witness against your neighbor.**

(Verse 21): **'You shall not covet your neighbor's wife; and you shall not desire your neighbor's house, his field, his male servant, his female servant, his ox, his donkey, or anything that is your neighbor's.'**

his field: This was not mentioned in Exodus as they did not own fields at this time.

(Verse 22): **"These words the Lord spoke to all your assembly, in the mountain from the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He added no more. And He wrote them on two tablets of stone and gave them to me.**

These words: These commandments. **with a loud voice:** It is the sound of God and the sound of the trumpet. **and He added no more:** These are the commandments that the Lord has given you, and you cannot add to them. It also bears the meaning that God handed them the Ten Commandments and did not add to them, while He gave Moses the rest of the laws. It means also that it is sufficient and does not need to be added to. **. And He wrote them** = God wrote it them that they respect them since they are written with the finger of God Himself, that is, by His command and power (Exodus 31: 18). The finger of God is His Holy Spirit, compare (Matthew 12: 28) with (Luke 11: 20). In the New Testament, the Holy Spirit writes these commandments on our hearts with love, not on stone tablets (Jeremiah 31: 31-34).

(Verse 23): **"So it was, 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.**

(Verses 24-28): **And you said: 'Surely the Lord 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 this day that God speaks with man; yet he still lives. 25 Now therefore, why should we die? For this great fire will consume us; if we hear the voice of the Lord our God anymore, then we shall die. 26 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 have, and lived? 27 You go near and hear all that the Lord our God may say, and tell us all that the Lord our God says to you, and we will hear and do it.' 28 "Then the Lord heard the voice of your words when you spoke to me, and the Lord said to me: 'I have heard the voice of the words of this people which they have spoken to you. They are right in all that they have spoken.**

They could not bear the appearance of the glory of God in their midst and were afraid and contented themselves with what they had seen and heard without dying. They were fearful of the fire and asked Moses to speak to God. The Lord approved their words because they acknowledged His existence, love, power, and greatness that He showed them. God's response to them was:

- a. To make Moses a mediator between Him and them.
- b. He sent prophets to them; they would receive announcements from Him, and then they deliver to them.
- c. He sent His only son to speak to His people without destroying the people, as stated in (Deuteronomy 18: 15-20).

(Verse 29): **Oh, that they had such a heart in them that they would fear Me and always keep all My commandments, that it might be well with them and with their children forever!**

I wish these people would always fear me like today, so they would hear my voice and obey. God said this because He knows what is in the human heart, that it is rapidly changing, and that they will quickly rebel.

(Verses 30-33): **Go and say to them, "Return to your tents." 31 But as for you, stand here by Me, and I will speak to you all the commandments, the statutes, and the judgments which you shall teach them, that they may observe them in the land which I am giving them to possess.' 32 "Therefore you shall be careful to do as the Lord your God has commanded you; you shall not turn aside to the right hand or to the left. 33 You shall walk in all the ways which the Lord 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 shall possess.

Chapter 6

(Verses 1-3): **"Now this is the commandment, and these are the statutes and judgments which the Lord your God has commanded to teach you, that you may observe them in the land which you are crossing over to possess, 2 that you may fear the Lord your God, to keep all His statutes and His commandments which I command you, you and your son and your grandson, all the days of your life, and that your days may be prolonged. 3 Therefore hear, O Israel, and be careful to observe it, that it may be well with you, and that you may multiply greatly as the Lord God of your fathers has promised you—'a land flowing with milk and honey.'**

(Verses 4-5): **"Hear, O Israel: The Lord our God, the Lord is one! 5 You shall love the Lord your God with all your heart, with all your soul, and with all your strength.**

Hear: In Hebrew, Shema **שמע**, and the Jews consider verses 4 and 5 to be among the most wonderful biblical expressions, and they always repeat them and call them Shema. Jesus used them as the greatest commandment in the law (Matthew 22: 37-39).

The Lord our God, the Lord is one: A verse that includes monotheism and trinity, as the name of the Lord, is mentioned three times.

You shall love the Lord your God with all your heart: Since God loved these people and made for them all this amazing redemption, saved them from the bondage of Pharaoh, provided for them in the wilderness and brought them to the promised land, they should love Him because He loved them first. This is the same as Christ's work with us. Note that God asked us to love Him, not because He needed our love, but when God's love prevails in our hearts, we will be filled with joy, peace and true freedom. But if we love the world, we will be enslaved to Satan, who said, " All these things I will give You if You will fall down and worship me." This was the situation in the Garden of Eden. There was mutual love between God and Adam, so Adam lived in true joy [God is love, and Adam was created in the image of God, so Adam loved God. Paradise is called Eden, which is a Hebrew word, **עֵדֶן**, meaning joy. When there is love, there is joy.] In addition to the fact that whoever loves a mortal and vain matter will become like it (1 John 2: 15-17). God asks us to love Him so that we may rejoice and be liberated, and only He will reign on us, and thus nothing will enslave us. This must be from the whole heart; that is, the heart is not divided so that it loves God in part and loves the world as well, so it is a heart divided between the love of God and the love of the world. This does not give complete joy or true freedom. The heart is the center of emotions and feelings. We must love God with all our souls, that is, with all our lives. And we love Him with all our strength, which means we put all our energies and abilities at His service and obedience to express our love for Him. The Lord Christ added to this verse in His reply to the lawyer, "your mind," that is, from all your intellect and attention, and this is a more clarification of what

Moses said. Here, we say that if the mind is preoccupied with the love of God and the permanent connection with God, the heart will be ignited with the love of God. That is why the fathers taught us to recite the Jesus prayer, "Oh my Lord Jesus Christ, have mercy on me, a sinner" all day long, or we repeat the psalms and chant them. In this aspect, the Fathers say "Whoever keeps the psalms, the psalms keep him." Repeating verses and meditating on them throughout the day, so the mind is occupied with this. The word of God revives man and ignites his heart with the love of God, and this is what the Apostle Paul meant when he said, "pray without ceasing" (1 Thessalonians 5: 16-18). The more the love of God burns in the heart, the more joy is in the heart.

How can we reach the state of loving God? (Review point (e) in the introduction.

Love with all the heart = with all the will and determination. " My son, give me your heart." It is a determined decision not to allow strange love or sinful lust to enter the heart.

Love with all the soul = the soul is an indication of emotions and feelings, and the meaning is to dedicate the energy of love in us to God. God put in man the energy of love in Paradise, and this energy was directed to God, so man lived in joy in Eden. After sin, man hid from God as the love of God faded. After the fall, Satan deceived Adam and Eve by saying that the lusts of the flesh were joy (see the interpretation of Genesis 3: 7). Therefore, the Apostle Paul asks that the periods of fasting be without physical relations so that we may experience joy instead of sensual pleasures (1 Corinthians 7: 1-7).

Love with all strength = devoting all the body's capabilities to the service of God, which is a practical declaration of God's love.

Love with all the mind = is mental conviction, mental worship and complete obedience to God, with the confidence that this leads to a better life. See the interpretation of (Romans 12: 1 + 2 Corinthians 10: 5).

(Verse 6): **"And these words which I command you today shall be in your heart.**

Let it be the object of your attention and contemplation, and let it always occupy your thoughts and mind (Ephesians 5: 18-20).

(Verse 7): **You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.**

You shall teach them diligently to your children = Speak to your children about the works of the Lord, so they will love Him. **and shall talk of them when you sit in your house**, that is, to turn your house into a church. **when you walk by the way** = when you walk with your friends, so let your words be about something sacred instead of idle talk (Ephesians 4: 29). And when you walk alone, let your mind be occupied with God, so that you are not drawn to the stumbling blocks of sight, hearing and thought. **when you lie down** = let the last thing you think about before going to sleep is God to preserve your

mind before sleep. **and when you rise up** = for example, there are those who open their eyes to repeating a psalm or a short prayer.

This is what the Apostle Paul said: " but be filled with the Spirit (*how?*), speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5: 18-21). When we stop the idle talk and get busy with God, we are filled with the Spirit. The fruit of the Spirit is joy (Galatians 5: 22, 23).

(Verse 8): **You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.**

It is the custom of humans to put a sign on their hand when they don't want to forget something. This is what God is asking here not to forget, and the meaning of the verse is that God's law should always be before our eyes = **and they shall be as frontlets between your eyes.**

You shall bind them as a sign on your hand = The hand then would not extend for an idle act. When the eye is focused on the commandment, and the person always mentions it, the works of man will be sanctified, for the hand is a sign of works. But the Jews understood this commandment in a literal sense. They wrote the words of the law and put them in a band hung either on the forehead between the eyes or on the left forearm. Some of them thought that these bands were guards that bring blessings and goodness and expel evil, and they used to call the band "Tefilin" תְּפִלִּין. And the Jews of today still wear something like this in the form of a leather box on their hands, which they call the "Mazoz" מַזְזָה. Thus, some Christians do not read the Bible but put it in their library or under the pillow of their bed as a blessing.

(Verse 9): **You shall write them on the doorposts of your house and on your gates.**

Perhaps God actually intended that the words of the law should be written on the doorposts and gates due to the scarcity of books in those days, and in this way, they memorize the words of God, just as believers do this by hanging verses on the walls. Note that the blood of the Passover lamb was placed on the doorposts, and thus the blood is united with the commandment. Salvation is through blood (the work of grace) and by keeping the commandment (the striving of man).

(Verse 10): **"So it shall be, when the Lord your God brings you into the land of which He swore to your fathers, to Abraham, Isaac, and Jacob, to give you large and beautiful cities which you did not build,**

The Lord did not want the material blessings in the new land to distract them from keeping the commandments so that they would perish and lose the land again.

(Verse 11): **houses full of all good things, which you did not fill, hewn-out wells which you did not dig, vineyards and olive trees which you did not plant—when you have eaten and are full—**

These material gifts refer to the spiritual gifts of spiritual satiation, the fullness of the Spirit and the fruits of the Spirit.

(Verse 12): **then beware, lest you forget the Lord who brought you out of the land of Egypt, from the house of bondage.**

Unfortunately, when a person is in comfort and lives a life of abundance, he forgets God and ignores that God is the source of this abundance. We should care more about the giver than the gift.

(Verse 13): **You shall fear the Lord your God and serve Him, and shall take oaths in His name.**

Thus Christ answered the devil. Its meaning is to worship God alone.

(Verses 14-15): **You shall not go after other gods, the gods of the peoples who are all around you 15 (for the Lord your God is a jealous God among you), lest the anger of the Lord your God be aroused against you and destroy you from the face of the earth.**

The Lord is the Groom of our souls, so the bride (we) should not be preoccupied with another.

(Verse 16): **"You shall not tempt the Lord your God as you tempted Him in Massah.**

With this also Christ answered the devil. And the people tempted God by saying, "Is the Lord among us or not?" (Exodus 17: 7), and we are continuously exposed to the same fall, and in every trial or disease, we ask the same question.

(Verses 17-19): **You shall diligently keep the commandments of the Lord your God, His testimonies, and His statutes which He has commanded you. 18 And you shall do what is right and good in the sight of the Lord, that it may be well with you, and that you may go in and possess the good land of which the Lord swore to your fathers, 19 to cast out all your enemies from before you, as the Lord has spoken.**

Although their entry to the land is a blessing and a gift from God, it is conditional on their good deeds.

(Verse 20): **"When your son asks you in time to come, saying, 'What is the meaning of the testimonies, the statutes, and the judgments which the Lord our God has commanded you?'**

When your children ask you what is the importance of the commandments of the Lord so that you give them such care and attention.

(Verse 21): **then you shall say to your son: 'We were slaves of Pharaoh in Egypt, and the Lord brought us out of Egypt with a mighty hand;**

It refers to the importance of teaching young children the great works of God and that violating this commandment enslaves us again. This is like, " Therefore if the Son makes you free, you shall be free indeed." (John 8: 36).

(Verses 22-24): **and the Lord showed signs and wonders before our eyes, great and severe, against Egypt, Pharaoh, and all his household. 23 Then He brought us out from there, that He might bring us in, to give us the land of which He swore to our fathers. 24 And the Lord commanded us to observe all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is this day.**

Bottom line: We love Him because He loved us first. Because He did marvellous works with us, we keep His commandments. What God, by His grace and redemption, did for the people of the Old Testament, He did for us, let us love Him with all our hearts.

(Verse 25): **Then it will be righteousness for us, if we are careful to observe all these commandments before the Lord our God, as He has commanded us.'**

Then it will be righteousness for us: Our obedience to God is called righteousness. Righteousness is to abstain from evil and from all that provokes God, and also to do good. Note that the Jewish people thought they could be justified by carrying out the commandments and the law, but they discovered their inability. We still cannot be justified by our deeds until now. But Christ came and gave us a new nature, where Jesus was the One who could implement it. He is working in us and even bearing the curse of the law that we broke. He justified us by His blood through His atoning intercession. Everyone who strives to keep the commandments is assisted by the grace of God so that he becomes righteous through Christ who is in him.

Chapter 7

(Verse 1): **"When the Lord your God brings you into the land which you go to possess, and has cast out many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than you,**

The sins of these seven nations were: 1. Mothers offered their children to the fire. 2. Witchcraft and idolatry. 3. Girls and women dedicated to fornication in temples. 4. Homosexuality, and even with animals. The Lord had promised Abraham to expel ten nations from before his descendants. These peoples are the seven mentioned here, in addition to the Kenites, the Kenezites, and the Kadmonites. Perhaps these three nations have either perished or merged with others (Genesis 15: 19). And as the people expelled these sinful pagan peoples, so must each of us do with his own lusts. By the same logic, God expelled Israel from the land when they sinned. Please refer to the interpretation of (Exodus 3: 8).

(Verse 2): **and when the Lord your God delivers them over to you, you shall conquer them and utterly destroy them. You shall make no covenant with them nor show mercy to them.**

utterly destroy them: The people are now primitive people who cannot distinguish between sinner and sin, and commanding the extermination of wicked sinners is equivalent to crushing and removing sin. As a beginning of repentance, we must remove from our lives all obstacles (obscene pictures / movies..), if any. **You shall make no covenant with them:** How can someone who has a covenant with God enter into fellowship with someone who has a covenant with Satan "there is no communion between light with darkness." The **utterly destroying** (please go to interpretation of verses 2: 34-35). This is not unjust because God gave them many opportunities to repent, and they did not. God prolonged His patience with them until their sin was complete. "the iniquity of the Amorites is not yet complete." (Genesis 15: 16) and compare with (Romans 2: 4-6 + Revelation 2: 20-23). Here the punishment had to come. This prohibition is like a judge's sentence to a criminal, and the people of God here are like a sergeant carrying out the sentence. God has his methods. He sometimes uses a flood to exterminate people, and sometimes fire to burn and sometimes the earth opens and swallows sinners, and here He uses His people so that they may understand the fate of the sinners and refrain from sin, but when the people fell into the same sins, God used the nations of the region to discipline His people.

(Verse 3): **Nor shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for your son.**

Evil company corrupts good habits (1 Corinthians 15: 33), and the result of these marriages is corrupt children.

(Verse 4): **For they will turn your sons away from following Me, to serve other gods; so the anger of the Lord will be aroused against you and destroy you suddenly.**

This is what happened with Solomon. His pagan wives pushed him to worship idols.

(Verse 5): **But thus you shall deal with them: you shall destroy their altars, and break down their sacred pillars, and cut down their wooden images, and burn their carved images with fire.**

sacred pillars: These are pillars of stones that are often erected as a memorial (Genesis 28: 18), and the pagans erect them to worship them or as a memorial to their gods. It may be carved in the form of statues or monuments, and it may be engraved or pictured. As for the **wooden images**, they are trees or wooden pillars erected for the pagan gods, and they were sculpted in the form of one of the female deities. And they believed that the power of the gods rests in these pillars or images.

(Verse 6): **"For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth.**

Holy: That is, separated and devoted to serving the Lord with all your heart, and it also means pure, radiant, and bright, and they are two attributes of the one who follows God. As we now say about the saints, they have a luminous form or bright appearance. A saint has devoted all his life and energies to the Lord, abiding in the Lord.

(Verse 7): **The Lord did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples;**

God did not choose them for their strength or abundance but chose Abraham alone, Isaac the weak and left the strong Ishmael, and Jacob the weak and left the strong Esau. When they came to Egypt, they were 70 people (Genesis 46: 27). God chose them because He loved them, adhered to them, increased their number, and fulfilled His promise to their fathers.

(Verse 8): **but because the Lord loves you, and because He would keep the oath which He swore to your fathers, the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.**

God is faithful to His promises, even if we are not faithful

(Verse 9): **"Therefore know that the Lord your God, He is God, the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments;**

for a thousand generations: This indicates that the source of God's gifts and favours is unlimited. The number 1000 refers to the heavenly places as those who love Him and keep His commandments will live in heavenly places.

(Verse 10): **and He repays those who hate Him to their face, to destroy them. He will not be slack with him who hates Him; He will repay him to his face.**

those who hate Him to their face: They declare their hatred of God brazenly and without fear of punishment. But the arrows they aim at God will rebound and hit them

He will repay him to his face: It may mean that there will come a time when God will punish them face to face, which may mean that each one will be personally punished for his mistake, and it may mean that God will punish the sinners very quickly while they are still alive. In general, he who turns away from God separates himself from blessing and joy. But the verse **He will repay him to his face** may mean that the face of God is His Son, Christ who became incarnate and we saw him, and the Son is the one who repays and judges: " For the Father judges no one, but has committed all judgment to the Son," (John 5: 22).

And there is a Jewish interpretation of the verse: "God rewards the wicked on earth for every good deed they do, so He recompenses them for evil in the afterlife and destroys them, so He does not give them an opportunity to rely on their righteous deeds, for He has rewarded them for it while they are still on earth" and they saw with their faces (their eyes) God's reward for them For the good deeds they did.

(Verses 11-14): **Therefore you shall keep the commandment, the statutes, and the judgments which I command you today, to observe them. 12 "Then it shall come to pass, because you listen to these judgments, and keep and do them, that the Lord your God will keep with you the covenant and the mercy which He swore to your fathers. 13 And He will love you and bless you and multiply you; He will also bless the fruit of your womb and the fruit of your land, your grain and your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you. 14 You shall be blessed above all peoples; there shall not be a male or female barren among you or among your livestock.**

The fruit of eliminating sin with faith and firmness is 1. God's love for us = **He will love you**, and we enter the circle of divine love satiating the soul. 2. Spiritual blessing = what follows the love of God is life in joy and peace. 3. **the fruit of your womb = there shall not be a male or female barren among you.** This was considered a great blessing in the Old Testament, and as the psalmist says, "Behold, children are a heritage from the Lord, The fruit of the womb is a reward." (Psalm 127: 3). 4. Physical blessing = **the fruit of your land... the increase of your cattle... or among your livestock**

(Verses 15-19): **And the Lord will take away from you all sickness, and will afflict you with none of the terrible diseases of Egypt which you have known, but will lay them on all those who hate you. 16 Also you shall destroy all the peoples whom the Lord your God delivers over to you; your eye shall have no pity on them; nor shall you serve their gods, for that will be a snare to you. 17 "If you should say in your heart, 'These nations are greater than I; how can I dispossess them?'— 18 you shall not be afraid of them, but you shall remember well what the Lord your God did to Pharaoh and to all Egypt: 19 the great trials which your eyes saw, the signs and the wonders, the mighty hand and the outstretched arm, by which the Lord your God brought you out. So shall the Lord your God do to all the peoples of whom you are afraid.**

the terrible diseases of Egypt: It means all the diseases they saw in Egypt (whether the common diseases or the plagues with which the Lord struck the Egyptians). And the meaning of the verse: The Lord gives you the health of soul and body.

(Verses 20-21): **Moreover the Lord your God will send the hornet among them until those who are left, who hide themselves from you, are destroyed. 21 You shall not be terrified of them; for the Lord your God, the great and awesome God, is among you.**

The Lord is the one who fights for His people and will send hornets (insects whose stings are very severe) on the remnant of the armies of the enemies and those who escaped from the sword of the people. Hornets may mean the armies of other peoples, symbolized by hornets, that strike your enemies before you reach them.

(Verses 22-23): **And the Lord your God will drive out those nations before you little by little; you will be unable to destroy them at once, lest the beasts of the field become too numerous for you. 23 But the Lord your God will deliver them over to you, and will inflict defeat upon them until they are destroyed.**

God will expel the people before them, but in His wisdom, He will not expel them all at once, but rather little by little, that is, gradually, for their benefit and safety. They are a few in number, and if God expelled other peoples once, beasts would attack the earth.

The Spiritual Meaning: For the sake of our peace and spiritual growth, God does not end the battle with sin in moments so that we do not become arrogant and be attacked by wild beasts such as arrogance, overconfidence, and pride. Therefore, sins are snatched from us little by little.

(Verse 24): **And He will deliver their kings into your hand, and you will destroy their name from under heaven; no one shall be able to stand against you until you have destroyed them.**

This was fulfilled in the days of Joshua. Joshua killed 31 kings and seized their cities.

(Verse 25): **You shall burn the carved images of their gods with fire; you shall not covet the silver or gold that is on them, nor take it for yourselves, lest you be snared by it; for it is an abomination to the Lord your God.**

Do not think that the silver and gold used to cover the gods of nations have supernatural divine power, so you slip to sanctify and glorify these metals, and thus slip into the worship of idols itself = **lest you be snared by it**. And the word **abomination** =, i.e. abhorrent, reprehensible and forbidden.

(Verse 26): **Nor shall you bring an abomination into your house, lest you be doomed to destruction like it. You shall utterly detest it and utterly abhor it, for it is an accursed thing.**

Perhaps someone thought to take some of these idols to his house as a blessing. God warned them of the consequences of this.

Chapter 8

(Verse 1): **"Every commandment which I command you today you must be careful to observe, that you may live and multiply, and go in and possess the land of which the Lord swore to your fathers.**

God will not increase in holiness with our holiness, and His holiness will not be affected if we become defiled. So why does God repeat and stress our keeping the commandments? God does not want to control us, as the atheists say, but He wants us to live in blessing and joy. Didn't God create us in the Garden of Eden (Eden **יְדֵן** a Hebrew word meaning joy)? So let's understand that the commandments are to our advantage.

When God wanted to show His people that He gave them great blessings, He did not mention their exodus from the land of Egypt, the split of the sea, the parting of the Jordan ... etc. But rather He told them, "And I gave them My statutes and showed them My judgments, 'which, if a man does, he shall live by them.' Moreover I also gave them My Sabbaths, to be a sign between them and Me, that they might know that I am the Lord who sanctifies them." (Ezekiel 20: 11, 12). These commandments were for life. As for the one who seeks after any sin, the devil will enslave him, "I will give you all these things, if you will fall down and worship Me" (Matthew 4:9). This is the style of the devil. And God does not want his children to be enslaved by Satan and humiliate them. And Christ came and incarnated, offered us redemption to set us free, and said, "If the Son makes you free, you will be free indeed" (John 8:36). Why did God separate the Sabbath from the rest of the commandments in (Ezekiel 20:11, 12)? It was because whoever keeps the Nine Commandments will live and find blessing in his life on earth. As for keeping the Sabbath, it means that a person dedicates a day to God, in which he clings to God, so that he lives a heavenly life on earth and remembers that he belongs to heaven and not to earth.

(Verse 2): **And you shall remember that the Lord your God led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep His commandments or not.**

I wish that when we pray the prayer of thanksgiving, we would remember all the good deeds of God and His chastisement for us all life.

all the way = God led them in the wilderness for 40 years, during which God's dealings with them varied, as He took care of them and gave them water from a rock, heavenly manna, and quails. He also disciplined them as all His deeds are for good even when He allowed them some hardships and pains.

to humble you = God allowed them some hardships as a punishment and as spiritual training for the growth of faith, to feel humiliation during the trial. God allows us this kind of humiliation as a discipline so that we do not fall into self-righteousness and come into contact with God (the three saintly youth saw God in the trial and not in the king's palace), and thus we would have fruits. And this humiliation gives us praise and crowns in the afterlife.

test you:

Not because God does not know, but for you to know yourself and your weaknesses. Also, these tests contain a cure, which makes man hates sin. It was said about Christ that He " searches the minds and hearts" (Revelation 2: 23). It is God who created me and fashioned me from the womb, for God knows me more than I know myself. Therefore, His saying **test you** means, as we explained in the introduction to the book of Exodus, that the benefit of tests is that they are a school for the growth of faith. And his saying **to humble you** = This is because the temptation causes pain, but it is like bitter medicine that is necessary for treatment so that the patient lives, and review " For He bruises, but He binds up; He wounds, but His hands make whole." (Job 5: 18).

(Verse 3): **So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the Lord.**

allowed you to hunger: God waited for a while before the manna came down to teach them to rely on Him for faith growth.

Christ used this verse in response to Satan. And note in Christ's answers to Satan that He always said "it is written" and did not say I see it, as the word of God has its power. Do we do the same and declare the power of God's words without valuing our own opinions? **man lives by every word that proceeds from the mouth of the Lord** = just as the hungry person is the only one who appreciates the value of bread. Thus, the value of the word of God is only known to the one who knows that it leads his hidden inner life and gives it life and even his practical life.

every word that proceeds from the mouth of the Lord: And what comes out of the mouth of the Lord except the word of God, that is, His word that creates, that is, the second hypostasis in whom all things were, and without Him, nothing was made that was. And He gave the manna that gave life to the people in the past, and He gives us real manna which is his body. He who eats Him will live. And out of the mouth of the Lord also comes the Bible's words, which give us life, for the word of God is living and effective.

(Verse 4): **Your garments did not wear out on you, nor did your foot swell these forty years.**

God's care for them included their clothes and shoes (there is a Jewish tradition that says that their clothes grew with them.) This may be true, but what is understood in the first place is God's care and support, even in the most trivial things such as clothes and shoes (Deuteronomy 29: 5).

(Verses 5-6): **You should know in your heart that as a man chastens his son, so the Lord your God chastens you. 6 "Therefore you shall keep the commandments of the Lord your God, to walk in His ways and to fear Him.**

(Verses 7-8): **For the Lord your God is bringing you into a good land, a land of brooks of water, of fountains and springs, that flow out of valleys and hills; 8 a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey;**

brooks of water: Natural and artificial wells. **fountains and springs:** Heavy water that comes from springs and rain. **Valleys:** Lowlands.

Therefore, the Lord your God disciplines you (verses 5, 6) so you may enter the good land full of springs and fountains overflowing with water (verses 7, 8). If you keep the commandments of the Lord your God, you will settle in the land, and no one will drive you out of it. These verses we can paraphrase to align with us as Christians: The Lord our God disciplines us now with some trials, and if we keep the commandments, we will enter and have an inheritance in the glory of heaven, the throne of Christ (Revelation 3: 21). The Lamb (Christ) leads us to springs of living water (Revelation 7: 17).

(Verse 9): **a land in which you will eat bread without scarcity, in which you will lack nothing; a land whose stones are iron and out of whose hills you can dig copper.**

without scarcity: You will not eat sparingly, for good things are abundant, even in **iron** and **copper** mines.

(Verse 10): **When you have eaten and are full, then you shall bless the Lord your God for the good land which He has given you.**

God knows man's weakness, that when he is full and lives in peace, he forgets God.

(Verse 11-14): **"Beware that you do not forget the Lord your God by not keeping His commandments, His judgments, and His statutes which I command you today, 12 lest—when you have eaten and are full, and have built beautiful houses and dwell in them; 13 and when your herds and your flocks multiply, and your silver and your gold are multiplied, and all that you have is multiplied; 14 when your heart is lifted up, and you forget the Lord your God who brought you out of the land of Egypt, from the house of bondage;**

Unfortunately, this is the nature of man, and the solution is permanent thanksgiving, as the Church teaches us in every condition. And Moses prophesied that the people would actually do this: "But

Jeshurun grew fat and kicked; You grew fat, you grew thick, You are obese! Then he forsook God who made him, And scornfully esteemed the Rock of his salvation." (Deuteronomy 32: 15)

(Verse 15): **who led you through that great and terrible wilderness, in which were fiery serpents and scorpions and thirsty land where there was no water; who brought water for you out of the flinty rock;**

The road was laborious, but God was their companion and preserved them.

(Verse 16): **who fed you in the wilderness with manna, which your fathers did not know, that He might humble you and that He might test you, to do you good in the end—**

God allowed some pain on the way, but in the end, is a land that is all good. And so in our life now, let us be patient and strive, "For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Romans 8: 18 + 2 Cor 4:17).

(Verses 17-18): **then you say in your heart, 'My power and the might of my hand have gained me this wealth.' 18 "And you shall remember the Lord your God, for it is He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as it is this day.**

This is another temptation that a person falls into when he thinks he brings good things with his strength. But we know that God is the giver of all good things.

(Verse 19): **Then it shall be, if you by any means forget the Lord your God, and follow other gods, and serve them and worship them, I testify against you this day that you shall surely perish.**

I testify against you: As Moses already told them.

(Verse 20): **As the nations which the Lord destroys before you, so you shall perish, because you would not be obedient to the voice of the Lord your God.**

From this verse we understand why God allowed them to destroy sinful peoples? To understand the result of sin.

Chapter 9

(Verse 1): **"Hear, O Israel: You are to cross over the Jordan today, and go in to dispossess nations greater and mightier than yourself, cities great and fortified up to heaven,**

They are strong (verse 2), and their cities are fortified, but "Unless the Lord builds the house, They labor in vain who build it; Unless the Lord guards the city, The watchman stays awake in vain." (Psalm 127).

(Verse 2): **a people great and tall, the descendants of the Anakim, whom you know, and of whom you heard it said, 'Who can stand before the descendants of Anak?'**

The peoples of these lands are from the Anakim (Numbers 13: 22 + Deuteronomy 1: 28). These people are known for their height and greatness. **whom you know** = whether what you heard from the neighbouring peoples about their might or what you heard from the spies who saw them with their own eyes and were terrified of them.

and of whom you heard it said, 'Who can stand before the descendants of Anak?' = This is a quote that the neighbouring peoples say because they fear them.

(Verse 3): **Therefore understand today that the Lord your God is He who goes over before you as a consuming fire. He will destroy them and bring them down before you; so you shall drive them out and destroy them quickly, as the Lord has said to you.**

(Verse 4): **"Do not think in your heart, after the Lord your God has cast them out before you, saying, 'Because of my righteousness the Lord has brought me in to possess this land!'; but it is because of the wickedness of these nations that the Lord is driving them out from before you.**

Here he warns them not to be deceived by their strength, which is the beginning of the fall into pride.

(Verse 5): **It is not because of your righteousness or the uprightness of your heart that you go in to possess their land, but because of the wickedness of these nations that the Lord your God drives them out from before you, and that He may fulfill the word which the Lord swore to your fathers, to Abraham, Isaac, and Jacob.**

It is not because of your righteousness: All have turned away and became unprofitable, including you, O people of Israel (Romans 3: 12 + Romans 11: 23). But the Lord will expel them as a punishment for their

sins, and will give you the land instead of them, as He promised your fathers "Abraham, Isaac, and Jacob," but after the iniquity of these peoples is complete: "But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete." (Genesis 15: 16).

(Verse 6): **Therefore understand that the Lord your God is not giving you this good land to possess because of your righteousness, for you are a stiff-necked people.**

stiff-necked people: Meaning stubborn and obstinate, and the analogy here is taken from the animal that does not bend its head when they carry heavy loads like a camel. From here, we understand why the prodigal son's father fell on his repentant son's neck and kissed him. Because the neck of the prodigal son had become soft, he responded to God's voice and did not continue stubbornly but submitted to true repentance and returned to his father. But the verse carries the meaning that, O people of Israel, you also have your sins, and you are a **stiff-necked people**, but the cup of my wrath against you has not yet been filled. If you persist in your sins, when you complete your sins, I will expel you also, and this is what happened exactly. And if they repent, the Lord takes the cup of His wrath and pardons His people, "Awake, awake! Stand up, O Jerusalem, You who have drunk at the hand of the Lord The cup of His fury; You have drunk the dregs of the cup of trembling, And drained it out." (Isaiah 51: 17). See also (Revelation 14: 10; 16: 19).

(Verse 7): **"Remember! Do not forget how you provoked the Lord your God to wrath in the wilderness. From the day that you departed from the land of Egypt until you came to this place, you have been rebellious against the Lord.**

Beginning from here, Moses reminds them of their sins and the sins of their fathers. When we remember our sins, we are humbled before God and be careful not to fall again. That is why David the Prophet says: My sins are always before me: "And my sin is always before me" Thus, we live in caution and also thank God for his benevolence that we do not deserve. That is why Moses says here **Remember**. Whenever they remember their sins and the punishment of God that befell them, they are afraid and avoid making a sin again. But if they remember their righteousness, the result will be that they will enter into the sin of pride, and "Pride goes before destruction, And a haughty spirit before a fall." (Proverbs 16: 18). For this reason, the Lord of glory taught us, "So likewise you, when you have done all those things which you are commanded, say, 'We are unprofitable servants. We have done what was our duty to do.'" (Luke 17: 10).

(Verse 8): **Also in Horeb you provoked the Lord to wrath, so that the Lord was angry enough with you to have destroyed you.**

Also in Horeb: Only three months had passed since their exodus from Egypt with a strong hand.

(Verses 9-12): **When I went up into the mountain to receive the tablets of stone, the tablets of the covenant which the Lord made with you, then I stayed on the mountain forty days and forty nights. I neither ate bread nor drank water. 10 Then the Lord delivered to me two tablets of stone written with the finger of God, and on them were all the words which the Lord had spoken to you on the mountain from the midst of the fire in the day of the assembly. 11 And it came to pass, at the end of forty days and forty nights, that the Lord gave me the two tablets of stone, the tablets of the covenant. 12 "Then the Lord said to me, 'Arise, go down quickly from here, for your people whom you brought out of Egypt have acted corruptly; they have quickly turned aside from the way which I commanded them; they have made themselves a molded image.'**

your people whom you brought out of Egypt have acted corruptly: God attributes the people to Moses and not to Himself because of the betrayal of the people. How foolish is a person who, through his sins, deprives himself of affiliation with God, his Father?

the assembly = verse 10 translated as Ecclesia, ἐκκλησία, meaning church, and thus Stephen used it (Acts 7: 38). And by "assembly" means the day when all the congregation gathered to receive the commandments from God.

(Verses 13-14): **"Furthermore the Lord spoke to me, saying, 'I have seen this people, and indeed they are a stiff-necked people. 14 Let Me alone, that I may destroy them and blot out their name from under heaven; and I will make of you a nation mightier and greater than they.'**

Let Me alone: This word shows the great significance and position of the prophets and saints. It is also to push Moses to pray and intercede for his people. God rejoices when we pray for one another, and this is how Saint James the Apostle taught us: " pray for one another" (James 5: 16). And thus, God commands, " Ask Me of things to come concerning My sons; And concerning the work of My hands, you command Me." (Isaiah 45: 11).

(Verses 15-17): **"So I turned and came down from the mountain, and the mountain burned with fire; and the two tablets of the covenant were in my two hands. 16 And I looked, and behold, you had sinned against the Lord your God—had made for yourselves a molded calf! You had turned aside quickly from the way which the Lord had commanded you. 17 Then I took the two tablets and threw them out of my two hands and broke them before your eyes.**

God created man, and the commandments were written on his heart, as how did Joseph know that adultery provokes God? This was the so-called natural law and conscience. And writing the commandments on the heart means that the love reciprocated between God and Adam in Paradise was why Adam kept the commandment, as the Lord of Glory Jesus said (John 14: 21, 23).

We pray in the Basil liturgy that God created man in incorruption. This was represented in the two tablets engraved with the commandments of God. The two tablets made by the hand of God represented the human being created by the hand of God, and the writing of the commandments on the tablets with the finger of God represented the inscription of the commandments on the human heart with the Holy Spirit. When man sinned, he became corrupt and died, just as the two tablets were broken as a result of the sin of the people.

And when man became corrupt, God wrote the commandments on two tablets of stone, like the heart of man, which became like stone, but in the New Testament, the Holy Spirit poured love into our hearts, so our hearts became flesh (Jeremiah 31: 31-33 + Ezekiel 11: 19 + John 14: 21).

(Verse 18): **And I fell down before the Lord, as at the first, forty days and forty nights; I neither ate bread nor drank water, because of all your sin which you committed in doing wickedly in the sight of the Lord, to provoke Him to anger.**

It is clear from this verse that Moses fasted twice for 40 days, the first time to receive the commandments on the tablets that he broke afterwards, and at the end of it he prayed to God that the people would not perish. The second time, he went up to the mountain again at the command of the Lord and stayed forty days. In this time, he received instructions from the Lord, saw the glory of the Lord, took the commandments on two other tablets, and during which he fervently interceded for his people [the first time you find it in (Exodus 32), and the second you find it in (Exodus 34)].

This is understood from his saying **as at the first** = i.e. he fasted the second time and prayed on their behalf as he did the first time.

(Verses 19-20): **For I was afraid of the anger and hot displeasure with which the Lord was angry with you, to destroy you. But the Lord listened to me at that time also. 20 And the Lord was very angry with Aaron and would have destroyed him; so I prayed for Aaron also at the same time.**

I was afraid: He was afraid and fearful when he learned that God intended to destroy them as they deserved.

(Verse 21): **Then I took your sin, the calf which you had made, and burned it with fire and crushed it and ground it very small, until it was as fine as dust; and I threw its dust into the brook that descended from the mountain.**

What Moses did with the golden calf was supposed to be done for them if it not for God's mercy on them.

the brook that descended from the mountain = most likely it is the spring that came out of the rock (Exodus 17: 6).

(Verse 22): **"Also at Taberah and Massah and Kibroth Hattaavah you provoked the Lord to wrath.**

Their murmuring in **Taberah** was unjustified, but rather due to the perceptions of their sick hearts and that there was evil while there was no evil, and their murmuring in **Massah** was for the sake of water, and their murmuring in **Kibroth Hattaavah** was for the sake of food.

(Verse 23): **Likewise, when the Lord sent you from Kadesh Barnea, saying, 'Go up and possess the land which I have given you,' then you rebelled against the commandment of the Lord your God, and you did not believe Him nor obey His voice.**

Their doubt about the Lord's power and that He can give them victory over the Amalekites (verse 6).

All these words (verses 7-23) were reminding them of their evils so that they would not be puffed up when they entered the land, and they say that the Lord gave us the land because of our righteousness.

(Verse 24): **You have been rebellious against the Lord from the day that I knew you.**

A bitter general phrase that Moses says that they are rebellious people since he knew them while he was still in the palace of Pharaoh.

(Verses 25-29): **"Thus I prostrated myself before the Lord; forty days and forty nights I kept prostrating myself, because the Lord had said He would destroy you. 26 Therefore I prayed to the Lord, and said: 'O Lord God, do not destroy Your people and Your inheritance whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand. 27 Remember Your servants, Abraham, Isaac, and Jacob; do not look on the stubbornness of this people, or on their wickedness or their sin, 28 lest the land from which You brought us should say, "Because the Lord was not able to bring them to the land which He promised them, and because He hated them, He has brought them out to kill them in the wilderness." 29 Yet they are Your people and Your inheritance, whom You brought out by Your mighty power and by Your outstretched arm.'**

Here we see the intercession of the living Moses and the intercession of Moses by Abraham, Isaac and Jacob, the departed.

Chapter 10

(Verse 1): **"At that time the Lord said to me, 'Hew for yourself two tablets of stone like the first, and come up to Me on the mountain and make yourself an ark of wood.**

Please review the interpretation of the verses (Deuteronomy 9:15-17). We saw in them that breaking the two tablets on which the commandments were engraved was a sign of the corruption of the first man, Adam, and his death because of sin. We find God here asking Moses to sculpt two tablets **like the first**, and God writes with His finger the commandments on them.

God's finger points to the Holy Spirit: Compare (Luke 11: 20 with Matthew 12: 28) "But if I cast out demons with the finger of God" with "But if I cast out demons with the finger of God"

What do we see here now? If the first two tablets that were made by God's hand and the commandments engraved on them with the finger of God (that is, the Holy Spirit) refer to man in his first creation before the fall, and breaking them indicates the death of man due to sin. Here we are in front of two new tablets on which the commandments are written - but the human Moses made and carved the two tablets, and God wrote the commandments on them with His finger. We are in front of two tablets in whose work the Holy Spirit and man participated. We are now in front of a new creation in which the Holy Spirit and man participated. As we say in the Basilian Liturgy:

You did manifest Yourself to us, who were sitting in darkness and the shadow of death, through Your Only-Begotten Son, our Lord God and Savior Jesus Christ, Who of The Holy Spirit and of the Holy Virgin Mary.

The first creation was the first Adam. And the new creation was the second Adam, the Lord Jesus, who was incarnated and became man by the Holy Spirit and the Virgin Mary, who offered her body so that the Lord Jesus might be incarnated by the work of the Holy Spirit. As St. Paul, the Apostle says, "And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit." (1 Corinthians 15: 45). So we understand that the two new tablets refer to the Lord Jesus, the last Adam.

And I will make for you an ark = it may be a small box to put the tablets. This box is placed next to the ark of the covenant, or it was a temporary box to keep the tablets until the ark of the covenant is made, and they move to it. But symbolically, this ark, in which the two tablets were placed, was a sign of the death and burial of the Lord Jesus.

and make yourself an ark of wood: It may be a small box to put the tablets in. This box is placed next to the ark of the covenant, or it was a temporary box to keep the tablets until the ark of the covenant is made, and they move to it. But symbolically, this ark, in which the two tablets were placed, was a sign of the death and burial of the Lord Jesus.

(Verses 2-3): **And I will write on the tablets the words that were on the first tablets, which you broke; and you shall put them in the ark.' 3 "So I made an ark of acacia wood, hewed two tablets of stone like the first, and went up the mountain, having the two tablets in my hand.**

This is God's promise to write the commandments again, and the implementation of this is in verse (4).

(Verse 4): **And He wrote on the tablets according to the first writing, the Ten Commandments, which the Lord had spoken to you in the mountain from the midst of the fire in the day of the assembly; and the Lord gave them to me.**

The word assembly here is translated into Greek Ecclesia εκκλησία, meaning the church or meeting (Acts 7: 38).

(Verses 5-10): **Then I turned and came down from the mountain, and put the tablets in the ark which I had made; and there they are, just as the Lord commanded me." 6 (Now the children of Israel journeyed from the wells of Bene Jaakan to Moserah, where Aaron died, and where he was buried; and Eleazar his son ministered as priest in his stead. 7 From there they journeyed to Gudgodah, and from Gudgodah to Jotbathah, a land of rivers of water. 8 At that time the Lord separated the tribe of Levi to bear the ark of the covenant of the Lord, to stand before the Lord to minister to Him and to bless in His name, to this day. 9 Therefore Levi has no portion nor inheritance with his brethren; the Lord is his inheritance, just as the Lord your God promised him.) 10 "As at the first time, I stayed in the mountain forty days and forty nights; the Lord also heard me at that time, and the Lord chose not to destroy you.**

Many commentators say that verse 5 is connected to verse 10 and that verses (6-9) are extraneous verses that have nothing to do with the original topic. In fact, it is challenging to link them with the clear sequence between verses 5, 10. The commentators also noted that the language of communication here has become in the third person. Before that, Moses used to speak to them as auditions; for example, he said, "You journeyed / you ascended..." or in the collective pronoun, such as saying, "We ascended / we journeyed...." But we find in verses 6,7,8,9 directed in the third person pronoun they journeyed/where Aaron died/ and about Levi The Lord is his inheritance. So the commentators explained the solution to this dilemma by saying that someone other than Moses wrote these verses and inserted them here at a later time.

But if we understand that this is very difficult, then what is the point of someone adding these verses, who would have allowed him to do so, and what is his interest in that? We have to explain the existence of these verses that Moses wrote them in the spirit of prophecy about the church and the atoning work of Christ, and let us follow the verses:

(Verse 5): **Then I turned and came down from the mountain, and put the tablets in the ark which I had made; and there they are, just as the Lord commanded me."**

Moses previously broke the tablets, announcing the corruption and death of man. Then we saw that Moses's two new tablets in the ark represented the new creation.

Therefore, breaking the first two tablets was a herald of man's death because of sin. Then we see in (verses 2,3) God's intention to create a new creation in which He will engrave the commandments on their hearts. As He said to Jeremiah the Prophet, "But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their [a]hearts; and I will be their God, and they shall be My people." (Jeremiah 31: 33). And the hearts on which the commandments are written, God said that they are hearts of flesh, " Then I will give them one heart, and I will put a new spirit within [a]them, and take the stony heart out of their flesh, and give them a heart of flesh," (Ezekiel 11: 19). The question here is .. How does this happen?

First, by the death of the old creation, which is referred to by his saying, **and put the tablets in the ark.** How do we die with our old creation? This was the incarnation of Christ and the redemption that He offered us.

And in verse 6, a reference to Christ's death and resurrection.

And in verse 7, there is a reference to the Holy Spirit, who is given to us in baptism, so we die and rise in Christ.

In verses 8,9, we find the consecrated priests. Baptism and the rest of the sacraments performed by the priests.

And in verse 10, we see Christ's atoning intercession before the Father for His church.

And in verse 11, we find Christ entering the heavenly glories as a precedent for us.

(Verse 6): **(Now the children of Israel journeyed from the wells of Bene Jaakan to Moserah, where Aaron died, and where he was buried; and Eleazar his son ministered as priest in his stead.**

Here we find the children of Israel migrating from the wells of **Bene Jaakan** (linguistically meaning "crooked") to **Moserah** or Moserot (linguistically meaning "tied" or "bonds"). As if when the people of God broke the commandment, they began to take a crooked path and gradually deviate from God "everyone has turned aside and became unprofitable." Little by little, they were tied to the enemy of the good, or the enemy of goodness, bonded and enslaved them until they had no hope of returning and being liberated.

But in the spirit of prophecy Moses mentions here the death of Aaron the High Priest (a sign of the crucifixion of Christ, our true High Priest) and the rise of Lazarus in his place (a sign of the resurrection of Christ). The death and resurrection of Christ cut off all our bonds with Satan, and Christ gave us complete freedom from him. This indicates the continuity of Christ's atoning intercession on our behalf forever, as He is our true High Priest.

Thus, the symbolic meaning of the verse becomes: that man, with his fall, deviated away from God and increased in his deviance, and the solution was in the death of the old creation, and this was through the

Savior Jesus Christ, who died to put to death our old creation and risen to establish a new creation in Him. The mention of the wells of Bene Jaakan here is to refer to the baptism well in which we die with Christ and rise again.

(Verse 7): **From there they journeyed to Gudgodah, and from Gudgodah to Jotbathah, a land of rivers of water.**

From there they journeyed to Gudgodah: It means In the mountain of the army, the church after adherence to Christ and by striving became terrifying as an army with banners ... **to Jotbathah, a land of rivers of water** = a church on which the Holy Spirit is poured out.

Thus, the symbolic meaning of the verse becomes: The next step out of baptism is the descent of the Holy Spirit into the sacrament of chrism.

(Verse 8): **At that time the Lord separated the tribe of Levi to bear the ark of the covenant of the Lord, to stand before the Lord to minister to Him and to bless in His name, to this day.**

the Lord separated the tribe of Levi: After Moses saw the church, he saw the priestly service in the church.

Thus, the symbolic meaning of the verse becomes: the tribe of Levi here is a symbol of the Christian priesthood.

(Verse 9): **Therefore Levi has no portion nor inheritance with his brethren; the Lord is his inheritance, just as the Lord your God promised him.)**

Thus the symbolic meaning of the verse becomes: These priests are entirely dedicated to serving the Church of Christ.

(Verse 10): **"As at the first time, I stayed in the mountain forty days and forty nights; the Lord also heard me at that time, and the Lord chose not to destroy you.**

The symbolic meaning of the verse: The intercession of Moses here is a symbol of Christ's continuous atoning intercession for His church " But He, because He continues forever, has an unchangeable priesthood. Therefore He is also able to save [a]to the uttermost those who come to God through Him, since He always lives to make intercession for them." (Hebrews 7: 24, 25).

In this sequence, we find Moses not interested in the historical sequence but rather his eye on the work of Christ in the spirit of prophecy. These verses also raise questions from the point of view of the

historical sequence because the Book of Numbers mentioned Moserah before Bene Jaakan, and we say in response to this.

a. Moses was concerned here with the prophetic aspect, not the historical aspect. He focused on the historical aspect in the Books of Exodus and Numbers, in which the Exodus journey was mentioned with its stations.

b. Most of these areas are adjacent to each other, and it may be that some tribes were anchored in one station and the rest of the tribes in another nearby station. It may be, as we mentioned earlier, that the people settled in Kadesh Barnea after the incident of spies for a long time, and they sometimes moved here or there and returned to their center in Kadesh Barnea. They may move once from Bene Jaakan to Moserah and once from Moserah to Bene Jaakan.

1. In the general line of the journey, Moses recorded it so that the number of stations from Egypt to the Promised Land = the number of generations from Abraham to Christ, according to what the Gospel of Matthew mentioned.
2. And in the sequence of the Book of Deuteronomy, he focused on the prophetic line to show the redemptive work of Christ.

c. Moses may have given different names to the different areas, meaning that the wells of Jaakan were the area, and in it were the wells of Bene Jaakan and Moserah, and sometimes they move from here to there or vice versa.

d. The important thing is that Moses, at the end of his life, when he saw the work of Christ, did not care about this chronology but rather cared about the work of Christ's salvation.

(Verse 11): **Then the Lord said to me, 'Arise, begin your journey before the people, that they may go in and possess the land which I swore to their fathers to give them.'**

How wonderful are the mercies of the Lord? Because of His promise to the fathers, He forgave them and had mercy on them despite their betrayal.

The symbolic meaning of the verse: Christ preceded His church to the heavenly glories, so He said to us, "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also." (John 14: 2, 3). And note also, **Arise, begin your journey before the people**, for Christ was the firstfruits of those who slept. He rose from the dead, to raise us with Him, and entered the glory as a predecessor to us, to bring us in with Him."where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek." (Hebrews 6: 20).

The First Tablets	Represent the first creation that is the first Adam
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God made the tablets, and the Holy Spirit writes the word of God on the tablets.	God made man, and the Holy Spirit writes the commandments on his heart (Natural Law/Conscience).
The breaking of the tablets resulted from the sin of the people.	Man sinned and died because of his sin.
The Last Tablets	They represent the new creation, the last Adam.
The man Moses and the Holy Spirit wrote on them the word of God.	Human participated in the new creation, the Virgin, who gave her body, and the Holy Spirit, who united the divinity of the Word of God with His body taken from man (the Virgin Mary). Christ, in His body, became the head of the new creation.
	Through baptism, we become members of the body of Christ, and this is the new creation in us.
	Whoever abides in Christ does not die because Christ does not die again (Romans 6: 9).

The following are the commandments that we must follow to have a share with Christ:

(Verses 12-13): **"And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, to walk in all His ways and to love Him, to serve the Lord your God with all your heart and with all your soul, 13 and to keep the commandments of the Lord and His statutes which I command you today for your good?"**

After all that you saw of God's work, O Israel, God only asks for obedience! Indeed, His yoke is easy.

(Verse 14): **Indeed heaven and the highest heavens belong to the Lord your God, also the earth with all that is in it.**

the highest heavens: Expression of the extent of God's authority. The meaning is that God does not ask anything from us for His sake, but rather He asks for what makes us live in joy. He has the heavens of the heavens. God will not benefit from my holiness and will not be harmed with my uncleanness.

(Verse 15): **The Lord delighted only in your fathers, to love them; and He chose their descendants after them, you above all peoples, as it is this day.**

He chose their descendants: He took them as His own and loved them.

(Verse 16): **Therefore circumcise the foreskin of your heart, and be stiff-necked no longer.**

circumcise the foreskin of your heart: Circumcision was a sign of a sacred covenant between God and His people (Genesis 17: 10), which distinguished them from other peoples. And now, the circumcision of the heart is also required, that is, removing from the heart every foreign love, every sin, and every dead lust. This is a sign of our love for God (Romans 2: 25-29).

and be stiff-necked no longer: This is equal not to harden your hearts (Hebrews 4: 7).

(Verses 17-19): **For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality nor takes a bribe. 18 He administers justice for the fatherless and the widow, and loves the stranger, giving him food and clothing. 19 Therefore love the stranger, for you were strangers in the land of Egypt.**

The just God does justice to those whom society does not care about, for He **shows no partiality** (verse 17).

(Verses 20-21): **You shall fear the Lord your God; you shall serve Him, and to Him you shall hold fast, and take oaths in His name. 21 He is your praise, and He is your God, who has done for you these great and awesome things which your eyes have seen.**

He is your praise: Every person is honoured to be affiliated with God and to be His servant, so let us glorify Him and speak of His greatness.

(Verse 22): **Your fathers went down to Egypt with seventy persons, and now the Lord your God has made you as the stars of heaven in multitude.**

The most important manifestation of God's blessing to the people is that they became like the stars of heaven (about 3 million souls) after they were 75 souls.

Chapter 11

(Verse 1): **"Therefore you shall love the Lord your God, and keep His charge, His statutes, His judgments, and His commandments always.**

This equals "If anyone loves Me, he will keep My word" (John 14: 21,23). The Lord preceded and asked them to love Him "You shall love the Lord your God with all your heart, with all your soul, and with all your strength." (Deuteronomy 6: 5). Here, the love of the Lord and the implementation of the commandment are linked, so why? Simply because the one who loves, it is easy for him to carry out the will of the one he loves.

(Verse 2): **Know today that I do not speak with your children, who have not known and who have not seen the chastening of the Lord your God, His greatness and His mighty hand and His outstretched arm—**

I do not speak with your children: In other translations, I do not mean your sons who have not seen my works, whether miracles or chastisement. As for you, you have experienced the result of disobedience and its bitterness. Who knows more, is further judged. You have also experienced My goodness to him who obeys. So obey my commandments, so that my good deeds will last for you, and that obedience would result from love (verse 1). Also, teach your children so that they may understand. Let's remember the words of the Lord "But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more." (Luke 12: 48). However, this verse is not a justification for us to live in ignorance so as not to be judged, for God says, " My people are destroyed for lack of knowledge." (Hosea 4: 6).

(Verses 3-8): **His signs and His acts which He did in the midst of Egypt, to Pharaoh king of Egypt, and to all his land; 4 what He did to the army of Egypt, to their horses and their chariots: how He made the waters of the Red Sea overflow them as they pursued you, and how the Lord has destroyed them to this day; 5 what He did for you in the wilderness until you came to this place; 6 and what He did to Dathan and Abiram the sons of Eliab, the son of Reuben: how the earth opened its mouth and swallowed them up, their households, their tents, and all the substance that was in their possession, in the midst of all Israel— 7 but your eyes have seen every great act of the Lord which He did. 8 "Therefore you shall keep every commandment which I command you today, that you may be strong, and go in and possess the land which you cross over to possess,**

(Verse 9): **and that you may prolong your days in the land which the Lord swore to give your fathers, to them and their descendants, 'a land flowing with milk and honey.'**

Therefore their stability and peace is conditional on their walking in His commandments.

(Verses 10-12): **For the land which you go to possess is not like the land of Egypt from which you have come, where you sowed your seed and watered it by foot, as a vegetable garden; 11 but the land which you cross over to possess is a land of hills and valleys, which drinks water from the rain of heaven, 12 a land for which the Lord your God cares; the eyes of the Lord your God are always on it, from the beginning of the year to the very end of the year.**

Moses makes a comparison here between the land of Egypt and the land of Canaan. Although the land of Egypt has good and rich soil, and the book likened it to the garden of the Lord (Genesis 13: 10), but the farmer in Egypt makes a great effort. **watered it by foot:** this may mean that he gets tired of digging canals, or pushes the machines that bring water from the canals to the lands, or that he walks carrying water. Therefore, he plants with his own work. As for the land of Canaan is irrigated with rain, and in it, the farmer looks to heaven, waiting for God's gift without any effort on his part to do so. The Lord takes care of it and gives rain, but there are conditions that they have to keep the commandments. In a complementary interpretation of this, the land of Egypt has the Nile, which is always present, and with the farmer's effort, the land is irrigated. As for the land of Canaan, God is the one who irrigates it with rain, so whoever irrigates the land, in reality, is God. These verses are directed to everyone who thinks that the source of his livelihood and bounties is in his hand and through his efforts, so he does not care to please God and does not keep his commandments. God wants to say here that He is the source of our goods, and for the blessings to continue to come upon us, we must keep His commandments.

(Verses 13-16): **'And it shall be that if you earnestly obey My commandments which I command you today, to love the Lord your God and serve Him with all your heart and with all your soul, 14 then I will give you the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil. 15 And I will send grass in your fields for your livestock, that you may eat and be filled.' 16 Take heed to yourselves, lest your heart be deceived, and you turn aside and serve other gods and worship them,**

the early rain: Comes in the fall, accompanied by the sowing of seeds, or later to sowing, and the seeds open. It prepares the soil for planting.

the latter rain: It comes in the spring, just before or during the harvest, and it strengthens the plant and helps the crop ripen.

Both types are necessary for plant growth, and God provides them. This verse refers to spiritual gifts, as rain refers to the Holy Spirit, who transforms our hearts from a desert into a fruitful paradise, in which we enjoy spiritual fulfillment (satiating) and wine, that is, spiritual joys and oil (royal anointing and spiritual authority). If we understand that rain refers to the Holy Spirit. In that case, the early rain indicates the work of the Spirit in the baptized at the beginning of his faith. The latter refers to the work

of the Spirit, until the believer matures, becomes in the image of Christ, and remains steadfast in Him. This is how St. James the Apostle understood it (James 5: 7-8).

(Verse 17): **lest the Lord's anger be aroused against you, and He shut up the heavens so that there be no rain, and the land yield no produce, and you perish quickly from the good land which the Lord is giving you.**

and you perish quickly: From drought, famine, enemies, and escape from hardships. And this verse = do not grieve the Holy Spirit - Do not quench the Spirit - And do not take Your Holy Spirit from me.

(Verses 18-23): **"Therefore you shall lay up these words of mine in your heart and in your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes. 19 You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. 20 And you shall write them on the doorposts of your house and on your gates, 21 that your days and the days of your children may be multiplied in the land of which the Lord swore to your fathers to give them, like the days of the heavens above the earth. 22 "For if you carefully keep all these commandments which I command you to do—to love the Lord your God, to walk in all His ways, and to hold fast to Him— 23 then the Lord will drive out all these nations from before you, and you will dispossess greater and mightier nations than yourselves.**

like the days of the heavens above the earth: The verse came in other translations: "As long as the heavens are on earth, their days will be long and their generations endless." That is, they will always be in good state, but the verse also carries the meaning that they live in a heavenly manner and fellowship with God as if they were in heaven, and this is what Christ did, as he " He bowed the heavens also, and came down" = as we pray " On earth as it is in heaven."

a sign on your hand, and they shall be as frontlets between your eyes: Always remember it and do it.

(Verse 24): **Every place on which the sole of your foot treads shall be yours: from the wilderness and Lebanon, from the river, the River Euphrates, even to the Western Sea, shall be your territory.**

Every place on which the sole of your foot treads: From the lands that I authorized you to take. For this reason, God determined for them the borders **from the wilderness and Lebanon, from the river, the River Euphrates, even to the Western Sea** = the Mediterranean Sea.

(Verses 25-29): **No man shall be able to stand against you; the Lord your God will put the dread of you and the fear of you upon all the land where you tread, just as He has said to you. 26 "Behold, I set before you today a blessing and a curse: 27 the blessing, if you obey the commandments of the Lord**

your God which I command you today; 28 and the curse, if you do not obey the commandments of the Lord your God, but turn aside from the way which I command you today, to go after other gods which you have not known. 29 Now it shall be, when the Lord your God has brought you into the land which you go to possess, that you shall put the blessing on Mount Gerizim and the curse on Mount Ebal.

When they entered the land, they had to stand on Mount Gerizim and on Mount Ebal in a specific order and pronounce specific blessings for those who walk in the way of the Lord and specific curses for those who deviate from the commandments of the Lord. Mount Gerizim is the mountain they were looking at chanting the words of blessing (Gerizim means derived from the harvest men), and Mount Gerizim is a fertile mountain. As for Mount Ebal, it is an unfertile mount, and its name is derived from the white rocks that fill it. The two mountains are opposite, as the blessing is opposite to the curse, the blessing to those who obey, the curse to those who do not obey. God does not leave a way to imprint this truth in people's minds. Joshua implemented this. Mount Gerizim is located south of the valley in which the city of Shechem (now Nablus) is located. It is the mountain that the Samaritans sanctified, and it was in the village of Jacob's well (John 4: 12), on which they built their altar. As for Mount Ebal, it is located north of the Shechem Valley. And the two mountains are close together so that the one who stands at the foot of one of them hears the one calling at the foot of the other mountain.

As an application on the subject of blessing and curse, we find the book of Joshua and the Judges. In the Book of Joshua, we see God's faithfulness and gifts to them, and in the Book of Judges, we see the plagues that have been inflicted on them as a result of their unfaithfulness and sins. Therefore, we find them in the book of Joshua possessing the land (a blessing), and in the book of Judges, we find the pagans enslaving and humiliating them (a curse).

(Verse 30): **Are they not on the other side of the Jordan, toward the setting sun, in the land of the Canaanites who dwell in the plain opposite Gilgal, beside the terebinth trees of Moreh?**

God gave the precise geographical description of the two mountains. **toward the setting sun** = to the west. And the sun disappears behind the two mountains at sunset. **beside the terebinth trees of Moreh** = this is to remind them of His promise to their father Abraham, so they would be encouraged.

(Verses 31-32): **For you will cross over the Jordan and go in to possess the land which the Lord your God is giving you, and you will possess it and dwell in it. 32 And you shall be careful to observe all the statutes and judgments which I set before you today.**

Chapter 12

In this chapter, God stresses that worship should be in one place that He determines. He mentions the subject of the one place that He specifies for building the Temple 6 times (verses 5/11/14/18/21/26).

(Verse 1): **"These are the statutes and judgments which you shall be careful to observe in the land which the Lord God of your fathers is giving you to possess, all the days that you live on the earth.**

So that they do not think that the rites, ordinances and legal provisions related to the judiciary were for the time of hardship, slavery, and wandering in the wilderness only, it is also for the time of rest and peace.

(Verse 2): **You shall utterly destroy all the places where the nations which you shall dispossess served their gods, on the high mountains and on the hills and under every green tree.**

The pagan peoples worshiped their gods on the tops of the lofty mountains and hills and under the trees, there, they made altars for their gods, erected monuments and pillars, and practiced fornication. God commands them to destroy all pagan altars so that they will not be fascinated by them and deceive them into worshiping idols. **you shall dispossess** = God promised it to the fathers.

(Verse 3): **And you shall destroy their altars, break their sacred pillars, and burn their wooden images with fire; you shall cut down the carved images of their gods and destroy their names from that place.**

(Verse 4): **You shall not worship the Lord your God with such things.**

That is, do not establish such acts of worship to God, do not erect statues...etc. And do not worship the Lord in every place, but in one place (and this is clear from verse 5), and do not try to imitate others under the pretext of development.

(Verse 5): **"But you shall seek the place where the Lord your God chooses, out of all your tribes, to put His name for His dwelling place; and there you shall go.**

The land that was previously used for defilement is itself sanctified to be the dwelling place of God. Sanctification was by the blood of sacrifices, and this is what happened to our bodies with the blood of

Christ's sacrifice. God intended to choose the place Himself and did not leave them the freedom to choose so that this would not be a cause of rivalry and hatred between the tribes. The Lord did not announce the place's name before, so the tribes would not quarrel over its possession. And God chose the location of the tabernacle of meeting and then chose the place where Solomon's temple would be. The wisdom of God in choosing one place for his worship and one altar to offer sacrifices on:

1. It connects the people to their one God and spares them from the danger of believing in the plurality of gods.
2. So, they do not participate with the pagan peoples in offering sacrifices to their gods.
3. It reminds them that they are one people with one faith and are linked together by the bond of spirit and love. They come to Him from everywhere on their big feasts, such as Passover, to offer their sacrifices (as if it is a pilgrimage season). When they gather, pray and praise, their doctrinal concepts are corrected, and their faith is not contaminated.
4. This one place that God chooses indicates that there is one Christ, and His sacrifice is one and not repeated, for He is the altar and the sacrifice. We have only one intercessor and one atonement with God the Father, the man Jesus Christ. The fact that God is the one who chooses the place indicates the Father's choice of the Savior and the Redeemer, so it is not a human choice. When the kingdom of Israel (the ten tribes) later separated from Judah, they built for themselves, on the advice of Jeroboam, the son of Nebat, the king, a special temple, and the preceding warning happened. The northern kingdom quickly descended into pagan worship.
5. The place God chose after that is where the Jews crucified Christ, and the sacrifices they offered were a symbol of Christ. It is the place where Abraham offered his son Isaac as a sacrifice.
6. The one place on which the altar of the Lord is erected is mentioned six times in verses (5, 11, 14, 18, 21, 26). Note that the number 6 refers to the day Adam fell. Adam fell on the sixth day and at the sixth hour. And Christ was crucified on the sixth day and at the sixth hour to carry Adam's sin and its consequences of pain and death for us.

(Verse 6): **There you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed offerings, your freewill offerings, and the firstborn of your herds and flocks.**

the heave offerings of your hand: The sacrifice is the part that is raised for a sacred purpose (part of the Peace Offering). Note that during the sacrifice, the offerings, vows and gifts of the people were accepted. They offer their sacrifices, then they offer their tithes and vows....etc., so what is the meaning of this? The sacrifice refers to the crucified Christ, and we and all our gifts - our vows / our tithes / our redemptions are not acceptable except in Christ Jesus, who reconciled us with the Father "that is, that God was in Christ reconciling the world to Himself" (2 Corinthians 5: 19).

(Verse 7): **And there you shall eat before the Lord your God, and you shall rejoice in all to which you have put your hand, you and your households, in which the Lord your God has blessed you.**

It is a unity during which we rejoice. And God rejoices to gather us around Him while we are in joy, and He is among us.

(Verses 8-11): **"You shall not at all do as we are doing here today—every man doing whatever is right in his own eyes— 9 for as yet you have not come to the rest and the inheritance which the Lord your God is giving you. 10 But when you cross over the Jordan and dwell in the land which the Lord your God is giving you to inherit, and He gives you rest from all your enemies round about, so that you dwell in safety, 11 then there will be the place where the Lord your God chooses to make His name abide. There you shall bring all that I command you: your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, and all your choice offerings which you vow to the Lord.**

Here: That is, in the wilderness, because as they moved, the altar was erected every day in a different place, that is, they set up the altar wherever they went, and not in one place only, as it would be in the Promised Land.

(Verse 12): **And you shall rejoice before the Lord your God, you and your sons and your daughters, your male and female servants, and the Levite who is within your gates, since he has no portion nor inheritance with you.**

Joy is a partnership among all, even with slaves and Levites who have no part.

And you shall rejoice = this is the will of the Lord to see his people rejoicing.

(Verses 13-14): **Take heed to yourself that you do not offer your burnt offerings in every place that you see; 14 but in the place which the Lord chooses, in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you.**

Repetition to stress on the subject.

(Verses 15-16): **"However, you may slaughter and eat meat within all your gates, whatever your heart desires, according to the blessing of the Lord your God which He has given you; the unclean and the clean may eat of it, of the gazelle and the deer alike. 16 Only you shall not eat the blood; you shall pour it on the earth like water.**

The words here are about sacrifices for eating and not for worship. In the wilderness, they rarely slaughtered for food. And this commandment is because they are now entering the Promised Land,

where they will slaughter to eat. **the unclean and the clean may eat of it** = the unclean may mean the animals that are forbidden to be sacrificed on the altar, such as the deer or the gazelle, but it is allowed to eat them. Or By pure, he may mean animals that are offered as sacrifices on the altar, such as ox and sheep. Or what is meant by the impure is the one who is subject to a legal impurity ruling, such as the one who has a discharge, as this impurity does not prevent him from eating normally

(Verses 17-19): **You may not eat within your gates the tithe of your grain or your new wine or your oil, of the firstborn of your herd or your flock, of any of your offerings which you vow, of your freewill offerings, or of the heave offering of your hand. 18 But you must eat them before the Lord your God in the place which the Lord your God chooses, you and your son and your daughter, your male servant and your female servant, and the Levite who is within your gates; and you shall rejoice before the Lord your God in all to which you put your hands. 19 Take heed to yourself that you do not forsake the Levite as long as you live in your land.**

It appears from this verse and what follows that there are two tithes dedicated to God. The first tithe is offered to the Levites, and there is a second tithe, which is what is meant here, and this is taken out and used in honouring the poor and the Levites and holding joyous feasts in which the family shares with the needy. So it is a kind of generosity and joy with the Lord and the Lord's brothers.

And here it was supposed to rejoice in these feasts in the temple of the Lord, as shown in verse (18).

(Verse 20): **"When the Lord your God enlarges your border as He has promised you, and you say, 'Let me eat meat,' because you long to eat meat, you may eat as much meat as your heart desires.**

enlarges your border: Means when you entered the Promised Land as promised by the Lord.

(Verse 21): **If the place where the Lord your God chooses to put His name is too far from you, then you may slaughter from your herd and from your flock which the Lord has given you, just as I have commanded you, and you may eat within your gates as much as your heart desires.**

Once again, he talks to them about the sacrifices they eat. After entering the land, they can slaughter to eat anywhere, and there is no need to go to the temple because of the distance.

(Verse 22): **Just as the gazelle and the deer are eaten, so you may eat them; the unclean and the clean alike may eat them.**

If the sacrifices are for food, they are not bound to sprinkle their blood on or around the altar. Rather, what applies to unclean animals concerning the altar, i.e. not presented to the altar = **the gazelle and**

the deer, applies to everything that is slaughtered for eating, i.e. there is no need to sprinkle their blood at the altar.

(Verses 23-25): **Only be sure that you do not eat the blood, for the blood is the life; you may not eat the life with the meat. 24 You shall not eat it; you shall pour it on the earth like water. 25 You shall not eat it, that it may go well with you and your children after you, when you do what is right in the sight of the Lord.**

The blood is the soul, and the soul is for God, so the blood must be shed and not drunk, and they should not resemble the pagans who drink blood, believing this is a kind of communion with idols. The blood was made to atone for sins and symbolizes the blood of Christ, which will atone for the sins of mankind. God prevented humans from sharing in the blood of animals, meaning their lives, because He wanted humans to participate in the life of His Son, so whoever partakes of the body and blood of Christ participates with Christ in His eternal life (John 6:53,54). In addition to the health aspects so that diseases do not come to them due to animal's blood.

(Verse 26): **Only the holy things which you have, and your vowed offerings, you shall take and go to the place which the Lord chooses.**

As for the sacrifices (burnt offerings, sin, and peace) and vows must be in the temple.

(Verse 27): **And you shall offer your burnt offerings, the meat and the blood, on the altar of the Lord your God; and the blood of your sacrifices shall be poured out on the altar of the Lord your God, and you shall eat the meat.**

you shall offer your burnt offerings: This is about the burnt offering, which is all burnt on the altar = the meat is burned on the altar, and the blood is sprinkled around the altar = **the meat and the blood, on the altar of the Lord your God**

and the blood of your sacrifices shall be poured out on the altar of the Lord your God, and you shall eat the meat: this is about the peace offering that they offer and eat of it.

(Verse 28): **Observe and obey all these words which I command you, that it may go well with you and your children after you forever, when you do what is good and right in the sight of the Lord your God.**

Moses is here as a teacher who repeats the lesson to his students so that they memorize it.

(Verses 29-32): **"When the Lord your God cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land, 30 take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, 'How did these nations serve their gods? I also will do likewise.' 31 You shall not worship the Lord your God in that way; for every abomination to the Lord which He hates they have done to their gods; for they burn even their sons and daughters in the fire to their gods. 32 "Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.**

To keep them completely away from pagan worship, he warns them about even asking pagans about their ways of worshiping these gods = **do not inquire after their gods.**

When the Lord your God cuts off: They are fighting the peoples of the Canaanites and annihilating them to implement God's judgment on these peoples. Then the population of the earth will decrease. And the word **cuts off** means, in other translations, the earth's population has decreased. **take heed to yourself that you are not ensnared to follow them** = The meaning of the verse: Beware of falling into the nets of these pagans and learn their ways and uncleanness. Do not ask them about their ways of worship lest you fall into their trap as you try to imitate them - this is a snare for you. You have seen how these peoples became extinct because of their impurity and unclean acts of worship, so do not try to do like them, for this is a trap that will lead you to the same fate as theirs, and other peoples will annihilate you.

Chapter 13

(Verses 1-2): **"If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, 2 and the sign or the wonder comes to pass, of which he spoke to you, saying, 'Let us go after other gods'—which you have not known—'and let us serve them,'**

There are multiple sources of deviation:

- 1- False prophecy, and this is present in every era.
- 2- Kinship and blood relations (as Solomon fell).
- 3- Collective deviation because it is dangerous as the individual imitates society.

These three sources of deviation are addressed in this chapter. Here, Moses warns his people to beware lest a stumbling block comes to them from a false prophet. He may even perform a miracle, for the miracle is not evidence of the sincerity of the person who performed it. The magicians in the days of Moses in Egypt worked miracles. How do we distinguish then? If the person who performed a miracle calls us to unite with God, he is truthful, and if he calls otherwise, he becomes a liar. **a dreamer of dreams** = the person who claims that he sees dreams, and some of them may come true by the work of Satan.

(Verses 3-4): **you shall not listen to the words of that prophet or that dreamer of dreams, for the Lord your God is testing you to know whether you love the Lord your God with all your heart and with all your soul. 4 You shall walk after the Lord your God and fear Him, and keep His commandments and obey His voice; you shall serve Him and hold fast to Him.**

testing you: Not because God does not know, but God allowed the existence of such false prophets as He gives people according to their hearts, "May He grant you according to your heart's desire" (Psalm 20: 4). They are the ones who ask for deviation, and if a liar appears, they follow him because they want to, and in that is a manifestation of what is in their hearts, and this is what they will be condemned for on the last day. This is the reason for the appearance of the Antichrist in the last days.

(Verse 5): **But that prophet or that dreamer of dreams shall be put to death, because he has spoken in order to turn you away from the Lord your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to entice you from the way in which the Lord your God commanded you to walk. So you shall put away the evil from your midst.**

Not only does He reject the false prophet, but they must kill him to remove the cause of sedition and stumbling.

(Verses 6-8): **"If your brother, the son of your mother, your son or your daughter, the wife of your bosom, or your friend who is as your own soul, secretly entices you, saying, 'Let us go and serve other gods,' which you have not known, neither you nor your fathers, 7 of the gods of the people which are all around you, near to you or far off from you, from one end of the earth to the other end of the earth, 8 you shall not consent to him or listen to him, nor shall your eye pity him, nor shall you spare him or conceal him;**

The temptation may come through the closest relatives and Solomon the Prophet, despite his wisdom, fell into idolatry when his wives seduced him. **or conceal him** = do not cover up his sin (Matthew 10: 37).

(Verses 9-11): **but you shall surely kill him; your hand shall be first against him to put him to death, and afterward the hand of all the people. 10 And you shall stone him with stones until he dies, because he sought to entice you away from the Lord your God, who brought you out of the land of Egypt, from the house of bondage. 11 So all Israel shall hear and fear, and not again do such wickedness as this among you.**

Punishment for such person is death by the testimony of witnesses. The person who reported him was stoning him first.

(Verses 12-14): **"If you hear someone in one of your cities, which the Lord your God gives you to dwell in, saying, 13 'Corrupt men have gone out from among you and enticed the inhabitants of their city, saying, "Let us go and serve other gods"'—which you have not known— 14 then you shall inquire, search out, and ask diligently. And if it is indeed true and certain that such an abomination was committed among you,**

Corrupt men: The children of satan. These are people without law, unfit for anything, and nothing but harm comes from them (Judges 20: 13). Therefore, it is an attribute of a useless, evil person. The warning here is of mass discord, meaning a city that has deviated to pagan worship. So that the innocent do not imitate the deviant majority. **from among you** = meaning from among the people. Thus, all heretics and false prophets come from within the Church.

(Verses 15-16): **you shall surely strike the inhabitants of that city with the edge of the sword, utterly destroying it, all that is in it and its livestock—with the edge of the sword. 16 And you shall gather all its plunder into the middle of the street, and completely burn with fire the city and all its plunder, for the Lord your God. It shall be a heap forever; it shall not be built again.**

and completely burn with fire the city and all its plunder: So that the spoils would not be a reason for fabricating a religious war for looting, and the Children of Israel carried this out in the war of Gibeah

(Judges 19-21), and that was because of Benjamin's sin. **a heap** = The whole city is gathered in a big heap like a hill, and it is burned, and the city is never built again.

(Verses 17-18): **So none of the accursed things shall remain in your hand, that the Lord may turn from the fierceness of His anger and show you mercy, have compassion on you and multiply you, just as He swore to your fathers, 18 because you have listened to the voice of the Lord your God, to keep all His commandments which I command you today, to do what is right in the eyes of the Lord your God.**

The end of verse (17) is connected to the beginning of verse (18) thus, **have compassion on you and multiply you.. because you have listened....**

Chapter 14

(Verses 1-2): **"You are the children of the Lord your God; you shall not cut yourselves nor shave the front of your head for the dead. 2 For you are a holy people to the Lord your God, and the Lord has chosen you to be a people for Himself, a special treasure above all the peoples who are on the face of the earth.**

nor shave the front of your head: Shaving the eyebrows above the nose or shaving the entire head.

you shall not cut yourselves: Means causing self injury or deformation. And these actions were done by the pagans to show their grief over the dead (it is grief without hope and surrender to the will of God), and perhaps they did this to please the gods or attain their sympathy (1 Kings 18: 28). God forbids His people from such actions, as they are a holy people. They should not imitate the pagans in their grief (1 Thessalonians 4: 13). These pagans enter into despair when someone dies for them, while the believers have hope.

(Verses 3-5): **"You shall not eat any detestable thing. 4 These are the animals which you may eat: the ox, the sheep, the goat, 5 the deer, the gazelle, the roe deer, the wild goat, the mountain goat, the antelope, and the mountain sheep.**

the roe deer: Similar to deer, its colour tends to red, and it is found in Asia and Europe. **the wild goat** = a type of **goat**. **the mountain goat** = a huge animal of the extinct animals (such as the ox). **the antelope** = is a wild cow. **the mountain sheep** = **another type of wild cow**.

(Verses 6-20): **And you may eat every animal with cloven hooves, having the hoof split into two parts, and that chews the cud, among the animals. 7 Nevertheless, of those that chew the cud or have cloven hooves, you shall not eat, such as these: the camel, the hare, and the rock hyrax; for they chew the cud but do not have cloven hooves; they are unclean for you. 8 Also the swine is unclean for you, because it has cloven hooves, yet does not chew the cud; you shall not eat their flesh or touch their dead carcasses. 9 "These you may eat of all that are in the waters: you may eat all that have fins and scales. 10 And whatever does not have fins and scales you shall not eat; it is unclean for you. 11 "All clean birds you may eat. 12 But these you shall not eat: the eagle, the vulture, the buzzard, 13 the red kite, the falcon, and the kite after their kinds; 14 every raven after its kind; 15 the ostrich, the short-eared owl, the sea gull, and the hawk after their kinds; 16 the little owl, the screech owl, the white owl, 17 the jackdaw, the carrion vulture, the fisher owl, 18 the stork, the heron after its kind, and the hoopoe and the bat. 19 "Also every creeping thing that flies is unclean for you; they shall not be eaten. 20 "You may eat all clean birds.**

(Review Leviticus 11)

(Verse 21): **"You shall not eat anything that dies of itself; you may give it to the alien who is within your gates, that he may eat it, or you may sell it to a foreigner; for you are a holy people to the Lord your God. "You shall not boil a young goat in its mother's milk.**

You shall not eat anything that dies of itself: Because its blood was not shed, and God forbade them to eat blood. This may be for health reasons, but symbolically, the dead body indicates the uncleanness of the sins of this world. A Christian should not take part in this mortal world's sins. This he leaves to the dead of the world = "Let the dead bury their own dead, but you go and preach the kingdom of God."

Let us note that every dead person is defiled according to the law, and they should not touch him. Besides that, this is unhealthy. **You shall not boil a young goat in its mother's milk** = this is a magical pagan custom to increase fertility

(Verse 22): **"You shall truly tithe all the increase of your grain that the field produces year by year.**

That is, do not procrastinate and postpone the payment of tithes. Paying tithes was like a feast day that everyone celebrated.

(Verse 23): **And you shall eat before the Lord your God, in the place where He chooses to make His name abide, the tithe of your grain and your new wine and your oil, of the firstborn of your herds and your flocks, that you may learn to fear the Lord your God always.**

God has chosen for them several occasions when they go to the temple to be in constant contact with God, where God rejoices in them and they in God. Note the repetition of this commandment: *offering the sacrifice in the temple + *eating and drinking with the family, the poor, and the Levites in love. This is the summary of the law: the love of God and the love of the neighbour and the gathering of His people around Him, where He rejoices in them, and they rejoice in Him while they are around him. Compare with what the Lord said "And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? What is your reading of it?" So he answered and said, " 'You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.'" And He said to him, "You have answered rightly; do this and you will live." (Luke 10: 25-28).

(Verses 24-25): **But if the journey is too long for you, so that you are not able to carry the tithe, or if the place where the Lord your God chooses to put His name is too far from you, when the Lord your**

God has blessed you, 25 then you shall exchange it for money, take the money in your hand, and go to the place which the Lord your God chooses.

when the Lord your God has blessed you: That is, when the Lord gives you the sprawling Promised Land. It is not easy for him to take the animals (tithes) and travel with them, but sell them and take their price and take them to the temple.

(Verses 26-27): **And you shall spend that money for whatever your heart desires: for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before the Lord your God, and you shall rejoice, you and your household. 27 You shall not forsake the Levite who is within your gates, for he has no part nor inheritance with you.**

There he buys what he wants and eats with his house and the Levite...etc. in communion of joy before the Lord. The way of the joy of the Lord's people is different from the world as it is:

1- Before the Lord, that is, in a holy manner.

2- In fellowship with everyone, including the poor and those who do not have. And in this is a confession that the earth belongs to the Lord, and all that he owns is for God, and he gives to God from what belongs to God, and all are in communion.

Note about wine:

In the Old Testament, they had only joy through eating, drinking and singing (Sirach 32: 5-8). "the Holy Spirit was not yet given, because Jesus was not yet glorified." (John 7: 39). But let us now hear the words of the Apostle Paul: " And do not be drunk with wine, in which is dissipation; but be filled with the Spirit," (Ephesians 5: 18). One of the fruits of the Spirit is joy. The wedding of Cana in Galilee explains how our joys should be, as Jesus is in our midst and in the company of the saints (Mary His mother and His disciples were there). Jesus turned water (our struggle to purify ourselves) into wine, that is, spiritual joy = "For your love is better than wine." (Song of Solomon 1: 2). And if we are filled with the Holy Spirit, He pours out the love of Christ into our hearts, so we have spiritual joy, which is the good wine (John 2: 6) + (John 16: 22).

To know the thought of the Old Testament about wine, see the following verses:

And you shall spend that money for whatever your heart desires: for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before the Lord your God, and you shall rejoice, you and your household. (Deuteronomy 14: 26)

Then he said to them, "Go your way, eat the fat, drink the sweet, and send portions to those for whom nothing is prepared; for this day is holy to our Lord. Do not sorrow, for the joy of the Lord is your strength." 11 So the Levites quieted all the people, saying, "Be still, for the day is holy; do not be

grieved." 12 And all the people went their way to eat and drink, to send portions and rejoice greatly, because they understood the words that were declared to them. (Nehemiah 8: 10-12).

Wine was created from the beginning to make men joyful, and not to make them drunk. (Sirach 31: 35).

These are the sayings of Moses, Nehemiah, and Joshua the son of Sirach, who wanted the people to rejoice. This is God's will for his people to rejoice. This was the means of joy in the Old Testament. Noting that the Old Testament warns against drunkenness, i.e. drinking wine in large quantities that makes a person reach the point of intoxication. And refer to that (Sirach 31: 30-42).

And review what the prophets said about God's rejection of drunkenness and what happened to men whom the Book testified to be righteous like Noah and Lot, and also review what the wise said about wine, for example, in (Proverbs 23: 29-32)

As for the New Testament, where the Holy Spirit dwells in the children of God, the Holy Spirit is the source of joy and consolation, and this was not available to the people of the Old Testament. Noting the following:

1. All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any + All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify.; (1 Corinthians 6:12, 10: 23). The meaning is that there is nothing unclean that God created, but how do we use all things?
2. There is no comparison between the joys and consolations that the Holy Spirit gives us and the joys that the world gives with all its food, drink, wine, singing...etc. What God gives, nothing even death, has the power to take it away from us (John 16: 22).
3. The problem of the one who still uses the world to be happy.... He does not know the way to spiritual joy, and how to be filled with the Spirit and experience this type of joy (Ephesians 5: 15-21).

(Verses 28-29): **"At the end of every third year you shall bring out the tithe of your produce of that year and store it up within your gates. 29 And the Levite, because he has no portion nor inheritance with you, and the stranger and the fatherless and the widow who are within your gates, may come and eat and be satisfied, that the Lord your God may bless you in all the work of your hand which you do.**

They used to go to the temple to celebrate the second tithe for two consecutive years. In the third year, they did not go to the temple but celebrated in their homes and cities with the poor and Levites so that the old and the weak, who could not ascend to Jerusalem, rejoice.

within your gates = that is, in their cities. And so in the sixth year, as for the seventh year, there are no tithes, as they do not cultivate the land in the seventh year.

Chapter 15

(Verse 1): **"At the end of every seven years you shall grant a release of debts.**

grant a release: It means liberation, release, forgiveness, or freeing of debts and slaves.

(Verse 2): **And this is the form of the release: Every creditor who has lent anything to his neighbor shall release it; he shall not require it of his neighbor or his brother, because it is called the Lord's release.**

of his neighbor or his brother: In the seventh year, the creditor releases the debtor from what he owes as he cannot pay. And note that God says about the debtor who cannot pay a neighbour and brother. Rather, God considered the poor to be His brothers. And the Lord says here to the owner of the money that the debtor is your brother and your neighbour, and he cannot pay, so release him and do not ask him for the debt that he owes. **the Lord's release:** = that is, based on the law of the Lord or that the Lord considered Himself to be the debtor, are not the poor the Lord's brothers? Here, God puts Himself in the position of the debtor who cannot pay, as this debtor has nothing to pay back the debt. And the Lord says that my comfort is in the comfort of this helpless debtor, (This year is the seventh year, and it is called the Sabbath, and the word Sabbath in Hebrew means rest, for God rested on the Sabbath). Thus, the sabbatical year means the year of rest. The rest here is the rest of the debtor and the enslaved, and also the rest of God. So, God's comfort is in relieving the debtor from the debt he owes, just as God's comfort on the seventh day was in paying the price of sin and liberating man through redemption.

(Verse 3): **Of a foreigner you may require it; but you shall give up your claim to what is owed by your brother,**

Foreigner: They are non-Jews, in denunciation of pagan religions and a notice to the children of Israel of the spiritual freedom they enjoy in their fellowship with God and the consolidation of spiritual and social ties and love among them. A symbol of the freedom that believers in Christ will receive.

(Verse 4): **except when there may be no poor among you; for the Lord will greatly bless you in the land which the Lord your God is giving you to possess as an inheritance—**

except when there may be no poor among you: Compared to verse (11), there must be poor people. The meaning becomes that you have to search for the poor and needy and not be satisfied with releasing someone who owes you a debt. As long as there are poor, there must be debts, and there must be forgiveness and compassion. Therefore, the meaning of the verse is that the rich must search

for the needy and pay off his debt. The presence of the poor is an opportunity to open our hearts with love and give our help. If every person adhered to this law, there would be no poor. This is how the early church lived when everyone sold what he owned and lived in communion (Acts 4: 33,34). That is why this verse was translated, "But there will be no poor among you."

(Verses 5-8): **only if you carefully obey the voice of the Lord your God, to observe with care all these commandments which I command you today. 6 For the Lord your God will bless you just as He promised you; you shall lend to many nations, but you shall not borrow; you shall reign over many nations, but they shall not reign over you. 7 "If there is among you a poor man of your brethren, within any of the gates in your land which the Lord your God is giving you, you shall not harden your heart nor shut your hand from your poor brother, 8 but you shall open your hand wide to him and willingly lend him sufficient for his need, whatever he needs.**

If you are generous to the poor, the Lord will bless you in your provision.

(Verses 9-10): **Beware lest there be a wicked thought in your heart, saying, 'The seventh year, the year of release, is at hand,' and your eye be evil against your poor brother and you give him nothing, and he cry out to the Lord against you, and it become sin among you. 10 You shall surely give to him, and your heart should not be grieved when you give to him, because for this thing the Lord your God will bless you in all your works and in all to which you put your hand.**

If you do not trust your brother, trust God. If you do not trust that your brother will repay the debt and use the seventh year of recovery and not pay back, then trust that God will bless you. **Beware lest there be a wicked thought in your heart** = that is, beware that an evil thought comes to you that would handcuff your hand towards your brother in need.

(Verse 11): **For the poor will never cease from the land; therefore I command you, saying, 'You shall open your hand wide to your brother, to your poor and your needy, in your land.'**

A person may become impoverished because of his misconduct or as a punishment from God for his sins.

(Verses 12-13): **"If your brother, a Hebrew man, or a Hebrew woman, is sold to you and serves you six years, then in the seventh year you shall let him go free from you. 13 And when you send him away free from you, you shall not let him go away empty-handed;**

He sold himself as a slave because of his poverty. If you let him go empty, he will sell himself and be enslaved again.

(Verse 14): **you shall supply him liberally from your flock, from your threshing floor, and from your winepress. From what the Lord your God has blessed you with, you shall give to him.**

Freeing the slave = Christ freeing us + providing the slave with gifts = the Holy Spirit gives fruits and blessings.

Judaism did not prohibit slavery as a system that exists in the whole world, but the law exploited the idea of slavery to explain to us how we fell into slavery to Satan and how Christ freed us. But Judaism instituted a system of slavery in the utmost humanity, as we see here.

(Verse 15): **You shall remember that you were a slave in the land of Egypt, and the Lord your God redeemed you; therefore I command you this thing today.**

They were slaves in Egypt, and God sent Moses to free them from the bondage of Pharaoh. But the meaning of the verse is that Christ freed us after we were enslaved, so we have to remember and return the favour by doing the same with those in debt or enslaved. The freedom of God's children makes Him happy. Christ forgave us, His servants, for ten thousand talents. Shall we not forgive our brothers for a hundred dinars (Matthew 18: 21-35).

(Verses 16-18): **And if it happens that he says to you, 'I will not go away from you,' because he loves you and your house, since he prospers with you, 17 then you shall take an awl and thrust it through his ear to the door, and he shall be your servant forever. Also to your female servant you shall do likewise. 18 It shall not seem hard to you when you send him away free from you; for he has been worth a double hired servant in serving you six years. Then the Lord your God will bless you in all that you do.**

You should not dislike the release of your servant according to the law of the Lord because he served you without pay for six years, which is twice the period for which any servant would be hired. This means that the maximum limit for any person to hire a servant for a continuous period was only three years, and no agreement could be made for a term longer than that (Isaiah 16: 14).

Perhaps the agreement could be renewed again if both parties accepted. This was out of pity for the servant. But if the servant freely chose to remain, then let him remain after his ear was pierced (Psalm 40: 6), and this was a prophecy about Christ, who became a slave with his own will (Hebrews 10: 5 - Septuagint).

(Verse 19): **"All the firstborn males that come from your herd and your flock you shall [h]sanctify to the Lord your God; you shall do no work with the firstborn of your herd, nor shear the firstborn of your flock.**

As long as the firstborns belong to the Lord, they should not work for them in the field or any other work.

(Verse 20): **You and your household shall eat it before the Lord your God year by year in the place which the Lord chooses.**

By this, he may mean the female firstborn, as they do not go to the Lord. Or the firstborn who has congenital defects also does not go to the Lord (this may be understood from the following verse). They must eat them with the poor and needy at the feasts of loving communion. The verse may also mean that it is directed to the priests who take the firstborn as their right to eat them in joy while the people rejoice in what the Lord gave them.

(Verse 21): **But if there is a defect in it, if it is lame or blind or has any serious defect, you shall not sacrifice it to the Lord your God.**

These apply to the ritual sacrifices (burnt offering, safety, and sin), and because the sacrifices refer to Christ, they should be without blemish because Christ was without sin. God permits them to eat the animal that has a defect if they are the ones who eat it so that they do not get confused. God forbade offering an animal that has a blemish as a sacrifice on the altar, but the people would not have understood that these sacrifices refer to Christ. By comparing this verse with the previous verse, it can be understood that the firstborns are given to God, but if the firstborn of an animal is defective, it is not presented to God but is used in a loving feast in which the poor participate.

(Verses 22-23): **You may eat it within your gates; the unclean and the clean person alike may eat it, as if it were a gazelle or a deer. 23 Only you shall not eat its blood; you shall pour it on the ground like water.**

If the firstborn of the animal has a defect, they do not take it to the temple but rather slaughter it for themselves.

within your gates = in their cities, and be treated like a gazelle or a deer, i.e. an impure animal. And impure here means those which are not presented on the altar, from the ox and sheep.

Chapter 16

In this Chapter, he does not mention all the feasts but the feasts on which they gather in the house of the Lord.

(Verse 1): **"Observe the month of Abib, and keep the Passover to the Lord your God, for in the month of Abib the Lord your God brought you out of Egypt by night.**

Passover symbolizes salvation. Here he talks about Passover and Unleavened Bread.

Observe = remember them and take care of them.

(Verse 2): **Therefore you shall sacrifice the Passover to the Lord your God, from the flock and the herd, in the place where the Lord chooses to put His name.**

He does not mention the details of the sacrifices mentioned in previous books, for he is here speaking to the people, and he does not mention the details that concern the priests. All that the Prophet wanted from the people was that they should pay attention and take care of the feasts.

(Verse 3): **You shall eat no leavened bread with it; seven days you shall eat unleavened bread with it, that is, the bread of affliction (for you came out of the land of Egypt in haste), that you may remember the day in which you came out of the land of Egypt all the days of your life.**

the bread of affliction: 1. Because it reminds them of their hardship and humiliation in Egypt and also God's mercies and power when He saved them. 2. Because the people went out in a hurry on the night of their exodus from Egypt, and their dough had not been leavened. 3. Symbolically, they ate unleavened bread for a week, indicating that God who freed them always wants them without sin.

(Verse 4): **And no leaven shall be seen among you in all your territory for seven days, nor shall any of the meat which you sacrifice the first day at twilight remain overnight until morning.**

Leaven is a symbol of evil. After Christ offered Himself as a sacrifice, we must live without sin.

(Verse 5): **"You may not sacrifice the Passover within any of your gates which the Lord your God gives you;**

Passover is sacrificed in the temple, not in their cities.

(Verse 6): **but at the place where the Lord your God chooses to make His name abide, there you shall sacrifice the Passover at twilight, at the going down of the sun, at the time you came out of Egypt.**

at the time you came out of Egypt: That is the fifteenth day.

(Verse 7): **And you shall roast and eat it in the place which the Lord your God chooses, and in the morning you shall turn and go to your tents.**

And in the morning you shall turn: It may mean after Passover or the Feast of Unleavened Bread.

(Verse 8): **Six days you shall eat unleavened bread, and on the seventh day there shall be a sacred assembly to the Lord your God. You shall do no work on it.**

(Verse 9): **"You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the grain.**

The Feast of Pentecost (the feast of the weeks) is a symbol of the descending of the Holy Spirit. This feast comes 7 weeks after the Feast of Firstfruits in which the bundle of barley was waved. This feast was to give thanks for what God gave them of crops and yields. **from the time you begin to put the sickle to the grain.**= that is, at the beginning of the harvest.

(Verse 10): **Then you shall keep the Feast of Weeks to the Lord your God with the tribute of a freewill offering from your hand, which you shall give as the Lord your God blesses you.**

They should give generously as God gave them generously. Thus, we have taken from the gifts of the Holy Spirit and from the blessings of salvation, so what did we present to God?

(Verse 11): **You shall rejoice before the Lord your God, you and your son and your daughter, your male servant and your female servant, the Levite who is within your gates, the stranger and the fatherless and the widow who are among you, at the place where the Lord your God chooses to make His name abide.**

Note the concept of communion. Giving is linked to joy, and there is no joy without giving.

(Verse 12): **And you shall remember that you were a slave in Egypt, and you shall be careful to observe these statutes.**

Let us remember how we were in slavery and what freedom we have now, so we thank God.

(Verse 13): **"You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress.**

the Feast of Tabernacles: It is a symbol of our sojourn in this world, waiting for the perfection of glory in Christ. This feast is called the Feast of Gathering because it falls at the end of the agricultural season.

(Verses 14-15): **And you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the fatherless and the widow, who are within your gates. 15 Seven days you shall keep a sacred feast to the Lord your God in the place which the Lord chooses, because the Lord your God will bless you in all your produce and in all the work of your hands, so that you surely rejoice.**

Note how God repeatedly asks that they rejoice in what He has given them and what they will receive by faith if they honour and give generously, and we let us rejoice in the salvation that has been accomplished and in the glory that will be revealed in us. This is God's aim that we always rejoice in Him and that our life is an endless feast.

(Verses 16-17): **"Three times a year all your males shall appear before the Lord your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before the Lord empty-handed. 17 Every man shall give as he is able, according to the blessing of the Lord your God which He has given you.**

They used to attend the temple on the three feasts mentioned above, and in this, a declaration of the unity of belief in the one God and to gather around Him so that they would not forget Him and worship other gods and increase the love between them. Here we see the link between joy and giving.

It is an opportunity for a spiritual revival. The presence of women was optional due to their physical weakness (1 Samuel 1: 3-9).

(Verses 18-20): **"You shall appoint judges and officers in all your gates, which the Lord your God gives you, according to your tribes, and they shall judge the people with just judgment. 19 You shall not pervert justice; you shall not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise**

and twists the words of the righteous. 20 You shall follow what is altogether just, that you may live and inherit the land which the Lord your God is giving you.

This verse is related to what will come in chapter 17 regarding rulings on idolaters. Here, he determines the judges, and there he defines the rulings. **in all your gates** = your cities.

officers = they are the deputy judges who help them and work to implement the rulings.

(Verses 21-22): **"You shall not plant for yourself any tree, as a wooden image, near the altar which you build for yourself to the Lord your God. 22 You shall not set up a sacred pillar, which the Lord your God hates.**

This is to prevent paganism. Therefore, the previous verses in judging with justice are to avoid paganism and to judge those who worship idols.

Chapter 17

(Verse 1): **"You shall not sacrifice to the Lord your God a bull or sheep which has any blemish or defect, for that is an abomination to the Lord your God."**

In the previous chapter, Moses said: "You shall not pervert justice; you shall not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous." (Deuteronomy 16: 19).

What is the relationship between this verse (Deuteronomy 17:1) and the one in the previous chapter (Deuteronomy 16:19), which talks about the corrupt judiciary that distorts the judiciary?

Here he talks about the sacrifices and that they must be perfect and without blemish, as they refer to the perfect Lord Jesus, who is without sin. When he speaks before this verse about the corrupt judiciary, Moses, in the spirit of prophecy, predicts what the chief priests will do in the future to the Lord Jesus, as they will present the Lord Jesus as an acceptable sacrifice before God after an unjust trial in which the corrupt judges, the chief priests, came as false witnesses against Christ (Matthew 26: 59). We note the following:

* This verse came on the occasion of the comparison between the sacrifice of Christ and the sacrifices of idolaters that we will talk about. The sacrifice of Christ and the worship of Christ is the acceptable worship amid all these rejected worships.

* Whoever makes a perfect sacrifice, his worship will be perfect and pure, or so it should be, and whoever makes a perfect sacrifice will examine it and thus will examine his heart to be pure. Therefore it is fitting for us to present ourselves to our perfect God with pure hearts. And the perfect sacrifice was the Lord Jesus, whom the priests of the Jews presented to the Father, a perfect man without sin and a perfect sacrifice without blemishes. But He was the One who first came to present himself as an acceptable sacrifice before the Father.

(Verse 2): **"If there is found among you, within any of your gates which the Lord your God gives you, a man or a woman who has been wicked in the sight of the Lord your God, in transgressing His covenant,**

Warning not to be lenient with anyone.

(Verse 3): **who has gone and served other gods and worshiped them, either the sun or moon or any of the host of heaven, which I have not commanded,**

host of heaven: Planets and stars. God is the Lord of Sabaoth, that is, the Lord of hosts. The soldiers in the Hebrew saba, and the plural of saba sabaut, which means the crowd or a huge army. The army here does not mean only the warrior army, but rather all of creation - *all human beings *the ranks of angels, but * the planets (please refer to the interpretation of Genesis 2: 1). Everyone is under the control of God as the commander of the army commands his soldiers. Note what the centurion said to the Lord when he asked Him to heal His servant "For I also am a man under authority, having soldiers under me. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." (Matthew 8: 5-10). The Jews found that idolaters worship the stars, as they were impressed by this precise system, which resembles a platoon of soldiers under the leadership. And they said, We worship the Saba, meaning the soldiers of the heaven, meaning the stars. The Jews said that God is not only the Lord of the planets (Saba), but He is the Lord of all creation (Sabaoth). And all of creation is subject to Him as soldiers under His command. It was said in Greek that God is the Pantokrator, that is, the controller of all.

(Verses 4-7): **and it is told you, and you hear of it, then you shall inquire diligently. And if it is indeed true and certain that such an abomination has been committed in Israel, 5 then you shall bring out to your gates that man or woman who has committed that wicked thing, and shall stone to death that man or woman with stones. 6 Whoever is deserving of death shall be put to death on the testimony of two or three witnesses; he shall not be put to death on the testimony of one witness. 7 The hands of the witnesses shall be the first against him to put him to death, and afterward the hands of all the people. So you shall put away the evil from among you.**

The witnesses who bore witness to his evil deed would stone him first. If he was innocent, his blood would be on them. **So you shall put away the evil from among you** = when they get rid of this evil, they get rid of all sedition.

(Verse 8): **"If a matter arises which is too hard for you to judge, between degrees of guilt for bloodshed, between one judgment or another, or between one punishment or another, matters of controversy within your gates, then you shall arise and go up to the place which the Lord your God chooses.**

between degrees of guilt for bloodshed: If a crime of murder is presented to the judge and he is confused in the judiciary to distinguish between the blood of the killer and the blood of the victim, or the blood of a deliberately killed and the blood of an unintentionally killed. Cases were presented to the heads of the tens, and what was difficult for them was raised to the chiefs of the fifties, and the difficult ones were raised to the heads of hundreds and the heads of thousands. And what is impossible for those to be taken to the temple to the priests of the Most High God.

(Verses 9-10): **And you shall come to the priests, the Levites, and to the judge there in those days, and inquire of them; they shall pronounce upon you the sentence of judgment. 10 You shall do according**

to the sentence which they pronounce upon you in that place which the Lord chooses. And you shall be careful to do according to all that they order you.

And you shall come to the priests: Those who are guided by the Holy Spirit. **the priests, the Levites** = that is, the legal ones. The high priest was asking for the Lord's guidance with the Urim and the Thummim.

(Verse 11): **According to the sentence of the law in which they instruct you, according to the judgment which they tell you, you shall do; you shall not turn aside to the right hand or to the left from the sentence which they pronounce upon you.**

It is clear that the power of absolving and binding was in the midst of the people of the Lord in the old as it is in the Church now.

(Verses 12-13): **Now the man who acts presumptuously and will not heed the priest who stands to minister there before the Lord your God, or the judge, that man shall die. So you shall put away the evil from Israel. 13 And all the people shall hear and fear, and no longer act presumptuously.**

Presumptuously:

Stubbornly and defiantly refusing the ruling of the priest or judge. His stubbornness is a deviation from the law of God.

(Verse 14): **"When you come to the land which the Lord your God is giving you, and possess it and dwell in it, and say, 'I will set a king over me like all the nations that are around me,'**

The people were first under the leadership and guidance of the prophet Moses, and then Joshua took charge of them. After him, the people neglected the matter, and they were without a leader, and the Lord set up a judge for them. The last of them was Samuel, the prophet, and Eli, the priest before him. And the sermon of Moses here is a prophecy of what will happen after centuries.

* Let us note that before his fall, man was speaking with God and God was speaking with him. But after the fall, man was afraid and hid from God. When God wanted to speak to them from the mountain, they asked Moses to be a mediator between God and the people (and Moses was here a symbol of Christ...). With the same thought, God was supposed to rule over His people from heaven. But because of the fall, man was cut off from God's judgment and hearing His judgments, so they desired to have an earthly king and a kingdom. And God wanted this kingdom and this king to be an opportunity to explain to them the kingship of Christ so they would understand what it means by God to rule over them. Therefore, the first condition for kings was that the Lord God choose them (Deuteronomy 17: 15), and when they chose themselves, and God gave them according to their hearts, Saul ruled over them. When God chose, He

chose David and his descendants. Even in the divided kingdom of Israel, God sent prophets to them, and prophets sometimes chose kings for them.

(Verse 15): **you shall surely set a king over you whom the Lord your God chooses; one from among your brethren you shall set as king over you; you may not set a foreigner over you, who is not your brother.**

a foreigner: Each king sets a constitution and laws to govern his kingdom according to them. As for the kings of Israel do not do this, but they rule according to the law of Moses. That is why the Lord commanded them that everyone who becomes the king must write the law to walk and rule according to it. The law is the constitution of the kingdom of Israel (verses 18, 19). And the foreign man will force the people to worship his idols, and he will not treat them with kindness and love as his brothers.

God wants to rule over our hearts, so do we allow Him, or do we let Satan by our love for this world? God does not want any foreigner or any foreign love to reign over us so as not to enslave us, for God wants us free. And the foreign man will force the people to worship his idols, and he will not treat them with kindness and love as his brothers. And note the choice of words used by the revelation about the king. **the Lord your God chooses; one from among your brethren** Are these not the characteristics of Christ that He was the firstborn among many brothers (Romans 8: 29 + Hebrews 2: 11), and He was chosen by God (Hebrews 5: 4-6).

(Verse 16): **But he shall not multiply horses for himself, nor cause the people to return to Egypt to multiply horses, for the Lord has said to you, 'You shall not return that way again.'**

Horses symbolize strength, and kings were seeking to increase horses as a sense of feeling strong. Forgetting that God is the One who fights on their behalf and that their victory is from Him, and how many times they defeated strong peoples with a small army (Gideon's story). **nor cause the people to return to Egypt** = perhaps it indicates that the kings, to increase their power, resorted to making treaties with Egypt and seeking help from them in wars. But note that Egypt refers to slavery, so when the king depends on the power of horses and leaves God, this is considered slavery to power (by doing this, he returns to Egypt). It may mean that the king, in his desire to increase his power, will humiliate his people and increase taxes on them to **multiply horses** so that they will return to being slaves as they were in Egypt.

(Verse 17): **Neither shall he multiply wives for himself, lest his heart turn away; nor shall he greatly multiply silver and gold for himself.**

God previously forbade kings from increasing power, and here he warns them about multiplying women and money. Thus, God forbids them from the three dangerous desires by which the human heart is separated from God: 1. Strength; 2. women; 3. Money and wealth.

It is not a fault that a person is rich or powerful, but the fault lies in the desire to multiply these things. Let us see an application of this:

Solomon the King, the wisest person in the world, fell into the three, meaning that he did the exact opposite of what is written (perhaps because he forgot the next verse 18, so he married many (1000). Many of them were pagans, and these people made his heart deviate, so he offered incense to idols. Gold and silver were accounted as nothing in the days of Solomon. God gave him riches, but he desired the increase, so he placed heavy taxes on his people (Review 1 Kings 10: 21; 11: 1; 12: 2-4). Also, see Solomon's horses (1 Kings 4: 26). To declare God's dissatisfaction with what Solomon does, the inspiration says, "The weight of gold that came to Solomon yearly was six hundred and sixty-six talents of gold," (1 Kings 10: 14). The significance of the presence of the number 666 here about Solomon's wealth cannot be hidden. The number 666 refers to the Antichrist (Revelation 13). The meaning is that greed for money is against the will of Christ. Compare with St. Peter's saying, " Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk." (Acts 3: 6). In Christ, there is enough.

Thus the psalmist preceded and declared God's dissatisfaction with admiration for strength and that God's children have to rely on God's strength. In this, David, the prophet of God, says: He does not affect the strength of the horse, and does not take pleasure in the legs of a man: " He does not delight in the strength of the horse; He takes no pleasure in the legs of a man." (Psalm 147: 10). In terms of women, it is clear that God's will is for a man to have one wife, so God created Adam, and he had one wife. And when the world was corrupted, God destroyed it by the flood, and the new creation appeared, and every man had one wife, as God had willed from the beginning.

(Verses 18-19): **"Also it shall be, when he sits on the throne of his kingdom, that he shall write for himself a copy of this law in a book, from the one before the priests, the Levites. 19 And it shall be with him, and he shall read it all the days of his life, that he may learn to fear the Lord his God and be careful to observe all the words of this law and these statutes,**

When the king writes for himself a copy of the law, he reads and knows that the kingdom is from God and he must rule according to the law, and he has no authority to increase or decrease the law, and he must love the law more than all previous desires. If Solomon had done this, he would not have fallen.

(Verse 20): **that his heart may not be lifted above his brethren, that he may not turn aside from the commandment to the right hand or to the left, and that he may prolong his days in his kingdom, he and his children in the midst of Israel.**

It appears here that reading the word of God, memorizing it, and acting upon it has good fruits.

Chapter 18

(Verses 1-2): **"The priests, the Levites—all the tribe of Levi—shall have no part nor inheritance with Israel; they shall eat the offerings of the Lord made by fire, and His portion. 2 Therefore they shall have no inheritance among their brethren; the Lord is their inheritance, as He said to them.**

The priests, the Levites: The commentators were puzzled about this expression used by Moses in the Book of Deuteronomy and wondered why he did not say the priests were the sons of Aaron to the extent that they claimed that the author of the book was someone other than Moses and that he did not understand the Mosaic Law and the priesthood system!! But the reason, as we said, is that Moses does not speak here with the priests or the Levites, but with the people, and for the people, the priests are from the tribe of Levi, that is, the Levites. It is the duty of the people to take care of the priests and the Levites in general. The priests and the Levites' work is limited to spiritual service, and the people should take care of them.

offerings of the Lord made by fire: Priests share with the altar

(Verse 3): **"And this shall be the priest's due from the people, from those who offer a sacrifice, whether it is bull or sheep: they shall give to the priest the shoulder, the cheeks, and the stomach.**

the shoulder: The leg of the offering. **the cheeks** = part of the head and they are with **the stomach**, meaning the intestines were not mentioned before in the Book of Leviticus, and they are among the cheap parts, and Moses gave them to the priests here. The Jews understand this verse as referring to animals that are slaughtered in homes for personal use. The Book of Leviticus identified the breast and the right leg from the sacrifices of peace for the priests (Leviticus 7: 32-34 + 14: 10).

(Verses 4-5): **The firstfruits of your grain and your new wine and your oil, and the first of the fleece of your sheep, you shall give him. 5 For the Lord your God has chosen him out of all your tribes to stand to minister in the name of the Lord, him and his sons forever.**

The rabbis used to determine the first fruits a person would give the priests of every kind of fruit.

(Verses 6-8): **"So if a Levite comes from any of your gates, from where he dwells among all Israel, and comes with all the desire of his mind to the place which the Lord chooses, 7 then he may serve in the name of the Lord his God as all his brethren the Levites do, who stand there before the Lord. 8 They shall have equal portions to eat, besides what comes from the sale of his inheritance.**

The priests and the Levites had 48 cities in Israel with their farms and suburbs; some of the Levites resided in these cities to educate the rest of the people, and some served in the temple. An example of this was the prophet Samuel and his father. Although they were Levites from the line of Korah, but they resided outside Shiloh. And his father went annually to Shiloh, where the meeting was; after that, Samuel's mother vowed her son to live permanently in the tent. The Levites who lived in these cities owned land and livestock. The text here states that if there is a Levite who owns land that he inherited from his fathers, if he gives up his land and sells it and comes to serve in the temple, they should accept him, rather they give him a share like the rest of the Levites, and they do not decrease anything from his share on the pretext that he sold his land with its price. Note how the inspiration called the Levite that does not own land that he dwells in **from where he dwells among all Israel** = in other words where he is a stranger, he considered a stranger because his place is in the temple. We are strangers in this world, and our home is heaven, and whoever returns to serve in the temple and returns to God will have his share even if he comes at the eleventh hour. This is what happened with the prodigal son after he dispelled his money, which he took from his father, but we find the father giving him a ring to spend the money as he wanted, "But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet.'" (Luke 15: 22)

(Verses 9-10): "**When you come into the land which the Lord your God is giving you, you shall not learn to follow the abominations of those nations. 10 There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer,**

anyone who makes his son or his daughter pass through the fire:

These were pagan rituals and had two types:

- a. They offer their sons sacrifices to be burned with fire to please the gods.
- b. They pass them in the fire of their altars, which they consider sacred, to prolong their lives and be blessed by the gods.

one who practices witchcraft = It is called the knowledge of the unseen, and such is the one who tries to know fortune and the future through the palm or the stars. **a soothsayer** = It is the snarling of a bird to fly, and people see the destination to which the bird will fly, so they are optimistic or pessimistic, and this habit still remains in the pessimism of the croaking and voices of owls. **one who interprets omens** = the one who becomes optimistic about something. He is the one who knows the future by reading the cup or vessels, and this is still present for those who are pessimistic about the fall and breakage of vessels. **or a sorcerer** = explicitly deal with demons, and this is still found in veils and decoding works and spells. The Egyptians and the Chaldeans were famous for their magic.

(Verses 11-12): **or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. 12 For all who do these things are an abomination to the Lord, and because of these abominations the Lord your God drives them out from before you.**

conjures spells: It is for a person to recite words, phrases, and spells, thinking that they will bring healing and goodness to him or his family. **or a spiritist** = the unclean spirit that they think follows a person to harm him or to please him. This spirit may reveal some secrets to his followers to create confusion among people (Acts 16: 16-18).

or one who calls up the dead: They are the ones who try to bring the spirits and question them, and these are demons that mislead those who do so. And everything that came in verses 10 and 11 provokes God, and because of that, he expels the nations that do it. As for the believer, he does not care about tomorrow, as he feels that he is in the hands of his God, who manages it wisely and for good. And if he thinks of the future, he longs for the heaven to which he is going.

(Verse 13): **You shall be blameless before the Lord your God.**

You shall be blameless: If we do not look for the future with these people and have confidence in God, who holds our future in His hand. And we put all our trust in Him, for this is perfection (Isaiah 8: 19).

(Verse 14): **For these nations which you will dispossess listened to soothsayers and diviners; but as for you, the Lord your God has not appointed such for you.**

This verse connects the previous verses with the following verses that expressly prophesy about Christ as if the inspiration is telling us about the difference between one who asks about demons and one who is a follower of Christ. As if it says to those who do these things, stop dealing with demons, for Christ is coming.

these nations which you will dispossess (those whom they will succeed) = you take the land in their succession, that is, after you expel them from it.

(Verse 15): **"The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear,**

These verses are the clearest of what was said in the prophecies of Moses about Christ [And see (John 5: 45-46 + 6: 14 + 7: 40-41 + Acts 3: 22 + 7: 37 + 1 Peter 1: 10)]. Note the characteristics of this prophet and that they apply to Christ, **The Lord your God will raise up for you** = meaning, God calls and chooses Him (Hebrews 5: 4-6), and Christ always repeated, " the Father who sent Me" (John 6: 38-40). **from your**

midst, from your brethren (Romans 8: 29 + Hebrews 2: 11), which means that he is from the people of Israel.

And what the inspiration said here **Him you shall hear**, is what the Father said on the day of transfiguration: " This is My beloved Son, in whom I am well pleased. Hear Him!" (Matthew 17: 5). This is the same as what the Virgin Mary said, "His mother said to the servants, "Whatever He says to you, do it." (John 2: 5).

like me: That is, like Moses, a human being like him. There are many similarities between Christ and Moses, for Moses is a symbol of Christ:

1. Both were Jews from the people of Israel, from among them, and from their brethren.
2. Each of them survived the conspiracy of a king in their childhood, and in each conspiracy, many children were martyred.
3. They were both not raised by their physical fathers. Moses was raised in the house of Pharaoh, and Christ was raised in the house of Saint Joseph the Carpenter, as he did not have a physical father.
4. Moses left the palace to outreach his people, and Christ humbled Himself to outreach His people, and both preferred to suffer with their people.
5. The Jewish people rejected Moses as a judge and rejected Christ as a king and often complained about Christ and Moses.
6. The people tried to stone Moses, and so the Jews tried to stone Christ (Numbers 14: 10 + John 10: 31). Note that Moses' brothers, Aaron and Mary, grumbled about him. Thus, the brothers of Christ (Mark 3: 21 + John 7: 2-5).
7. Many miracles accompanied the works of both.
8. They both saved their people from slavery.
9. The victory of Joshua, who saved the people from the Amalekites, was when Moses raised his hands in the form of a cross (Exodus 17: 8 -13). Thus, Christ defeated Satan by raising His hands hanging on the cross.
10. God spoke to His people through His servant Moses, and Christ is the Word of God.
11. Both are mediators between God and people.
12. Moses was a shepherd of sheep, and Christ was the good shepherd.
13. They both fasted for 40 days.

14. God gave the law to Moses on a mountain, and Christ began His practical life on the mountain of the Beatitudes.
15. Moses' face shone after the glory of the Lord was revealed to him, and Christ's glory was revealed before His disciples.
16. Christ chose 12 disciples and 70 apostles, and Moses appointed 12 chiefs of the tribes and 70 elders to help him.
17. Moses welcomed Eldad and Medad when he prophesied, and Christ did not prevent those who cast out demons (Luke 9: 49,50). Both of them blessed the people at the end of their service.
18. Moses' intercession on behalf of his people, and his preference to die instead of his people, resembles Christ's love in his redemption. See the topic of Moses' intercession for his people and how it symbolizes Christ's atoning intercession for His people (Interpretation of Exodus 32).
19. They both died on a mountain.
20. Moses was a prophet, and so was Christ (Deuteronomy 18: 15 + 34: 10 + Mark 6: 15).
21. Moses was a king in Jeshurun (Deuteronomy 33: 5), and Christ took the throne of David, His father (Luke 1: 32, 33).
22. Moses took the position of a priest (Psalm 99: 6), and Christ was the high priest.
23. Both were covenant mediators, and the two covenants were sealed with blood.
24. Moses established the Old Testament Church, and Christ established the Church in the New Testament.
25. Moses was the judge of his people, and Christ is the judge.
26. no one in the history of mankind introduced the divine law except Moses and the Lord Christ.
27. It was said about the relationship between God and Moses: " So the Lord spoke to Moses face to face, as a man speaks to his friend." (Exodus 33: 11). And Christ is the Word of God (John 1: 1).
28. Moses satiated his people with Manna. And because the Jews waited for the Messiah, who was expected to be an identical image to Moses, they asked Christ to bring down to them Manna from heaven. And Christ fed the crowds with five loaves of bread and two fish. This was a symbol because He satiates His people with the true Manna, His body and blood (Review John 6). Also, Christ froze the water, walked on it, and made Peter walk on water, as Moses did with the people (Matthew 14 + Exodus 14 + Exodus 15: 8).

29. Moses meets his bride at a well, and Christ meets with the Samaritan woman at a well. A symbol that Christ meets us in baptism first.

30. The people could not bear to see the glory of God (the coming verses), so they asked that God speak to Moses, and then Moses would deliver to them what God said. This was a symbol that Christ, who would incarnate and become man in the fullness of time, taking the form of a human being, so that we could bear His vision, and in His mouth would be the words of God (verse 18). That is why the apostle Paul said, " God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;" (Hebrews 1: 1, 2)

This is in terms of symbolism, but we must not forget that Moses is a prophet sent by God, while Christ is the Son of God.

Moses had his weaknesses, but Christ had no sin. And the intercession of Christ is everlasting, and it is an atoning intercession, while the intercession of Moses is a pleading intercession.

(Verse 16): **according to all you desired of the Lord your God in Horeb in the day of the assembly, saying, 'Let me not hear again the voice of the Lord my God, nor let me see this great fire anymore, lest I die.'**

The people could not bear to see the glory of God lest they die, so they asked Moses to be the mediator (Exodus 20: 19 + Deuteronomy 5:23-28).

(Verse 17): **"And the Lord said to me: 'What they have spoken is good.**

God agreed with their words because He knew that man in his sin would not be able to see the glory of God, so there had to be a mediator between God and the people whom God would speak to, like Moses when he spoke to them. In the New Testament, Christ became this mediator, the Word of God, and took a body that hid His glory so that He would speak to us and we would not die. Therefore, God said that their words are good, because it was according to His divine plan in the incarnation.

(Verse 18): **I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.**

Christ is the awaited prophet. Rather, He is the Lord of the prophets. Because of this prophecy, they said, " This is truly the Prophet who is to come into the world." (John 6: 14), and they asked John the Baptist, " Are you the Prophet?" (John 1: 21). Of course, it is clear from this verse that the Messiah will

come from the people of Israel = **I will raise up for them a Prophet like you from among their brethren.** And God asked them not to set up a foreign king over them " you may not set a foreigner over you, who is not your brother." (Deuteronomy 17: 15). The awaited Messiah is not only a prophet but will be a king, as He is the son of King David. This prophet, the son of David, cannot be a foreigner, for He is the son of King David.

(Verse 19): **And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.**

Compare with (Romans 2: 13 + Hebrews 2: 3 + 10: 29 + 12: 25).

(Verses 20-22): **But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die.' 21 And if you say in your heart, 'How shall we know the word which the Lord has not spoken?' — 22 when a prophet speaks in the name of the Lord, if the thing does not happen or come to pass, that is the thing which the Lord has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him.**

Warning from false prophets. And notice that the Antichrist will come as a false prophet claiming to be the Messiah, supporting his works with miracles (Revelation 13: 5) and people may stand bewildered in front of these miracles, prophecies and deceptive teachings. But God determines here an easy way by which we judge is... Do the words they prophesy come true? If not, they are liars.

There is also a general principle: Is this false prophet preaching consistent with what the Bible says or new teachings? Does it agree with the church and her teachings delivered to us or not?

Do the false prophet's teachings glorify God and Christ, the Son of God and His work, or not? There is a clear and unambiguous difference, as Christ will not come again as a man to appear on earth, but rather He told us that He will come in the second coming on the clouds in His glory (Matthew 25: 31), and He will come for judgment (Matthew 25:32) and refer to (Acts 1: 9-11).

Chapter 19

The talk about the cities of refuge came after the prophecy about Christ, as it refers to Christ, our true refuge. Note that we inherited the heavenly glories instead of Satan, who was expelled from them by God. This has aggravated the devil against us. He became our real enemy, who seeks after us to destroy us. The cities of refuge became a symbol of Christ, to whom we seek refuge, and this enemy, who accuses us of our death, cannot attain us. Therefore, the only solution for us to escape from the plots of the devils is to always stick to God. This is done by 1) Prayer: which is why the apostle Paul says, "Pray without ceasing." Satan is in a constant war against us. 2) Fasting: This refers in a more comprehensive way to the rejection of all the sinful pleasures of the world, as they are the weapons of Satan. That is why the Lord Jesus said about him that he is the ruler of this world. He can provide us with all the world's pleasures, and the price is to worship Him (Matthew 4: 9), that is, to enslave us.

That is why the Lord of Glory said, " However, this kind does not go out except by prayer and fasting." (Matthew 17: 21).

This chapter explains the commandments: a. You shall not murder; b. You shall not steal; C- You shall not bear false witness.

(Verses 1-2): **"When the Lord your God has cut off the nations whose land the Lord your God is giving you, and you dispossess them and dwell in their cities and in their houses, 2 you shall separate three cities for yourself in the midst of your land which the Lord your God is giving you to possess.**

Compare this with (Romans 11: 22) " Therefore consider the goodness and severity of God." Here we find severity with the peoples whom God gave opportunities to repent, but they refused. Here he is removing these peoples. As for God's goodness, we find it in designating cities for refuge. Joshua implemented this command by establishing 3 cities west of the Jordan. Moses identified 3 cities east of the Jordan. In verse (1), it is God's promise to give them the land.

(Verse 3): **You shall prepare roads for yourself, and divide into three parts the territory of your land which the Lord your God is giving you to inherit, that any manslayer may flee there.**

The roads for these cities must be suitable for easy escape and close to each of their cities. **divide into three parts the territory of your land** = because they are three cities, so it must be a city in every third so that every refugee reaches it. And his saying **You shall prepare roads** = shows that the road here are the servants of God who should be good for guidance, especially since the meaning becomes clear when we know that signs were attached along the road that said (the refuge, the refuge). It is known that the cities of refuge refer to Christ and the Bible is the sign that leads us to Him.

(Verses 4-5): **"And this is the case of the manslayer who flees there, that he may live: Whoever kills his neighbor unintentionally, not having hated him in time past— 5 as when a man goes to the woods with his neighbor to cut timber, and his hand swings a stroke with the ax to cut down the tree, and the head slips from the handle and strikes his neighbor so that he dies—he shall flee to one of these cities and live;**

Unintentionally: That is, without intent to kill, and there was no enmity between them before.

(Verse 6): **lest the avenger of blood, while his anger is hot, pursue the manslayer and overtake him, because the way is long, and kill him, though he was not deserving of death, since he had not hated the victim in time past.**

The word **the avenger of blood** in Hebrew indicates three meanings: 1. the redeemer; 2. the avenger; 3. The relative.

He is the closest relative of the deceased or murdered person, and he had the right to redeem the property of his deceased relative, whether sold or mortgaged, and he had to marry his wife to raise for him offspring (Ruth).

overtake him, because the way is long, and kill him: That is, if the road to the city of refuge was long, perhaps **the avenger of blood** would rush after the innocent killer and kill him. That is why God asked in verse 3 that **You shall prepare roads for yourself, and divide into three parts the territory of your land**, and the meaning is that they choose 3 cities for refuge, and it will be: 1. The road to these cities is paved. 2) The three cities are in the middle of the earth so that the distance between any point on the earth and the city of refuge is the least possible = **divide into three parts**. This is so that whoever takes refuge in the city of refuge can arrive quickly before the avenger of blood catches him and kills him while he is innocent.

(Verse 7): **Therefore I command you, saying, 'You shall separate three cities for yourself.'**

(Verses 8-10): **"Now if the Lord your God enlarges your territory, as He swore to your fathers, and gives you the land which He promised to give to your fathers, 9 and if you keep all these commandments and do them, which I command you today, to love the Lord your God and to walk always in His ways, then you shall add three more cities for yourself besides these three, 10 lest innocent blood be shed in the midst of your land which the Lord your God is giving you as an inheritance, and thus guilt of bloodshed be upon you.**

The saying is that they should identify three new cities when the land expands in the future. This did not happen, for the kingdom was in its widest form during the days of King Solomon. Despite this, the cities of refuge did not exceed six cities, so in the spirit of prophecy, Moses speaks of the church that will extend across the world (Isaiah 54: 1-3), and the refuge is Christ.

(Verses 11-13): **"But if anyone hates his neighbor, lies in wait for him, rises against him and strikes him mortally, so that he dies, and he flees to one of these cities, 12 then the elders of his city shall send and bring him from there, and deliver him over to the hand of the avenger of blood, that he may die. 13 Your eye shall not pity him, but you shall put away the guilt of innocent blood from Israel, that it may go well with you.**

As for the premeditated murderer must be killed even if he takes refuge in the cities of refuge.

Note that in light of these verses, what many countries of the world have done to abolish the death penalty, even for premeditated murderers, is a defiance of God's law. God enacted the law of killing the killer from the days of Noah, and here He is repeating it to Moses here: "Whoever sheds man's blood, By man his blood shall be shed" (Genesis 9: 6)

(Verse 14): **"You shall not remove your neighbor's landmark, which the men of old have set, in your inheritance which you will inherit in the land that the Lord your God is giving you to possess.**

This commandment is to instruct against any theft of the property of others. The landmark is the property limit, which was placed as a mark identifying the family's property and separating its property from the property of the neighbour. The border was either a stone or a heap of stones. God forbids usurping the rights of others. God is the land owner and distributed it according to His will (1 Kings 21: 3 Naboth the Jezreelite). The law of removing the landmark came after the law of killing as if the removal of the landmark was as important or equivalent to killing. This is because it refers to the Promised Land as a symbol of the promised heavenly life. It is as if he who deprives someone of his eternal share is as if he shed innocent blood (Matthew 18: 7).

You shall not remove your neighbor's landmark, which the men of old have set: If this applies to the land, then rather it applies to the faith handed over to us by the fathers (Jude 3,4).

(Verses 15-20): **"One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established. 16 If a false witness rises against any man to testify against him of wrongdoing, 17 then both men in the controversy shall stand before the Lord, before the priests and the judges who serve in those days. 18 And the judges shall make careful inquiry, and indeed, if the witness is a false witness, who has testified falsely**

against his brother, 19 then you shall do to him as he thought to have done to his brother; so you shall put away the evil from among you. 20 And those who remain shall hear and fear, and hereafter they shall not again commit such evil among you.

If it turns out that the witness is a liar, he shall be punished with the penalty he was requesting for the innocent person.

(Verse 21): **Your eye shall not pity: life shall be for life, eye for eye, tooth for tooth, hand for hand, foot for foot.**

This is the law so that a person does not avenge himself with more than the harm that happened to him or more than what he lost. This is an elevation from the level of primitive man and a prelude to entering the era of grace, tolerance, and resistance to evil with good. But not every man was entitled to avenge himself under this law, but before a court.

Chapter 20

(Verses 1-4): **"When you go out to battle against your enemies, and see horses and chariots and people more numerous than you, do not be afraid of them; for the Lord your God is with you, who brought you up from the land of Egypt. 2 So it shall be, when you are on the verge of battle, that the priest shall approach and speak to the people. 3 And he shall say to them, 'Hear, O Israel: Today you are on the verge of battle with your enemies. Do not let your heart faint, do not be afraid, and do not tremble or be terrified because of them; 4 for the Lord your God is He who goes with you, to fight for you against your enemies, to save you.'**"

The people are now preparing to enter the land and will face fierce wars, but the strange thing is that Moses, the leader, does not give them war plans but calls on the priests to reassure the people that God is fighting on their behalf (Psalm 20: 7), so they should not be afraid. The secret of courage here is trusting in God. And in our spiritual wars, our High Priest, the Lord Jesus, precedes us and gives us confidence, security and peace. We are like a horse, led by Him and he came out conquering and to conquer in us (Revelation 6: 2). **who brought you up from the land of Egypt** = What increases our confidence in God by mentioning His previous deeds with us. The priest also reminded the people of the law so that each fighter would repent, and he offered burnt offerings and peace offerings, blessed them and prayed for them.

(Verses 5-9): **"Then the officers shall speak to the people, saying: 'What man is there who has built a new house and has not dedicated it? Let him go and return to his house, lest he die in the battle and another man dedicate it. 6 Also what man is there who has planted a vineyard and has not eaten of it? Let him go and return to his house, lest he die in the battle and another man eat of it. 7 And what man is there who is betrothed to a woman and has not married her? Let him go and return to his house, lest he die in the battle and another man marry her.' 8 "The officers shall speak further to the people, and say, 'What man is there who is fearful and fainthearted? Let him go and return to his house, lest the heart of his brethren faint like his heart.' 9 And so it shall be, when the officers have finished speaking to the people, that they shall make captains of the armies to lead the people.**"

Here we find the rules for exemptions from going to war:

1. He who built a house and did not dedicate it.
2. He who planted a vineyard and did not eat of its produce, i.e. did not get the first fruits.
3. Whoever betrothed a woman and did not marry her.
4. The frightened and the weak-hearted. All of these are not fit for war. These exemptions may have a humanitarian aspect, for whoever has not dedicated his new home, that is, has not yet celebrated his

residence. And based on that, he was exempted from the war so that he would not feel sad that he was not happy in his home, and the Lord did not want to break the heart of his children.

Moreover, he who goes to war with a sad heart will not be able to fight with enthusiasm and determination. And so is everyone afraid, which is what the spies did with the people, as they melted the people's hearts. The fearful and sad will weaken the hearts of the rest of his brothers. Also, Gideon implemented this law literally and was able, by the power of God and his work through a small number of his army, to defeat the armies of his fierce enemies. Let us note that the first enemy of faith is fear (Revelation 21: 8), so we must not fear the devils but rather realize the power of God's grace that gives conquest and victory. We note in these verses the connection of fear with earthly temporal matters such as building a house that has not been dedicated....etc. But he who dies for the world will not be afraid of anything. The secret of our strength is faith in God as a leader, and the secret of fear is the heart's connection with timely matters (2 Timothy 2: 4).

(Verses 10-12): **"When you go near a city to fight against it, then proclaim an offer of peace to it. 11 And it shall be that if they accept your offer of peace, and open to you, then all the people who are found in it shall be placed under tribute to you, and serve you. 12 Now if the city will not make peace with you, but war against you, then you shall besiege it.**

it shall be placed under tribute: In their agricultural and construction works. Here is a spiritual contemplation. The Christian has to enslave the world, not the world to enslave him, in the sense of coexisting with the world and not allowing the principles of the world to dominate him. Rather, he must, through his model, love and prayer, influence the world and become a light for the world.

(Verses 13-14): **And when the Lord your God delivers it into your hands, you shall strike every male in it with the edge of the sword. 14 But the women, the little ones, the livestock, and all that is in the city, all its spoil, you shall plunder for yourself; and you shall eat the enemies' plunder which the Lord your God gives you.**

Males were killed because of their danger and their readiness for war, and they had already declared war against God's people. The spoils were their reward. Spiritually, for every war we win, we have a reward for it.

But the women: God did not allow them to take women for their sexual desires outside the bounds of marriage, as God considers this unauthorized adultery. But if one of them liked a woman, let him marry her, and she will have the wife's rights: "When you go out to war against your enemies, and the Lord your God delivers them into your hand, and you take them captive, 11 and you see among the captives a beautiful woman, and desire her and would take her for your wife, 12 then you shall bring her home to your house, and she shall shave her head and trim her nails. 13 She shall put off the clothes of her

captivity, remain in your house, and mourn her father and her mother a full month; after that you may go in to her and be her husband, and she shall be your wife. 14 And it shall be, if you have no delight in her, then you shall set her free, but you certainly shall not sell her for money; you shall not treat her brutally, because you have humbled her." (Deuteronomy 21: 10-15)

Humbled her: After he married her and she lost her virginity, he no longer liked her, divorcing her freely. He does not sell her as an enslaved person but rather gives her complete freedom.

(Verse 15): **Thus you shall do to all the cities which are very far from you, which are not of the cities of these nations.**

Verses 10-15 apply to distant cities and not the Canaanite peoples' cities. This is what the Lord commanded them to prohibit. Therefore, he said, "**which are not of the cities of these nations.**" = that is, not Canaanite cities, for there is neither negotiation with them nor a call for peace. Firstly, the people of Canaan were condemned to perish for their wickedness. Secondly, for their wickedness and idolatry, if there were remaining some of them, they were corrupt and spoiled God's people by teaching them idolatry. As for the distant cities, their influence on them is weak from a spiritual aspect.

So, the inner cities within Canaan refer to these corrupting inner sins and lusts that must be destroyed, while the distant cities refer to the whole world that we must coexist with but not be enslaved to.

(Verses 16-18): **"But of the cities of these peoples which the Lord your God gives you as an inheritance, you shall let nothing that breathes remain alive, 17 but you shall utterly destroy them: the Hittite and the Amorite and the Canaanite and the Perizzite and the Hivite and the Jebusite, just as the Lord your God has commanded you, 18 lest they teach you to do according to all their abominations which they have done for their gods, and you sin against the Lord your God.**

This refers to cutting off evil from the heart and eradicating all sin factors (stumbling images / stumbling friendships...).

(Verses 19-20): **"When you besiege a city for a long time, while making war against it to take it, you shall not destroy its trees by wielding an ax against them; if you can eat of them, do not cut them down to use in the siege, for the tree of the field is man's food. 20 Only the trees which you know are not trees for food you may destroy and cut down, to build siegeworks against the city that makes war with you, until it is subdued.**

Trees were used to make barricades around the city walls. God here allows the cutting of fruitless trees to make military fortifications and catapults (arrows throwing machines and throwing stones inside

cities) while they keep the fruitful trees. It was often the fruitless tree that the pagans used to worship under. The spiritual meaning is that just as Christ cursed the unfruitful fig tree, He will punish every tree or every person without spiritual fruit (Psalm 1).

Commentary on this chapter:

1. These words were said before the people entered Canaan, which God gave as an inheritance to His people, Israel.

2. We note that God did not leave to the people of Israel the freedom to colonize any place, but God specified for them the Canaanite peoples whom they would inherit their lands (verses 16-18). But these words that are present here and their going to war are directed against the people who are attacking them, and in this case, they have to defend themselves and go to war. In this case, if other people began war against them, let them fight, and God promises them that He will support them against their enemy, no matter how strong this enemy is (verse 1). And God's promise to Abraham was that he would inherit the land of Canaan from 10 peoples that God had designated for him (Genesis 15: 18-21), but only six peoples are mentioned here. The reason is that the remaining four either perished or dissolved among other peoples, for there are hundreds of years between God's promise to Abraham and God's words to Moses here. These peoples were just small tribes and not states in the understandable sense, so we hear that in one battle, Joshua defeated 31 of the kings of Canaan (Joshua 12: 7 - 24).

3. As for Canaan, historians have said about the hideous corruption of its people. They said that whoever lives among these Canaanites loses his humanity. And see (Deuteronomy 18: 9-14).

4. These Canaanites used to offer their children sacrifices to appease their gods, and they would throw them alive at the hands of the copper statues of their gods. These statues were hollow, and they used to set fires inside them until they became red, and then threw the children alive at the hands of these statues, so the children would be burned. And so that those present would not be disturbed by the screaming of the children, they were beating the drums very loudly. There were also other practices, like passing their children amid burning fires in front of the statues of their idols, as a kind of blessing for their children (Deuteronomy 18: 10).

5. The common sins that were widely spread, for example, homosexuality (note that Sodom and Gomorrah were natives of Canaan). Magic and dealing with demons in the form of consulting the dead (the preparation and invitation of spirits) also spread among them. And certainly, they are idolaters, and idolatry is nothing but the worship of demons.

6. Sexual practices with animals spread among them. Therefore, God warned His people Israel, immediately after their departure from Egypt and before they entered Canaan, that whoever commits adultery with animals shall be put to death (Leviticus 18: 23 + Leviticus 20: 15, 16 + Deuteronomy 27:21). In Egypt, they did not see this kind of sexual madness and moral regression, such as

homosexuality and relationships with animals. Egypt was much purer than these Canaanites, and there was no such corruption in it. Therefore, we notice that the ten plagues against the Egyptians were very simple. In some of the plagues, God guided them on what to do so that the plagues would not hurt them severely. For example, in the plague of hail (ice falling from the sky), God told them that people should hide and enter livestock into barns so that they would not die of hail (Exodus 9: 18-21). But because of the hideous corruption in Canaan, their punishment was extermination. And we saw an example of this in the extermination of Sodom and Gomorrah by fire and sulphur and the destruction of the whole world by the flood.

7. This is a picture of the ugly corruption of the Canaanites and the judgment passed against them. Let us imagine what these pagan Canaanite peoples have reached. We only have to imagine where the devil will lead this man who surrendered himself to his leadership in murder, bloodshed, rape, violence...etc.

8. And now God's judgment has been passed on them with destruction, so how is the judgment executed?

9. Just as God destroyed Sodom and Gomorrah with fire and annihilated the world with the flood in the days of Noah, God saw that He would destroy the Canaanites by the hand of His people, Israel.

10. God could have exterminated the Canaanites with a word from His mouth. But every method that God used for punishment had a meaning symbolized by the form of punishment. The flood and Noah's ark symbolize the baptism by which the old man dies, and the new man is born, who escapes destruction (1 Peter 3). The survival of Noah and his sons in the ark and the destruction of the wicked indicated the renewal of creation. And the fire that burned Sodom and Gomorrah is a symbol of the eternal fire of Satan and his angels and those who follow him (Matthew 25: 41 + Revelation 20: 10, 15).

11. And why did God choose that the punishment of the Canaanites is by the hands of His people, Israel?

* It is a lesson for the people that whoever commits such sins as these Canaanites will have a similar fate. This is exactly what happened to the people of Israel later on (Refer to, for example, **1 Kings 17**). When they converted to paganism and offered their children sacrifices to the fires of idols, committed adultery and murder, and did what the Canaanites did, the people surrounding them struck them with the same punishments God struck Canaan at the hands of their fathers. Rather, ten tribes were lost with the loss of the northern kingdom of Israel when the king of Assyria scattered them throughout his kingdom and settled many pagan peoples in the land of Israel in the year 722 BC. God does not use double standards.

* It symbolized Satan's punishment for the corruption that the demons had become after their fall and the corruption of their nature. Their punishment was the lake burning with fire. On the other hand, the cross of Christ became our authority to trample over them (Luke 10: 19). This was the request of Joshua the victorious to the captains of the tribes, to trample with their feet on the necks of the kings of Canaan. (Joshua 10: 24, 25).

* Now the lesson has become clear that whoever walks in righteousness is victorious over Satan and has power over him to trample him. As for those who follow Satan and have the same deeds, they will have the same fate. These accursed Canaanites were a symbol of the accursed Satan.

12. As for the spoils of war, note that God deals with primitive peoples who have their whims and desires, and instead of taking a wrong course with the captives, we find that God set conditions for the captives. Rather, we notice that even now, while we are in the New Testament, in all wars everywhere, women are raped. This happens even among the Christian peoples who are supposed to be indwelt by the Holy Spirit, who suppresses and stifles sinful desires. [But don't we know that the work of the Holy Spirit in the New Testament is for those who are filled with the Holy Spirit? Were these Christian soldiers who did this filled with the Spirit?! of course not]. What was the case in the days of Moses, about 3500 years ago? As for God's conditions in the men treating their captive women, they are human conditions that we find in (Deuteronomy 21: 10-14). They would marry captives and not enslave them, but they would kill those who knew a male, i.e. the elders among them, as they would be the cause of the deviation of the people (Numbers 31: 13-18).

Chapter 21

(Verses 1-6): **"If anyone is found slain, lying in the field in the land which the Lord your God is giving you to possess, and it is not known who killed him, 2 then your elders and your judges shall go out and measure the distance from the slain man to the surrounding cities. 3 And it shall be that the elders of the city nearest to the slain man will take a heifer which has not been worked and which has not pulled with a yoke. 4 The elders of that city shall bring the heifer down to a valley with flowing water, which is neither plowed nor sown, and they shall break the heifer's neck there in the valley. 5 Then the priests, the sons of Levi, shall come near, for the Lord your God has chosen them to minister to Him and to bless in the name of the Lord; by their word every controversy and every assault shall be settled. 6 And all the elders of that city nearest to the slain man shall wash their hands over the heifer whose neck was broken in the valley.**

Here we see how valuable is the human soul to God and that no one has the right to end another person's life. Note what God said to Cain when he killed his brother Abel, "The voice of your brother's blood cries out to Me from the ground." (Genesis 4: 10). And we see the oldness of the law of the killer, as God gave it to Noah, "Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man." (Genesis 9: 6)

But here we are in front of a killed man whom we do not know who killed him. We see in it that murder is a heinous crime before God, and it can only be forgiven by killing the murderer so that God's wrath does not pour out on this earth because the earth has become defiled since humans did not fulfill the divine law and punish the murderer.

We find here that God has instituted legislation showing the seriousness of the search for the killer, as the elders and judges of neighbouring cities meet to discuss the matter and try to find out the killer. They determine the nearest city to the place of the murdered person because the murderer often lives in the city closest to the place of the murdered person. The people of this city are assigned to perform the following rituals if they cannot identify the killer.

take a heifer which has not been worked and which has not pulled with a yoke. 4 The elders of that city shall bring the heifer down to a valley with flowing water, which is neither plowed nor sown, and they shall break the heifer's neck there in the valley

1. This is not a sacrifice, because it does not refer to an altar or blood.
2. This legislation has nothing to do with the sacrifice of Christ, for no bone was broken for Christ, while they broke its neck, and because there is no altar, there is no sign of the cross.
3. The murderer is the one who deserves this punishment that happened to the heifer.
4. It means that the elders testify before God that if the killer had fallen into their hands, they would have killed him like this heifer. It also means that if there is, among the elders, someone who knows the

murderer and hides him from the rest of the elders, then he is also deserving of what happened to the heifer. Thus, he has placed himself under the rule of divine wrath and divine justice. The person who does this can hide the truth from the rest of the elders, but he will not be able to hide it from God.

5. **which has not pulled with a yoke:** That is not trained in some agricultural work, such as plowing and others, and did not have a yoke on her neck, which is the cross-section that is placed on the neck of the animal that pulls the plow or the saddle or turns the waterwheel. This refers to both the murderer or the elder who hides his knowledge of the murderer, as both of them did not accept to abide by the law = he did not put on himself the yoke of the law, that is, liberation from the commandments of the law. In this, the Lord of Glory says: " Take My yoke upon you and learn from Me, for I am [a]gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light." Anyone who tries to carry out the commandment will find it easy.

6. **which is neither plowed nor sown:** This is a warning to the elders that if they deliberately concealed the killer, their land would be destroyed, and it would become a wasteland that would neither be plowed nor sown.

7. **a valley with flowing water:** Sloppy water between rocky ground like a waterfall. The running water refers to the washing of sin, its erasure, and removal from the city's people who confessed before the Lord, asking for forgiveness. **Then the priests, the sons of Levi, shall come near, for the Lord your God has chosen them to minister to Him and to bless in the name of the Lord:** that is, they proclaim the divine blessing to these elders, as they are innocent (verse 7). The elders **shall wash their hands** in water (verse 6): declaring that they are innocent and do not know the killer.

8. **they shall break the heifer's neck:** So that they do not eat it, what they eat is what has been slaughtered.

The elders implemented the legislation with all seriousness and declared before God that they did not know the killer, so did the killer escape?! Certainly not, he fell into the hands of God. As for the elders, they justified themselves before God by their seriousness in searching for the killer, and this exempted them from punishment.

(Verse 7): **Then they shall answer and say, 'Our hands have not shed this blood, nor have our eyes seen it.**

It was difficult for the elders to do this knowing the killer, or else they would be subjected to divine wrath.

(Verses 8-9): **Provide atonement, O Lord, for Your people Israel, whom You have redeemed, and do not lay innocent blood to the charge of Your people Israel.' And atonement shall be provided on their behalf for the blood. 9 So you shall put away the guilt of innocent blood from among you when you do what is right in the sight of the Lord.**

whom You have redeemed: Which You saved from the bondage of Pharaoh.

(Verse 10): **"When you go out to war against your enemies, and the Lord your God delivers them into your hand, and you take them captive,**

We find here God's concern for the humane treatment of the captives, which is regarding the non-prohibited peoples.

(Verse 11): **and you see among the captives a beautiful woman, and desire her and would take her for your wife,**

Because of the hardness of their hearts, God allowed this as their marriage was better than committing adultery with the captives and bringing on themselves divine wrath. But he has to take into account her humanity and treat her like a wife. **and desire her** = an expression that means to marry her, as the Lord said to Adam: "Therefore a man shall leave his father and mother and be[a] joined to his wife, and they shall become one flesh." (Genesis 2: 24). We see that God does not allow His people to have any sexual relationship with captives outside of marriage.

(Verses 12-13): **then you shall bring her home to your house, and she shall shave her head and trim her nails. 13 She shall put off the clothes of her captivity, remain in your house, and mourn her father and her mother a full month; after that you may go in to her and be her husband, and she shall be your wife.**

Shaving the head and trimming the nails were manifestations of grief and mourning, which allowed her to grieve for her parents and family. And removing the clothes of captivity was to become an honourable woman. She remains in a period of sadness for a month, and then he marries her. During this month, she learns about God's law and the customs and traditions of the people. It is also a period of engagement to get to know this husband with whom she will be associated. Thus the man does not marry her suddenly as if it was an animal lust, and removing the features of her beauty (hair and nails) is to refine his desire towards her.

(Verse 14): **And it shall be, if you have no delight in her, then you shall set her free, but you certainly shall not sell her for money; you shall not treat her brutally, because you have humbled her.**

If he wants to leave her, he does not sell her as an enslaved person but sets her free. **because you have humbled her** = she lost her virginity. Not only that, but after you freed her and declared her your wife, you came back and rejected her = **if you have no delight in her**.

(Verses 15-16): **"If a man has two wives, one loved and the other unloved, and they have borne him children, both the loved and the unloved, and if the firstborn son is of her who is unloved, 16 then it shall be, on the day he bequeaths his possessions to his sons, that he must not bestow firstborn status on the son of the loved wife in preference to the son of the unloved, the true firstborn.**

A father should not oppress one of his sons because he is the son of an unloved woman.

(Verse 17): **But he shall acknowledge the son of the unloved wife as the firstborn by giving him a double portion of all that he has, for he is the beginning of his strength; the right of the firstborn is his.**

The firstborn has a double share of his brothers (and thus, Elisha sought the firstborn's share spiritually).

(Verse 18): **"If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and who, when they have chastened him, will not heed them,**

This commandment is an interpretation of the commandment "Honor your father and your mother"
rebellious = rebel.

We saw in verses 15-17 that a father should treat his children equally and not oppress anyone. And here, in this verse, we see that the son must submit to his father. The meaning is that neither of them should oppress the other.

(Verses 19-21): **then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city. 20 And they shall say to the elders of his city, 'This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.' 21 Then all the men of his city shall stone him to death with stones; so you shall put away the evil from among you, and all Israel shall hear and fear.**

He who cannot respect his parents will not be able to respect God. A drunken prodigal son who is not deterred by the discipline of his parents will threaten his family and society, and there is no point in reforming him. But who is this prodigal son who was extravagant and lost all the dignity that his father gave him when he created him in His image and likeness and drowned in sins and drunkenness, except

for the man who defied God and who deserves nothing but stoning? And what did God do... He saved man by His cross verse (22) and note that he spoke about the rebellious son after he spoke of the responsibility of fathers to raise their children without discrimination.

(Verse 22): **"If a man has committed a sin deserving of death, and he is put to death, and you hang him on a tree,**

The Romans sentenced some criminals to death by crucifixion. As for the Jews, they would stone the offender and then hang him on a cross to defame him and for many to see and consider the matter in their hearts. But we have not heard in all of the Holy Bible that any son was stoned by his father, and also hung him on a tree, or reported him to be crucified, so as if this commandment was intended to show the punishment that the son is supposed to deserve. Still, God's mercy, like the mercy of parents, will intervene and save the son. Therefore, this will be Christ; the only begotten Son will be hanged and crucified, the only begotten Son in the Bible whom we have heard was crucified and who was sent by His father to be crucified. Thus, the only Son carried the disobedience of all sons with his cross.

(Verse 23): **his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which the Lord your God is giving you as an inheritance; for he who is hanged is accursed of God.**

for he who is hanged is accursed of God: He is hanged between heaven and earth and is rejected by both. **do not defile the land which the Lord your God is giving you** = then the crucified one should have been buried so that the ground would not be defiled. It is certain that Moses wrote this in the spirit of prophecy about Christ, who carried the curse and impurity by burying Him. It was like a seed that was buried to bear much fruit. From a health point of view, the corpse should not be left until it rots, and from a human point of view, the Lord is kind to this corpse, no matter how evil its owner is, and is kind to his family and relatives.

Why is it said here that the one who is hanged on a tree is cursed?

Curse entered the world after sin. How does God explain that Christ carried the curse by His cross?

1. He declared here that the one who is hanged on a tree is cursed.
2. Christ will be crucified in our place and become a curse for us (Galatians 3: 13), so He will bear the curse on our behalf.

3. The story of hanging Haman on the wood that he prepared to crucify the innocent Mordecai, on which Haman himself was crucified, was a clear symbol of the work of Christ. The punishment that the wicked Haman prepared to fall on the innocent Mordecai was justly to be carried out on the wicked Haman. And the cross became the punishment that fell on Satan. Satan orchestrated the cross to crucify the innocent Christ on it. The result: a) Christ carried the curse on us. b) The sign of the cross became a terror to Satan.

Chapter 22

(Verses 1-4 and 6-8): **"You shall not see your brother's ox or his sheep going astray, and [a]hide yourself from them; you shall certainly bring them back to your brother. 2 And if your brother is not near you, or if you do not know him, then you shall bring it to your own house, and it shall remain with you until your brother seeks it; then you shall restore it to him. 3 You shall do the same with his donkey, and so shall you do with his garment; with any lost thing of your brother's, which he has lost and you have found, you shall do likewise; you [b]must not hide yourself. 4 "You shall not see your brother's donkey or his ox fall down along the road, and hide yourself from them; you shall surely help him lift them up again. 6 "If a bird's nest happens to be before you along the way, in any tree or on the ground, with young ones or eggs, with the mother sitting on the young or on the eggs, you shall not take the mother with the young; 7 you shall surely let the mother go, and take the young for yourself, that it may be well with you and that you may prolong your days. 8 "When you build a new house, then you shall make a parapet for your roof, that you may not bring guilt of bloodshed on your household if anyone falls from it.**

In them, we see how each one should care for others with tenderness and not only look for his own.

(Verse 1): **"You shall not see your brother's ox or his sheep going astray, and hide yourself from them; you shall certainly bring them back to your brother.**

He who loves his brother like himself will not leave his donkey or ox to go astray. His brother here applies to the enemies (Exodus 23: 4). And if the servant finds any of God's people straying, he must turn him back. The man is more important than the ox. If God cares about stray animals, He is very concerned about the prodigal son. By the same logic, Christ came to bring us back after we were astray. Here God teaches them love in a practical way. The sign of true love is labour for the sake of the other, as the apostle Paul says, "remembering without ceasing the work of your faith, laboring in your love, and persevering in your hope" (1 Thessalonians 1: 3).

(Verse 2): **And if your brother is not near you, or if you do not know him, then you shall bring it to your own house, and it shall remain with you until your brother seeks it; then you shall restore it to him.**

The Jewish scholars said that whoever finds a stray animal must send a herald several times to announce it.

(Verse 5): **"A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so are an abomination to the Lord your God.**

We find in this prohibition:

1. Rejection of homosexuality. Every person should be proud of how God created him and not desire to be of the opposite sex.

2- They were doing this in the temples of Astaroth, as the man wore women's clothing, and the women wore men's clothing and put their weapons on them. But our God is a God of order (1 Corinthians 14: 40) and wants us to walk according to nature (1 Corinthians 11: 14) with reverence and modesty.

(Verses 6-12): **"If a bird's nest happens to be before you along the way, in any tree or on the ground, with young ones or eggs, with the mother sitting on the young or on the eggs, you shall not take the mother with the young; 7 you shall surely let the mother go, and take the young for yourself, that it may be well with you and that you may prolong your days. 8 "When you build a new house, then you shall make a parapet for your roof, that you may not bring guilt of bloodshed on your household if anyone falls from it. 9 "You shall not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown and the fruit of your vineyard be defiled. 10 "You shall not plow with an ox and a donkey together. 11 "You shall not wear a garment of different sorts, such as wool and linen mixed together. 12 "You shall make tassels on the four corners of the clothing with which you cover yourself.**

(Verse 6): **"If a bird's nest happens to be before you along the way, in any tree or on the ground, with young ones or eggs, with the mother sitting on the young or on the eggs, you shall not take the mother with the young;**

It is allowed here to take young birds without eggs and release the mother, which will be a factor in preserving and increasing the species of this bird. The mother will return and incubate her eggs. He who learns mercy with birds will be merciful with all men.

The Jews called this commandment the smallest of commandments, and they noted that it has a promise like the commandment to honour our parents. The promise is that God **may prolong your days** of those who keep the two commandments. That is why they said that he who despises the smallest of commandments will be harmed as he who despises the greatest of commandments.

(Verse 8): **"When you build a new house, then you shall make a parapet for your roof, that you may not bring guilt of bloodshed on your household if anyone falls from it.**

Moses commands them to do this while they are still in the wilderness, not building houses, as a sign of concern for the human soul.

(Verse 9): **"You shall not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown and the fruit of your vineyard be defiled.**

This verse has come in different forms in several translations. Putting all the translations together makes the picture clear. It means you should not sow your field with two types of grain; otherwise, the whole field will be for the Lord, and you will give it to the priests. Otherwise, the whole field will become defiled if you do not give it to the priests. Whoever takes part from the Lord's portion will be defiled. The reason for this is that God wanted to avoid them falling into the myths of the pagans in which they believed that planting the field in two types or wearing a mixed garment of wool and linen pleased the gods, so the gods would bless the crop and increase the yield. God wants to draw them to the simplicity of faith. Note that if a field of two types was planted, there would be a mistake in the care of each type, in addition to the difficulty of determining the firstfruits and the tithes that are given to the priests, so until they abstain from that, God asked them that the whole crop be sacred, that is, it is forbidden to use, and all is given to the priests. They lose all the crops so that they no longer imitate pagans. As a spiritual contemplation, the philosophy of the world should not be mixed with pure religion. The servant must offer those whom he serves pure food from the Bible, concerned with the salvation of souls without any other purpose. The same concept is found in verse 11.

(Verse 10): **"You shall not plow with an ox and a donkey together.**

It is unfair to associate a donkey with an ox. The ox is strong and will exhaust the donkey with its solid and broad steps, while the donkey's steps are small. From a spiritual point of view, God is not interested in the oxen (1 Corinthians 9: 9). The spiritual meaning is that the believers should not be under a yoke with the unbelievers (2 Corinthians 6: 14), and the believer should not marry an unbeliever. The spiritual man does not merge into a strong friendship with the universal man (a man lives according to the way of the materialistic people). And this is what happened to the ships of Jehoshaphat; when he reconciled with the evil king of Israel, the ships were broken. And Jehoshaphat learned the lesson, and he no longer sent his servants with the servants of the king of Israel (1 Kings 22: 44-49).

(Verse 11): **"You shall not wear a garment of different sorts, such as wool and linen mixed together.**

Wool is the product of shearing sheep's hair. Hair symbolizes the works of the body. Sin is still in our members, as the apostle Paul says, " But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Romans 7: 23). What comes out of the body expresses what is in the body. Example: A tank filled with liquid has a tap. If we open the tap, the liquid in the tank will come out. So the hair that comes out of the body expresses the sin dwelling in the human being. (The meaning is that this is a law that applies to every human being).

Note that the priests' clothes were made of white linen (white is a sign of righteousness). The meaning refers to what the apostle Paul said, "Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?" (2 Corinthians 6: 14). This is also in order to reject all pagan customs.

(Verse 12): **"You shall make tassels on the four corners of the clothing with which you cover yourself.**

These tassels were to distinguish this people as a holy people of God, keeping His commandments, as they refer to remembering the divine commandments, even in matters that seem as simple as the hem of a garment. Moses told them in the book of Numbers "Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. And you shall have the tassel, that you may look upon it and remember all the commandments of the Lord and do them, and that you may not follow the harlotry to which your own heart and your own eyes are inclined," (Numbers 15: 38-39). These tassels are blue (heavenly colour) to remind them that while they are walking on earth, they will have a heavenly life by keeping the commandments. Please review the interpretation of the verses (Numbers 15: 38,39).

(Verses 13-19): **"If any man takes a wife, and goes in to her, and detests her, 14 and charges her with shameful conduct, and brings a bad name on her, and says, 'I took this woman, and when I came to her I found she was not a virgin,' 15 then the father and mother of the young woman shall take and bring out the evidence of the young woman's virginity to the elders of the city at the gate. 16 And the young woman's father shall say to the elders, 'I gave my daughter to this man as wife, and he detests her. 17 Now he has charged her with shameful conduct, saying, "I found your daughter was not a virgin," and yet these are the evidences of my daughter's virginity.' And they shall spread the cloth before the elders of the city. 18 Then the elders of that city shall take that man and punish him; 19 and they shall fine him one hundred shekels of silver and give them to the father of the young woman, because he has brought a bad name on a virgin of Israel. And she shall be his wife; he cannot divorce her all his days.**

The 100 shekels was a large sum. The tribute paid by those who had reached military age was ½ shekels (Exodus 30: 15), and what he said in (18) **punish him** = that they might have beaten him to restore the girl's honour. And the fine of 100 shekels is double the usual dowry, which was 50 shekels (verse 29) = the dowry of virgins, and in addition to the fine, this man can't divorce his wife for life.

(Verses 20-21): **"But if the thing is true, and evidences of virginity are not found for the young woman, 21 then they shall bring out the young woman to the door of her father's house, and the men of her**

city shall stone her to death with stones, because she has done a disgraceful thing in Israel, to play the harlot in her father's house. So you shall put away the evil from among you.

The stoning is at the door of her father's house because her father has failed in her upbringing.

(Verses 22-29): **"If a man is found lying with a woman married to a husband, then both of them shall die—the man that lay with the woman, and the woman; so you shall put away the evil from Israel. 23 "If a young woman who is a virgin is betrothed to a husband, and a man finds her in the city and lies with her, 24 then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry out in the city, and the man because he humbled his neighbor's wife; so you shall put away the evil from among you. 25 "But if a man finds a betrothed young woman in the countryside, and the man forces her and lies with her, then only the man who lay with her shall die. 26 But you shall do nothing to the young woman; there is in the young woman no sin deserving of death, for just as when a man rises against his neighbor and kills him, even so is this matter. 27 For he found her in the countryside, and the betrothed young woman cried out, but there was no one to save her. 28 "If a man finds a young woman who is a virgin, who is not betrothed, and he seizes her and lies with her, and they are found out, 29 then the man who lay with her shall give to the young woman's father fifty shekels of silver, and she shall be his wife because he has humbled her; he shall not be permitted to divorce her all his days.**

The betrothed girl was considered married (the word "betrothed" here refers to an engaged girl, but her marriage was contracted, lacking social ceremonies such as parties, for example). That is why the Virgin Mary, Joseph's woman, was called thus betrothed to Joseph (Matthew 1: 18). That was a measure from God so that the people would not stone her. In (Matthew 1: 20, 24) the angel of the Lord said to Joseph, Mary your wife. The word engaged here is equivalent to your woman. The virgin was really like Joseph's wife legally, but Joseph did not approach her, and she remained a virgin.

(Verse 30): **"A man shall not take his father's wife, nor uncover his father's bed.**

It is not permissible for a person to marry his father's wife even if his father died. **his father's bed** = i.e. revealing his father's wife clothes.

Chapter 23

(Verse 1): **"He who is emasculated by crushing or mutilation shall not enter the assembly of the Lord.**

emasculated by crushing: He is the one who is castrated by bruising..etc.. i.e. by smashing or crushing them. **mutilation** = He who was castrated by cutting the testicles with a sharp object. In (Galatians 5: 12), the apostle mocked those who adhere to circumcision as a condition for salvation, saying, " I could wish that those who trouble you would even cut themselves off!" that is, they would not only cut off the foreskin but all so that according to the law, they would be cut off and not enter the assembly of the Lord. The pagan Galatian priests, named the "priests of Cybele," cut the testicles (mutilation) to signify their purity. Paul's mockery of the Judaizers in Galatia, who say that circumcision is necessary for the sake of salvation, was: "I wish you were like the priests of Cybele."

And because the whole body is holy, cutting the genitals is a declaration that God created in us non-holy parts. As for Christ, when he said, " there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake, "He did not mean the actual cutting off. Rather, He meant a kind of virginity or control of lusts, as if a person does not have to think about these things because he is looking at the heavenly things. And when the scholar Origen implemented this in himself and castrated himself, the Church excommunicated him. The denial of entering the Lord's congregation is not a denial of salvation but rather a denial of the full rights of the people, such as receiving certain responsibilities, such as being a priest, judge, or leader; otherwise, the people would despise him and despise his rulings.

They do not get married because they are unable to marry. Castration was done for men who worked in the service of women in pagan palaces or pagan worship, and they thought that this pleased the gods. As for those who are castrated under compulsion, such as prisoners of war, or through the ignorance of their relatives, or by nature, God promised them a good share if they walked in piety (Isaiah 56: 3-5). So what matters to God is not the outward appearance, but that someone does it himself, as a pagan custom. What matters to God is piety within the heart.

(Verse 2): **"One of illegitimate birth shall not enter the assembly of the Lord; even to the tenth generation none of his descendants shall enter the assembly of the Lord.**

The deprivation of the son of adultery was so that he would not preserve his father's name in the people of the Lord. He would die with his death as if he had no son, denouncing the sin of impurity and because parents often pass on their bad qualities to their children. **even to the tenth generation** = For the end of generations. And once again, this will not prevent the children from saving their souls because of the sins of their fathers, but among them was Jephthah the Gileadite (Judges 11: 1 + Hebrews 11: 32). We note that Paul the Apostle considered Jephthah one of the heroes of faith.

(Verse 3): **"An Ammonite or Moabite shall not enter the assembly of the Lord; even to the tenth generation none of his descendants shall enter the assembly of the Lord forever,**

The Jews interpreted this verse as not marrying an Ammonite or a Moabite with an Israelite. Nevertheless, Ruth entered the people, and from her offspring came Christ, as grace transcends the law, and it intends that paganism does not infiltrate the Jews. This is the difference between spirit and letter.

(Verses 4-5): **because they did not meet you with bread and water on the road when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you. 5 Nevertheless the Lord your God would not listen to Balaam, but the Lord your God turned the curse into a blessing for you, because the Lord your God loves you.**

Note that God does not forget any mistreatment of His people. And Moab and Ammonites hated Israel completely.

(Verse 6): **You shall not seek their peace nor their prosperity all your days forever.**

Do not work agreements or peace treaties with them. Peace treaties with pagan peoples include ritual worship of their deities. Thus, you are attracted to pagan worship because God is the one who protects you. The meaning of the verse does not ask or expect good from these pagan peoples.

(Verse 7): **"You shall not abhor an Edomite, for he is your brother. You shall not abhor an Egyptian, because you were an alien in his land.**

Note that God does not forget the abuse directed at His people, and he does not forget every kindness offered to His people as well. Let us note that God called them to enmity with the Moabites and the Ammonites because they sought to make them sin, while the Egyptians and the Edomites persecuted them physically. Whoever persecutes us physically makes us lose our earthly life, and whoever offends us spiritually makes us lose eternal life, which is the most important. And the Edomites sold them food on the road, and the Egyptians honoured them before the persecution began and as God does not forget the good for these, we must not forget any hand that extended to us with goodness, even once.

(Verse 8): **The children of the third generation born to them may enter the assembly of the Lord.**

The Egyptians and the Edomites were among the crowd in the midst of the people, and they had children, and he said **the third generation** = so that the children had been integrated into the people and purified from every pagan custom.

Comment on previous verses

These verses are to be understood in light of the words of the Apostle Paul:

"for the letter kills, but the Spirit gives life." (2 Corinthians 3: 6).

In verse (1): God refuses to consider any part of our body to be unclean. God created man perfect and said when He created man, "Then God saw everything that He had made, and indeed it was very good." (Genesis 1: 31). As for the one who emasculates himself for the sake of the kingdom of the heavens, are those whom the apostle Paul said of that the fruits of the Spirit appear in these " And those who are Christ's have crucified the flesh with its passions and desires." (Galatians 5: 22-24). He also said, "I beseech[a] you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." (Romans 12: 1). And everyone who decides to kill his lusts finds help from the Holy Spirit, as Saint Paul the Apostle says, " For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live." (Romans 8: 13). Monasticism and sexual abstention are a good example of this. But this applies to everyone, even the married who live in purity; I mean, they have no desire except for their wives. Therefore, the Church of Christ was likened to ten virgins.

In verse (2): The spiritual meaning in it is that God condemns the sin of adultery and its consequences. But He does not reject the innocent son born as a result of fornication, and this is as we saw in the story of Jephthah the Gileadite, whose name the Apostle Paul recorded as a hero of the faith. And if we think literally, who will count the newborn, according to the verse, until the tenth generation, that is, after about 300 years? So we understand that God will not bless the adulterer in anything, even his offspring. Taking into consideration that the newborn is not guilty and that God will bless him. Still, no blessing will return to the adulterer, even from his children or grandchildren.

In verses (3-5): God does not call His people to hate anyone, even the Moabites or the Ammonites. But God fears for His people in this primitive stage that the worship of these pagan peoples will be introduced to them. And for God to awaken their alienation from these pagan peoples, God reminds them of what they did to them in the past, **because they did not meet you with bread and water on the road**. But we glimpse in God's words the real reason for the rejection of these peoples, which is the sin of Balaam, when he advised the king of Moab, to let the children of Israel fall into the sin of adultery because of which 24,000 people died. But as we have seen, God did not reject Ruth the Moabitess, but was incarnated from her descendants because she excelled in her love over the daughters of God's people. So we see that God does not reject a person, but rather rejects sin. In the same way, God declares His rejection of their impurity for the whole life, i.e. all time, and says that none of them will

enter until the tenth generation. Is it reasonable to implement this verse literally, who will live hundreds of years to implement it?

In verse (6): You shall not seek their peace nor their prosperity all your days forever = Do not wait or expect or seek any good from them. No peace treaties, economic treaties, or any kind of treaties, and the spiritual meaning is, do we expect any good or peace from Satan? An excellent example of this is the destruction of the merchant fleet of Jehoshaphat, the saintly king, when he made a treaty with the king of Israel (the pagan king of the northern kingdom) (2 Chronicles 20: 35-37).

In verses (7,8): Here we see God in His love, this is His nature, and this is what He wants us to be. God here feared that the previous verses taught them to hate, so we find him here calling them not to hate

You shall not abhor an Edomite, for he is your brother. You shall not abhor an Egyptian, because you were an alien in his land. It is understood that we do not hate but that we stay away from any demonic stumbling blocks. And note the saying until the third generation and the meaning is until they learned the faith.

(Verses 9-14): **"When the army goes out against your enemies, then keep yourself from every wicked thing. 10 If there is any man among you who becomes unclean by some occurrence in the night, then he shall go outside the camp; he shall not come inside the camp. 11 But it shall be, when evening comes, that he shall wash with water; and when the sun sets, he may come into the camp. 12 "Also you shall have a place outside the camp, where you may go out; 13 and you shall have an implement among your equipment, and when you sit down outside, you shall dig with it and turn and cover your refuse. 14 For the Lord your God walks in the midst of your camp, to deliver you and give your enemies over to you; therefore your camp shall be holy, that He may see no unclean thing among you, and turn away from you.**

War is a holy war because God is in their midst, and they must be in purity. God said of King Cyrus that he is the Lord's anointed (Isaiah 45: 1) because God was preparing him for a holy work, meaning He sanctified him = dedicating him to this holy work, which is to allow the building of the temple in Jerusalem again after the Babylonians destroyed it, and also to allow the return of the people to their land after they were exiled in Babylon. Because Cyrus was charged with doing a work that was said about the Lord's Christ. Thus it was said about our Lord Jesus that He is the Christ, when the Holy Spirit was poured out on Him to dedicate him to the work of redemption. That is, He presents Himself as a sacrifice as the high priest of the New Testament, and builds the temple of his church (John 2: 19) and frees us from slavery to Satan (John 8: 36). Jesus said of Himself, " do you say of Him whom the Father sanctified and sent into the world" (John 10: 36).

The people are now charged to do a holy work, which is to punish the Amorites because of their uncleanness, as the guilt of these Amorites has now become complete (Genesis 15: 16). God chose to have the punishment of the Amorites in the hands of His people so that the people of God would

understand that the penalty for the sins of the Amorites is death. And if they commit the same sins, they will have the same fate, which is what actually happened to the people of God.

Also, from a symbolic point of view: these peoples symbolize Satan, and the victory of Joshua and the Israelites over them is a symbol of Christ's victory over Satan. When Joshua asked the leaders of the people to trample with their feet the defeated kings of the Amorites (Joshua 10: 24), this was a symbol explained by the Lord Jesus when he said, " Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." (Satan is our enemy)" (Luke 10: 19).

When the war is holy, that is, they are executing God's will, God will be amid them, protecting and guiding them, the same as during their Exodus from Egypt. As the inspiration said, "And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them." (Exodus 14: 19). And his saying, the angel of God, this is about the Son who was sent for salvation, and this cloud is about the Holy Spirit. The Son protects, and the Holy Spirit leads. Therefore, the camp or the army is holy, for God is present, watching and directing, and this is how we saw in the wars of Joshua, when it was said, " for the Lord fought for Israel." (Joshua 10: 14). Accordingly, they must be in purity.

This is about the war in which the Lord asked the people to punish the Amorites. Also, the Lord was in their midst, protecting them, leading them, and helping them in the wars in which one of the neighbouring peoples would attack them if the Lord was pleased with them, as they lived in holiness.

And the time of war is a time for self-accountability and repentance for self-renewal. Every person must prevent anything unclean from entering their heart so that God may continue amid the camp, and they will be victorious. And the unclean thing that angers God, such as (hatred/vanity/idolatry / evil desires...) so that their holiness is not affected. It is amazing how God cares about what is mentioned in verse (13) as when they care about the cleanliness of the outside. (And notice that God is speaking here with primitive people who used to live in tents for 40 years) because they feel that God is in their midst, this will surely give them an interest in the cleanliness of the heart and its internal purity. In addition to the fact that they will learn to take care of each other's feelings, their stay will be gentle and clean even in their dealings. This is in addition to preventing the spread of germs and diseases. In fact, we find in (verse 10) that even dreams defile (sexual dreams). If God cares about these unconscious dreams, He is more concerned with the intended sins. God wants us to be completely pure.

(Verses 15-16): **"You shall not give back to his master the slave who has escaped from his master to you. 16 He may dwell with you in your midst, in the place which he chooses within one of your gates, where it seems best to him; you shall not oppress him.**

The masters of the pagan peoples oppressed and mistreated their slaves. And an enslaved person may flee from his master and take refuge in one of the people of the Lord, so accept him and do not hand

him over to his master because, in this case, he will most likely beat and torture him to death. But certainly, they would not have protected him if he had fled because he was a murderer or a thief. The Apostle Paul did this with Onesimus, the servant who fled from his master Philemon. Onesimus believed by the Apostle Paul, but let us see what the Apostle Paul did, who brought Onesimus to his master and sent a message along with him in which he says, " But if he has wronged you or owes anything, put that on my account." (Philemon 18, 19). We find that the Apostle Paul undertakes in writing to return anything wrongfully taken by Onesimus.

(Verse 17): **"There shall be no ritual harlot of the daughters of Israel, or a perverted one of the sons of Israel.**

a perverted one: Homosexual. Adultery and perversion were a ritual of pagan worship in temples.

(Verse 18): **You shall not bring the wages of a harlot or the price of a dog to the house of the Lord your God for any vowed offering, for both of these are an abomination to the Lord your God.**

A vow must not be fulfilled through an adulterous woman's wages for her indecency. We must honour the Lord from the purest and most sacred of what we have. **or the price of a dog** = a dog is considered unclean because it returns to its vomit (Proverbs 26: 11 + 2 Peter 2: 22). It refers to the sinful person who repents in good faith and quickly turns back to his sins. That is why the pagans have been compared to dogs (Matthew 15: 26 + Revelation 22: 15), but the name was extended to all the wicked who are rejected from the kingdom of heaven. **"You shall not bring the wages of a harlot or the price of a dog to the house of the Lord your God."**

However, the word dog was translated in other translations as sodomite, which means a homosexual man or perverted. The people may have called homosexuals dogs. Moses used the term dog on the perverted to denounce this sin. And as we have said, in the pagan temples, there were adulterous women and perverted men who dedicated themselves to this work. They donated their wages to the pagan temple. Therefore, the logic is that the reference in this verse is to the wage of the one who receives the reward as a result of his perverted adultery and then donates the wage to the pagan temple. And note that the previous verse forbids the existence of an adulteress or a perverted, so this verse is specific to the wages that the adulteress or the perverted receive because this reward is cursed, and it is not permissible for him to enter the house of God.

(Verses 19-20): **"You shall not charge interest to your brother—interest on money or food or anything that is lent out at interest. 20 To a foreigner you may charge interest, but to your brother you shall not charge interest, that the Lord your God may bless you in all to which you set your hand in the land which you are entering to possess.**

This was in a primitive spiritual stage, so they had to lend to their brothers without interest. As for the pagan foreigners, they are allowed to charge them interest. God gradually teaches them to love, and the first step is to love their brothers and lend them without interest so that they can do this with everyone in the future. Let us note that the New Testament law "love your enemies, bless those who curse you,..." These primitive people couldn't have accepted this law. In addition, the distinction in treatment between the Jew and the non-Jew carries the meaning of denouncing their idolatry, so they flee from their worship (Matthew 5: 42, 7: 12 + Luke 6: 35). This is the law of the New Testament, the law of those who grow in the spiritual life of "love for all."

(Verses 21-23): **"When you make a vow to the Lord your God, you shall not delay to pay it; for the Lord your God will surely require it of you, and it would be sin to you. 22 But if you abstain from vowing, it shall not be sin to you. 23 That which has gone from your lips you shall keep and perform, for you voluntarily vowed to the Lord your God what you have promised with your mouth.**

This is about paying attention to vows. A vow is a promise to God; therefore, we should not be hasty in making vows.

(Verses 24-25): **"When you come into your neighbor's vineyard, you may eat your fill of grapes at your pleasure, but you shall not put any in your container. 25 When you come into your neighbor's standing grain, you may pluck the heads with your hand, but you shall not use a sickle on your neighbor's standing grain.**

The Jews understood this commandment as being for the field workers and allowing them to eat as much as they wanted, which is equal to "You shall not muzzle an ox while it treads out the grain," The passer-by was also allowed to eat from the ears of wheat while they were in the fields, provided that he picked them with his hands, and he did not use the sickle; otherwise it is considered greed and theft. This sacred law increases love among people and teaches them generosity, chivalry, mercy and satisfying the hungry. It has an important benefit, which is for the owner of the field to learn to overlook the little things and say with Ephron the Hittite a bunch of grapes or a few ears of wheat, what is between you and me? (Genesis 23: 15). He who learns to overlook the small matters will overlook the greater and focus on the heavenly things. The disciples of Christ carried out this commandment, and plucked the ears and ate, and it was Sabbath, and Christ did not object (Matthew 12: 1-8).

Chapter 24

(Verse 1): **"When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house,**

God hates divorce and considers it a betrayal of the life partner (Malachi 2: 15,16), but God allowed them because of the hardness of their hearts and so that a man would not kill his wife whom he did not love (Matthew 19: 8). The divorce was not done verbally, but rather in a "**certificate of divorce**" = this certificate was written by sensible people and with the testimony of witnesses so that the husband would have a period to think about it in the hope that he might change his mind and the divorce would not be the result of an emotion that quickly goes away.

(Verses 2-4): **when she has departed from his house, and goes and becomes another man's wife, 3 if the latter husband detests her and writes her a certificate of divorce, puts it in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife, 4 then her former husband who divorced her must not take her back to be his wife after she has been defiled; for that is an abomination before the Lord, and you shall not bring sin on the land which the Lord your God is giving you as an inheritance.**

If a divorced woman marries another man, her first husband cannot take her back, even if the second husband dies. But if she had not married, he could have taken her back. It is clear from here that marriage to another completely dissolves every relationship between the husband and his first wife. Refer to (Jeremiah 3: 1), for God here is the husband, and the wife is the traitorous people whom God divorced so she went and was associated with idols. Here, the wife can't return to her husband, but God, from His mercy, says that if she returns, I will accept her!!

Just as the certificate of divorce is an opportunity to wait, thus is this law helps that a man does not recklessly divorce his wife for any trivial reason.

(Verses 5): **"When a man has taken a new wife, he shall not go out to war or be charged with any business; he shall be free at home one year, and bring happiness to his wife whom he has taken.**

The motive for this is humane, for a married man should not leave his wife days after their marriage, in addition to his painful psyche that will affect his colleagues.

(Verse 6): **"No man shall take the lower or the upper millstone in pledge, for he takes one's living in pledge.**

Millstone: It is used for crushing and grinding grains. The people were grinding their grain daily. If someone pledged the mill, neither he nor his children would eat.

(Verse 7): **"If a man is found kidnapping any of his brethren of the children of Israel, and mistreats him or sells him, then that kidnapper shall die; and you shall put away the evil from among you.**

Theft is prohibited, but kidnapping a person and selling him as a slave is punishable by death, as it attacks a person's freedom and deprives him of his family and land. This is a despicable act punishable by death.

(Verses 8-9): **"Take heed in an outbreak of leprosy, that you carefully observe and do according to all that the priests, the Levites, shall teach you; just as I commanded them, so you shall be careful to do. 9 Remember what the Lord your God did to Miriam on the way when you came out of Egypt!**

They should carry out the commandments on lepers and not tolerate the rich and those of higher ranks, as Moses did with his sister. The issue is not only the obligation to punish but note that, as primitive peoples, God plays the role of a doctor and an engineer (in the matter of leprosy in houses) (Leviticus 13, 14).

(Verses 10-11): **"When you lend your brother anything, you shall not go into his house to get his pledge. 11 You shall stand outside, and the man to whom you lend shall bring the pledge out to you.**

The creditor's entry into the debtor's house humiliates him. So that the creditor does not discover his condition and despise him, or discover that he has something to sell or mortgage, so he covets it. The home is one of people's privacy, and God cares not to infringe on people's privacy.

(Verses 12-13): **And if the man is poor, you shall not keep his pledge overnight. 13 You shall in any case return the pledge to him again when the sun goes down, that he may sleep in his own garment and bless you; and it shall be righteousness to you before the Lord your God.**

Sometimes the poor could find nothing but his clothes to pledge. So the creditor had to return the garment to him in the evening so that he could sleep in it, and the Lord would bless him because he did not leave his brother naked. **and it shall be righteousness to you:** Loving service.

(Verses 14-15): **"You shall not oppress a hired servant who is poor and needy, whether one of your brethren or one of the aliens who is in your land within your gates. 15 Each day you shall give him his**

wages, and not let the sun go down on it, for he is poor and has set his heart on it; lest he cry out against you to the Lord, and it be sin to you.

has set his heart on it: That is, he put all his hopes on this wage, no matter how small it is.

(Verse 16): **"Fathers shall not be put to death for their children, nor shall children be put to death for their fathers; a person shall be put to death for his own sin.**

Judgment should be with justice on the murderer alone and not on his children, to prevent revenge against relatives [see (Ezekiel 18)].

(Verse 17): **"You shall not pervert justice due the stranger or the fatherless, nor take a widow's garment as a pledge.**

Judgment should be with justice for the weak, even if he is a stranger or no one protects him like an orphan and a widow.

(Verses 18): **But you shall remember that you were a slave in Egypt, and the Lord your God redeemed you from there; therefore I command you to do this thing.**

Remember that God freed you from your bondage (He freed you all), so do not enslave anyone.

(Verses 19-21): **"When you reap your harvest in your field, and forget a sheaf in the field, you shall not go back to get it; it shall be for the stranger, the fatherless, and the widow, that the Lord your God may bless you in all the work of your hands. 20 When you beat your olive trees, you shall not go over the boughs again; it shall be for the stranger, the fatherless, and the widow. 21 When you gather the grapes of your vineyard, you shall not glean it afterward; it shall be for the stranger, the fatherless, and the widow.**

This is a set of lofty human commandments. A few bunches of grapes or olives left by the field owner will not make him poor. God will give him an increase and a blessing, which is what happened with Boaz. **When you beat your olive trees** = They beat the olive branches with long sticks so that the fruits would fall.

you shall not glean it afterward = that is, do not go back again and pick up what you may have left on the trees, and leave the vineyard without a single grape.

(Verse 22): **And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing.**

They tasted the humiliation of slavery in Egypt and wished for mercy amid their servitude to the Egyptians. Therefore, God tells them to do works of mercy with all.

Chapter 25

(Verses 1-2): **"If there is a dispute between men, and they come to court, that the judges may judge them, and they justify the righteous and condemn the wicked, 2 then it shall be, if the wicked man deserves to be beaten, that the judge will cause him to lie down and be beaten in his presence, according to his guilt, with a certain number of blows.**

These verses are directed at the judiciary. **beaten in his presence** = that is, not in a public place so that people do not despise him, for God is concerned with the dignity of even sinners. Because the beating is before the judge, there will be no manipulation of the number of blows by increasing or decreasing. The maximum number of strokes is 40 and may be less than that. And the judgment should be fair and to the extent of the guilt.

(Verse 3): **Forty blows he may give him and no more, lest he should exceed this and beat him with many blows above these, and your brother be humiliated in your sight.**

The number of blows should not exceed 40. As for the flogging of the pagan peoples, it was merciless, and a person was flogged until he died or suffered terrible permanent disabilities due to hundreds of blows.

lest he should exceed this and beat him with many blows above these, and your brother be humiliated in your sight: He is still considered a brother. By this, God teaches us that we hate sin, not sinner, for no matter how wrong he is, he is a brother, even if he is disciplined. The Jews used to flog 39 lashes, that is, forty except one (2 Corinthians 11: 24) for two reasons:

1. A kind of precaution so that the number of strikes does not exceed 40.
- 2- They used a whip of three leather belts, and each belt had three knots of leather or metal, and they hit the offender with 13 lashes, so the number of injuries was 39.

The number 40 refers to an opportunity that God gives, after which a blessing or a curse and punishment will come:

1. Moses fasted twice for 40 days, and so did Elijah and Jesus. Then Moses received the Torah, and Jesus began His service after fasting for forty days.
2. The people were lost in the wilderness for 40 years. This period was the last chance for the Canaanites to repent, while the Israelites entered the Promised Land after they had been disciplined.
3. Nineveh was also given 40 days as an opportunity to repent, or else the city would perish.
4. 40 days of purification for the mother.

5. Christ ascended after 40 days, and 40 years later was the final destruction of Jerusalem.

As for those who discipline him with 40 lashes, he either benefits from the punishment and God blesses him, or the opposite happens, and he returns to his mistakes, and his punishment would be more severe.

(Verse 4): **"You shall not muzzle an ox while it treads out the grain.**

It is unfair for farmers to put a muzzle on the ox's mouth while dragging the sorghum to thresh the grain when there is food in front of it. But Paul understood it to mean that we should not leave the servants of God hungry (1 Corinthians 9: 9-11).

(Verses 5-6): **"If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her. 6 And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel.**

This law was implemented before Moses recorded it. This is what happened with Er, the firstborn of Judah (Genesis 38: 9). People have preserved this law through tradition for generations until Moses enacted it in his law. And this was because every woman hoped that Christ would come from her offspring, and certainly, this was the hope of every man that Christ would belong to him. In addition to preserving the deceased's inheritance, the firstborn will be in the name of the deceased, and the name of the deceased will not be erased from Israel. Keeping the name of the dead gives a link between the striving church on earth and the victorious church in heaven, so whoever dies does not die but is in another place. Hence, the church prays for those who have fallen asleep and asks for their intercession. God is not the God of the dead, but rather the God of the living (Mark 12: 27 + Luke 20: 38), and to Him, all are alive. **perform the duty of a husband's brother to her:** He performs his obligations towards her, pays the debts of the deceased and takes care of all the affairs of the dead's land from selling, buying and caring, then gives the land to the son, that is why some of them refused.

(Verse 7): **But if the man does not want to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, 'My husband's brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband's brother.'**

Whoever refuses his duty, his work is outrageous, and before the revelation of the law, they sometimes killed him. And the Lord may kill him, as happened with the son of Judah (Genesis 38: 9,10) when he refused to raise offspring for his brother.

to the gate = that is, to the judiciary. The city's courts were held at the city gates, so whoever refused as if he underestimated God's plan to preserve the share of each clan of the land and offended the widow and the dead, who could have had the Messiah of his descendants.

(Verses 8-10): **Then the elders of his city shall call him and speak to him. But if he stands firm and says, 'I do not want to take her,' 9 then his brother's wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, 'So shall it be done to the man who will not build up his brother's house.' 10 And his name shall be called in Israel, 'The house of him who had his sandal removed.'**

This person becomes despised. Taking off his shoes is a sign of taking off the guardianship and responsibility from him and that he is not worthy to walk with his shoes on the land of the dead.

spit in his face: The origin of the word is spat in front of his face on the ground, not in his face. This is how the Jews understood and interpreted it. This was another sign of his contempt for selfishness and thinking only of himself. And if the brother refused, the deceased's closest relative was to perform his duty, and this is what Boaz did (Ruth chapter 4). And Boaz is the one who took off the shoes of the guardian because Ruth was a stranger and did not know the law. Boaz was the second guardian, and the law was the first guardian. When the first guardian failed to save us and pay our debt, the second guardian (Christ) came and paid the debt that we owed and saved us.

Icons of the Virgin Mary carrying Christ:

The icon is drawn as the Lord Christ with one of His sandals removed and the other tied. The interpretation of this:-

1. With the incarnation of Christ, we are no longer waiting for another Messiah and another Redeemer. The sandal loosened on the foot of Christ indicates the end of this law with the coming of Christ. And no woman who gets married awaits a son, who might be Christ.
2. The tied sandal indicates that it was Christ who paid the debt that we owed and performed the duty of the second guardian. It also refers to trampling on the thorns of this world. We are exposed to walk on the thorns of this world, but in Christ we are protected. He has conquered the world and trampled on its thorns (John 16: 33), and we in Him conquer the world. That is why He said, " Abide in Me, and I in you." (John 15: 4).

(Verses 11-12): **"If two men fight together, and the wife of one draws near to rescue her husband from the hand of the one attacking him, and puts out her hand and seizes him by the genitals, 12 then you shall cut off her hand; your eye shall not pity her.**

A woman's hand is cut off for her impudence. God wants His people to be saints in every aspect of life, and God does not want shamelessness to spread among His people.

(Verses 13-16): **"You shall not have in your bag differing weights, a heavy and a light. 14 You shall not have in your house differing measures, a large and a small. 15 You shall have a perfect and just weight, a perfect and just measure, that your days may be lengthened in the land which the Lord your God is giving you. 16 For all who do such things, all who behave unrighteously, are an abomination to the Lord your God.**

The merchants often kept their scales in a bag they carried, while the measures were kept in their homes. Here, God forbids cheating. heavy weights: they used it for fraudulent buying.

light weights: they are used in fraudulent selling. It seems that they practiced this kind of fraud (Amos 8: 4-6).

(Verses 17-19): **"Remember what Amalek did to you on the way as you were coming out of Egypt, 18 how he met you on the way and attacked your rear ranks, all the stragglers at your rear, when you were tired and weary; and he did not fear God. 19 Therefore it shall be, when the Lord your God has given you rest from your enemies all around, in the land which the Lord your God is giving you to possess as an inheritance, that you will blot out the remembrance of Amalek from under heaven. You shall not forget.**

The previous verses are about proper weight and measure, and here God places the Amalekites in the proper assessment. God is the one who evaluates everyone's deeds according to his correct standard. The villainy of the Amalekites appeared in their war against the people of the Lord, while they were descendants of Esau, Jacob's brother. And they fought them vilely, as they **attacked your rear ranks**, meaning the back of the group, i.e. those who were tired and walking at leisure, perhaps the sick or the women, and thus they are a symbol of the devil. And the Amalekites **did not fear God** = They struck the people despite what they had heard about God's marvellous works with them. God's people defeated the Amalekites at that time. Moses did not mention the story that they attacked the rear ranks in the Book of Exodus, and he mentioned it here so that the whole story becomes clear as to why the Lord demands that the Amalekites be punished... They deserve punishment.

The revenge against the Amalekites here is not an act of personal revenge, for all the generation that they harmed died on the way. But the revenge here is for the glory of God against those who attacked His people and His throne. Everyone who attacks God's people is as if he is attacking God Himself

(Exodus 17: 14-16) + (Zechariah 2: 8 + Acts 9: 5). God considered the aggression of the Amalekites against His people as an attack on His throne. Not only that, the Amalekites continued their hatred of God's people until the time of Esther, and Haman the Agagite masterminded the conspiracy against God's people. Throughout history, the Israelites have been subjected to much harassment from them. Therefore, when God asked for revenge, it was with his foreknowledge of what His people would suffer from the Amalekites throughout history. We note that Ehud fought them (Judges 3: 12-20), as well as Gideon (Judges 6: 1-7:25), and David and Hezekiah struck them (1 Samuel 27: 8 + 1 Chronicles 4: 41). Refer to (Esther 3: 1, 9) and we notice their continuous hatred and conspiracies against God's people throughout history, and thus God requested their extermination. After they were struck in the days of Esther, they did not stand up again, and their remembrance was erased from the earth. God destroyed them because they defied Him.

The spiritual meaning of these verses:

Amalek here refers to Satan, who attacks the church and God's children

* **Remember what Amalek did to you** = Remember what Satan did to your father Adam, and what you live in from the consequences of sin. Satan deceived and tricked Adam.

* Satan was like a cheating merchant with **differing weights, a heavy and a light** = depicting that *contradicting God's commandment is a simple thing, and portrays *God's punishment for sin as too exaggerated, showing God as a cruel God. He wants to initiate a state of grumbling against God and rebellion against His provisions.

* **attacked your rear ranks, all the stragglers at your rear** = Satan has not stopped his war against God's children throughout the whole time, and how many of the weak have fallen.

• **when the Lord your God has given you rest from your enemies all around** = and this is what Christ did with His cross: " Therefore if the Son makes you free, you shall be free indeed." (John 8: 36).

• **blot out the remembrance of Amalek** = We must attack the kingdom of demons with our prayers and praises, and God promised that " the gates of Hades shall not prevail against it." (Matthew 16: 18).

From here, we understand the reason for God's wrath against King Saul when he pardoned Agag, the king of the Amalekites, as how Saul can pardon him after God issued a judgment to kill him. This is like making peace with Satan (1 Samuel 15: 1-35). Not killing the cattle of the Amalekites was like keeping the instruments of sin after he had made repentance and started a new page with God.

What is required of us is to attack the gates of the kingdom of this evil enemy with our holiness, our prayers, our praises, our fasts, and our rejection of every sin that this evil enemy offers us, and he will not stand against us.

Chapter 26

(Verses 1-2): **"And it shall be, when you come into the land which the Lord your God is giving you as an inheritance, and you possess it and dwell in it, 2 that you shall take some of the first of all the produce of the ground, which you shall bring from your land that the Lord your God is giving you, and put it in a basket and go to the place where the Lord your God chooses to make His name abide.**

The first fruits were offered on the Feast of Pentecost (Exodus 23: 16 + Leviticus 23: 16 + Deuteronomy 16: 10) or at any time. The landowner used to go around among his trees and mark the first fruits that appeared from the fruits with a particular sign. When they are ripe, he collects them and puts them in a basket. In this, he teaches them to give preference to God over their desires, for the first fruits are the desires of everyone. Whatever we offer God, we give Him from what is His. Referring to (Deuteronomy 14: 24,25), Moses said: If the temple is far from you, sell the fruits and animals of the firstborn and tithes for silver (that is, money), and go with this money and give it to the temple. They used to go to the temple three times every year (Passover, the Feast of the Weeks and the Feast of the Tabernacles). These were all joyous feasts, and they took their firstfruits and their tithes to implement God's words "Three times a year all your males shall appear before the Lord your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before the Lord empty-handed." (Deuteronomy 16:16).

(Verse 3): **And you shall go to the one who is priest in those days, and say to him, 'I declare today to the Lord your God that I have come to the country which the Lord swore to our fathers to give us.'**

In the same sense, the Church teaches us the life of thanksgiving and prays the prayer of thanksgiving at the beginning of all our prayers. Let us remember the story of the ten lepers and how Christ rejoiced over the one who returned to give thanks. Here, the firstborn offerer confesses to the Lord that He brought him into the Promised Land.

(Verse 4): **"Then the priest shall take the basket out of your hand and set it down before the altar of the Lord your God.**

Setting the basket in front of the altar means that they are offering it to the Lord. In this proclamation, God is the source of these good things.

(Verses 5-11): **And you shall answer and say before the Lord your God: 'My father was a Syrian, about to perish, and he went down to Egypt and dwelt there, few in number; and there he became a nation, great, mighty, and populous. 6 But the Egyptians mistreated us, afflicted us, and laid hard bondage on us. 7 Then we cried out to the Lord God of our fathers, and the Lord heard our voice and looked on our affliction and our labor and our oppression. 8 So the Lord brought us out of Egypt with a mighty hand and with an outstretched arm, with great terror and with signs and wonders. 9 He has brought us to this place and has given us this land, "a land flowing with milk and honey"; 10 and now, behold, I have brought the firstfruits of the land which you, O Lord, have given me.' "Then you shall set it before the Lord your God, and worship before the Lord your God. 11 So you shall rejoice in every good thing which the Lord your God has given to you and your house, you and the Levite and the stranger who is among you.**

My father was a Syrian, about to perish: The phrase may refer to Abraham, Isaac, and Jacob. In general, Abraham came from Mesopotamia. But it refers more to Jacob, who lived with his uncle Laban for about 20 years in Aram, married his cousins, and gave birth to all his children, except for Benjamin in Aram. We see in this rite the link between thanksgiving and praise, for God does not rejoice in material things as much as he rejoices in a grateful and praised heart.

Note: Scholars say that the confessor, who presented the first fruits, repeated these phrases, which spoke of their weakness and chanted them in a low voice, indicating their weak condition and simple origin. Abraham and his family were few, and Jacob and his sons were 66 souls, while they said the phrases that spoke of God's work with them out loud. Here they are, with the blessing of God, have become a great nation and a great people.

(Verse 12): **"When you have finished laying aside all the tithe of your increase in the third year—the year of tithing—and have given it to the Levite, the stranger, the fatherless, and the widow, so that they may eat within your gates and be filled,**

In the previous verses, we saw that each one should take the first fruits of his fruits to the temple, and as the Lord asks for the first fruits, he also asks for tithes. They used to go with tithes to the temple in the first, second, fourth and fifth years, but in the seventh year, they neither sowed nor reaped, and it is called the sabbatical year, and therefore they do not offer tithes in it.

the year of tithing = Thus, the third and sixth year is called in which they perform tithes in their homes. And they rejoice in brotherly love with the Levite, the stranger, the orphan, and the widow of their neighbours.

Seventh Year	First Year	Second Year	Third Year	Fourth Year	Fifth Year	Sixth Year	Seventh Year
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No Planting	Go to the temple	Go to the temple	The year of tithing	Go to the temple	Go to the temple	The year of tithing	No planting
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(Verse 13): **then you shall say before the Lord your God: 'I have removed the holy tithe from my house, and also have given them to the Levite, the stranger, the fatherless, and the widow, according to all Your commandments which You have commanded me; I have not transgressed Your commandments, nor have I forgotten them.**

The expression of the confession is said by who pays his tithe. **I have removed the holy tithe from my house** = the holy duties to God, including tithes. And because it is holy to the Lord, it is forbidden to any human being, even its owner. That is why he says I have removed it so that it would not be a reason for a curse if he kept it.

(Verse 14): **I have not eaten any of it when in mourning, nor have I removed any of it for an unclean use, nor given any of it for the dead. I have obeyed the voice of the Lord my God, and have done according to all that You have commanded me.**

I have not eaten any of it when in mourning, nor have I removed any of it for an unclean use: When he removes the portion of the Lord, he removes it from the crop that he used to eat, not while he is in a state of sorrow nor in a state of uncleanness, that is, impure. God wants us to be happy, for He created us in the Garden of Eden **יְטֵב**, which means joy, and God's joy is when we are joyful (Isaiah 65: 17-19).

nor given any of it for the dead: The dead here is everything that belongs to the dead world (idols/sin...). That is why the Lord Christ said, " Let the dead bury their own dead". Therefore, what is meant is that what belongs to the Lord, the person has removed it with a pure hand and did not present it for impurity. Is it appropriate that what we offer to God, what we have offered for impurity or on an unclean occasion?

But it seems that the verse refers to something else. In the event of death, relatives and neighbours would prepare food for the deceased's house. The deceased's family is busy with mourners, and they have no time to prepare food. And God says we do not take from My share to the house of the dead. The whole occasion is a joy, and it is a gift to God **and also have given them to the Levite, the stranger, the fatherless, and the widow** = I also gave it to the Levite, the stranger, the orphan and the widow. They all eat in joy, and God shares with them. The tithes are for God as if God hosts them.

(Verse 15): **Look down from Your holy habitation, from heaven, and bless Your people Israel and the land which You have given us, just as You swore to our fathers, "a land flowing with milk and honey."**

(Verse 16): **"This day the Lord your God commands you to observe these statutes and judgments; therefore you shall be careful to observe them with all your heart and with all your soul.**

Giving to God without glad heart and without love is not desirable.

(Verses 17-19): **Today you have proclaimed the Lord to be your God, and that you will walk in His ways and keep His statutes, His commandments, and His judgments, and that you will obey His voice. 18 Also today the Lord has proclaimed you to be His special people, just as He promised you, that you should keep all His commandments, 19 and that He will set you high above all nations which He has made, in praise, in name, and in honor, and that you may be a holy people to the Lord your God, just as He has spoken."**

you have proclaimed the Lord: That is, you announced your wise decision to take the Lord as your God, so do not worship other gods and keep His commandments. **the Lord has proclaimed you** = and the Lord announced and declared that you will be His special people. And you must keep His commandments. And if you do, He will make you **high above all nations** and have great honour among them. It means entering into a commitment between two parties.

Chapter 27

(Verses 1-2): **Now Moses, with the elders of Israel, commanded the people, saying: "Keep all the commandments which I command you today. 2 And it shall be, on the day when you cross over the Jordan to the land which the Lord your God is giving you, that you shall set up for yourselves large stones, and whitewash them with lime.**

They have to erect something like a large wall by collecting stones, piling them in a large heap, and coating them with lime = something like gypsum or cement (worked with conch) until it becomes smooth and can be written on. God does not leave a means to make them remember His law, and here Moses associates with him the elders, so he is not the only one concerned with the commandment.

(Verses 3-4): **You shall write on them all the words of this law, when you have crossed over, that you may enter the land which the Lord your God is giving you, 'a land flowing with milk and honey,' just as the Lord God of your fathers promised you. 4 Therefore it shall be, when you have crossed over the Jordan, that on Mount Ebal you shall set up these stones, which I command you today, and you shall whitewash them with lime.**

the words of this law: Either the Ten Commandments or blessings and curses or the whole book of Deuteronomy.

One Russian church has implemented the same idea.

The following picture of the church of Archangel Gabriel in Russia has two erected walls at the church entrance inscribed on them the Ten Commandments.



(Verse 5): **And there you shall build an altar to the Lord your God, an altar of stones; you shall not use an iron tool on them.**

The altar refers to Christ who came humble, so the altar was not made of alabaster or marble, but rather ordinary stones and **you shall not use an iron tool on them** = Christ is the stone that was cut without a human hand (born without human implants), and the work of salvation that He did with His cross was without human intervention. Let us note in (Daniel 2: 34). The wall refers to the incarnate Christ, with the law engraved on His heart, for he is the Word of God who was incarnate, and He is the only One.

In verse (4) they erected stones in the form of a wall on which the law was written, and in verse (5) they erected stones in the form of an altar. Note that Christ is the stone that was cut out without hands (Daniel 2: 34). The wall refers to the incarnate Christ, the law engraved on His heart, for He is the Word of God who was incarnated, and He is the only one who adhered to the law entirely. His life was visible in front of people, testifying to His righteousness and perfection, like this wall in which people see all the commandments engraved, so Christ was seen in Him as absolute perfection. This means that he was "born under the law" (Galatians 4: 4). Therefore, He said of himself, "Which of you convicts me of sin" (John 8:46). Because He was without sin, His sacrifice was accepted on behalf of all people, and we became perfect in Him. And the altar is Christ crucified. The crucified Incarnate Word is the secret of our entering the Promised Land. The mention of the altar here after the mention of the wall is hope for those who violate the commandments on the wall. According to the commandments engraved on the wall, everyone must die, and who is he who did not violate the commandments - and let us put before us:

- "They have all turned aside, They have together become corrupt; There is none who does good, No, not one." (Psalm 14: 3).
- " You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am the Lord." (Leviticus 18: 5).

Therefore, the altar's presence here, after mentioning the engraved commandments, gives us hope in the blood of Christ shed on the cross. And that faith in the blood of Christ and perseverance in it is the way to salvation.

(Verses 6-8): **You shall build with whole stones the altar of the Lord your God, and offer burnt offerings on it to the Lord your God. 7 You shall offer peace offerings, and shall eat there, and rejoice before the Lord your God. 8 And you shall write very plainly on the stones all the words of this law."**

After the cross in verse (5), he talks here about communion, as it is a secret of joy and satisfaction for the people of Christ. As previously mentioned, abiding in Christ is the way to salvation, and the way to abide in Christ is through the sacrament of the Eucharist, symbolized by the Peace Offering. In the mystery of the Eucharist, we see the unity with Christ and abiding in Him, and also the unity with each other (John 6: 56) + "But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin." (1 John 1: 7). **And you shall write very**

plainly on the stones all the words of this law = translated in very clear writing. Communion of the body and blood of Christ is not sufficient for salvation, but rather walking in the light, and this is what is meant by writing plainly, that is, that our lives bear witness to the Christ who is in us.

But we should strive to follow the commandments. But who among humans can say that he does not sin, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1: 8). The solution is in union with Christ, who gives us His body and blood on the altar, real food and drink, so that we may abide in Him (John 6: 47-59).

(Verses 9-10): **Then Moses and the priests, the Levites, spoke to all Israel, saying, "Take heed and listen, O Israel: This day you have become the people of the Lord your God. 10 Therefore you shall obey the voice of the Lord your God, and observe His commandments and His statutes which I command you today."**

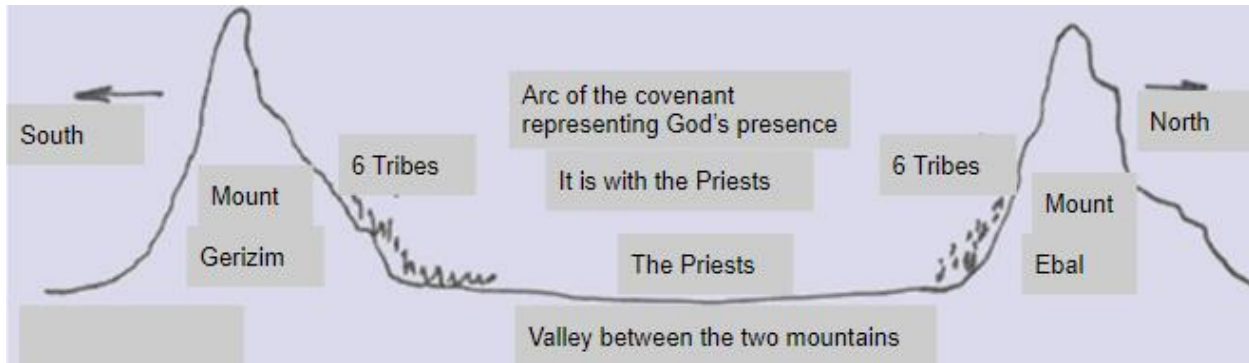
Here we find that Moses involved the priests with him in directing his messages to the people.

(Verses 11-15): **And Moses commanded the people on the same day, saying, 12 "These shall stand on Mount Gerizim to bless the people, when you have crossed over the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin; 13 and these shall stand on Mount Ebal to curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. 14 "And the Levites shall speak with a loud voice and say to all the men of Israel: 15 'Cursed is the one who makes a carved or molded image, an abomination to the Lord, the work of the hands of the craftsman, and sets it up in secret.' "And all the people shall answer and say, 'Amen!'**

The Lord chose two mountains in the land of Canaan for the priests to declare the blessing and the curse between them. And note in verse (12) **These shall stand .. to bless the people**, and in verse (13) **and these shall stand .. to curse**. With the blessing he says " **bless the people**," and with the curse he does not say "the people." What God has blessed is not cursed by a human being.

Note that those who were assigned to the blessing were the sons of Leah and Rachel, the two free women, and the blessing to the free ones (Galatians 4:31).

As for the sons of the two bondwomen, Reuben, who was deprived of the birthright, and Zebulun, the youngest of Leah's children, were given a curse. The mountains Gerizim and Ebal are close to each other, facing each other, and between them is a narrow valley. Jacob's well near Mount Gerizim (John 4: 20). The Samaritans built their temple on Mount Gerizim, and they used to say that it is where one should worship. The current city of Nablus is located in the valley between the two mountains, as if Mount Gerizim is located in the south of the valley and Mount Ebal in the north of the valley.



The people joined with the priests, and the priests amid all the tribes were the ones who uttered blessings and curses, and the people responded to them.

There are two possibilities for the way they pronounced blessings and curses:

1. The priest pronounces curses and says, Cursed be he who does such-and-such... Then those on Mount Ebal will reply to him, saying: Amen. Then the priest will utter blessings, saying: Blessed is he who does not do such-and-such... And those on Mount Gerizim will reply, saying, Amen. He did not mention the texts of the blessing here. Those who are under the law are still under the curse (note that the last word in the Old Testament is in the book of Malachi... Cursed), and Christ began His service with the beatitudes on the Mount in the Sermon. His words were a blessing: "Blessed are the poor in spirit..."

2. Another possibility is that the priests were looking towards Mount Ebal and uttering curses, and all the tribes would respond to them by saying "Amen," then they would look at Mount Gerizim and utter blessings, and all the tribes would respond to them by saying "Amen." The word Amen was used in the Old Testament and extended to the New Testament. Amen = is the word that has been transmitted to all languages, and it says:

1. Assuring what was said is indeed right.

2- Praying that what was said is accepted, meaning, let it be, or respond, O Lord.

And if we understand it in the first sense, it is as if they said amen, meaning they agree that such a person deserves a curse. What was happening here was a kind of congregational worship, which is the same as what is happening in the church now. The priest prays, and the people respond to him, so it is a collective prayer. And note that God uses many ways and means to imprint the law in their hearts.

It is known that blessing is everything good and pleasant. It is joy, comfort and peace, whether in material or spiritual matters. The blessing is the presence of the Lord with man and His partnership with him. As for the curse, it is for the person who persists in sin, and since there is no communion of light

with darkness, God and His blessings separate from man, and the curse falls upon him as a result of God's rejection and everything evil, misery, failure and grief will come upon him. And in verse (15), God forbids the worship of idols, even if it is in secret.

(Verses 16-17): **'Cursed is the one who treats his father or his mother with contempt.'** "And all the people shall say, 'Amen!' 17 **'Cursed is the one who moves his neighbor's landmark.'** "And all the people shall say, 'Amen!'

(Verse 18): **'Cursed is the one who makes the blind to wander off the road.'** "And all the people shall say, 'Amen!'

Its concept extends to everyone who ridicules anyone with a disability. The spiritual meaning of the verse is misleading the simple, the children and the ignorant... (Matthew 18: 6, 7).

(Verse 19): **'Cursed is the one who perverts the justice due the stranger, the fatherless, and widow.'** "And all the people shall say, 'Amen!'

(Verse 20): **'Cursed is the one who lies with his father's wife, because he has uncovered his father's bed.'** "And all the people shall say, 'Amen!'

uncovered his father's bed: He means his father's wife, for his father and wife are one body. His father's bed means his stepmother. The father extends his wing over his wife (Ruth 3: 9), which means that no one should have a relationship with his stepmother, as Reuben did, and he lost the blessing.

(Verse 21): **'Cursed is the one who lies with any kind of animal.'** "And all the people shall say, 'Amen!'

He says this now, for this is widespread in Canaan, which they are entering.

(Verses 22-25): **'Cursed is the one who lies with his sister, the daughter of his father or the daughter of his mother.'** "And all the people shall say, 'Amen!' 23 **'Cursed is the one who lies with his mother-in-law.'** "And all the people shall say, 'Amen!' 24 **'Cursed is the one who attacks his neighbor secretly.'** "And all the people shall say, 'Amen!' 25 **'Cursed is the one who takes a bribe to slay an innocent person.'** "And all the people shall say, 'Amen!'

(Verse 26): **'Cursed is the one who does not confirm all the words of this law by observing them.'** **"And all the people shall say, 'Amen!'"**

It is a general verse for all the law words in the book of Deuteronomy. Let us ask who did not violate the commandment of even one of the laws. Therefore, everyone is cursed, and it is the law of the curse, the curse that Christ carried on the cross (Acts 15: 10), and Christ came under the law; that is, He is the only One who did not violate a single commandment of the law. See (Galatians 4: 4) and compare it with (Galatians 4: 5).

Chapter 28

1. We find the meaning of the previously-mentioned blessings and curses in detail.
2. God begins with blessings before curses. He would always like to bless and not be inclined to curse His children.
3. Blessings and curses show that God is just and will reward each one according to his deeds.
4. God is jealous for His glory and His law. He chose these people and poured out His grace upon them, saved them, redeemed them, and His name became over them in the presence of all peoples. He wants them to be holy to glorify Him, and thus His holiness appears. But if they violate His commandments, His holiness will appear in their punishment, for He rejects sin. And he has no favoritism. He will punish every wicked person of His own people or other nations.
5. After all the curses and warnings, we find that God opens the door of repentance to them (chapter 30).

(Verses 1-8): **"Now it shall come to pass, if you diligently obey the voice of the Lord your God, to observe carefully all His commandments which I command you today, that the Lord your God will set you high above all nations of the earth. 2 And all these blessings shall come upon you and overtake you, because you obey the voice of the Lord your God: 3 "Blessed shall you be in the city, and blessed shall you be in the country. 4 "Blessed shall be the fruit of your body, the produce of your ground and the increase of your herds, the increase of your cattle and the offspring of your flocks. 5 "Blessed shall be your basket and your kneading bowl. 6 "Blessed shall you be when you come in, and blessed shall you be when you go out. 7 "The Lord will cause your enemies who rise against you to be defeated before your face; they shall come out against you one way and flee before you seven ways. 8 "The Lord will command the blessing on you in your storehouses and in all to which you set your hand, and He will bless you in the land which the Lord your God is giving you.**

And all these blessings shall come upon you: How beautiful it is for the blessing to run after the one who adheres to the commandments, not her runs after blessings. Here, God addresses them in the singular form, for God is pleased with the unity of His people, and unity is the secret of blessing.

(Verses 9-11): **"The Lord will establish you as a holy people to Himself, just as He has sworn to you, if you keep the commandments of the Lord your God and walk in His ways. 10 Then all peoples of the earth shall see that you are called by the name of the Lord, and they shall be afraid of you. 11 And the Lord will grant you plenty of goods, in the fruit of your body, in the increase of your livestock, and in the produce of your ground, in the land of which the Lord swore to your fathers to give you.**

establish you: The word establish here is the same word used in the New Testament that Christ used to raise the daughter of Jairus, and it means to set up something new and permanent. If we understand that the word refers to the resurrection from the dead, it means that God gives them the promise to make of them a people and a nation that own land after being a small group without land. Rather, they are the children of Isaac, who was born from a mortal reservoir (Isaiah 51: 1,2). They have life from death. They went to Egypt with 70 people, and then Pharaoh enslaved them. And they came out 600,000, but they were wandering for 40 years in the desert. Someone may say that God sent them to Egypt, and if they had stayed in Canaan, they would have become a great nation. But history says the opposite. If they had remained in Canaan, they would have melted among the tribes of the Canaanites. There is an evidence for this; When God promised Abraham that his descendents will inherit the land and take it from the other nation, He specified 10 nations which are "the Kenites, the Kenezites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites." (Genesis 15: 19-21). Then we find God saying to Moses when Abraham's children were prepared to enter the promised land, the land that God promised Abraham to give to his descendants: "And I will send My Angel before you, and I will drive out the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite." (Exodus 23: 2). We find here that 6 peoples remain out of the ten. And in (Deuteronomy 7: 1) We find the peoples whom they expelled were 7 " When the Lord your God brings you into the land which you go to possess, and has cast out many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than you," Where did the Kenites, the Kenezites, and the Kadmonites, for example, go? Moses did not mention these. The answer is:

God's promise to Abraham was 400 years before Moses. During these 400 years, these peoples melted into other peoples, and everyone was in idolatry and severe uncleanness. If God had left the 70 souls of Jacob's family among these Canaanites, they would have melted among these pagan peoples, and they would no longer be fit to be God's people, from whom Christ would come out.

So, God created the nation of Israel from nothing, neither people nor land, and made them a great nation.

Then all peoples of the earth shall see: God wants to bless His people, and others see the blessing surrounding His people, so they come to believe and glorify God's name. This is what the Lord of glory meant by saying, " Let your light so shine before men, that they may see your good works and glorify your Father in heaven." (Matthew 5: 16). God wants everyone to be saved: "who desires all men to be saved and to come to the knowledge of the truth." (1 Timothy 2: 4). One of the means that God uses to attract unbelievers to believe is the blessings that He pours out on believers, and the unbelievers notice this and believe.

(Verse 12): **The Lord will open to you His good treasure, the heavens, to give the rain to your land in its season, and to bless all the work of your hand. You shall lend to many nations, but you shall not borrow.**

the heavens: The source of rain and the source of the Holy Spirit. **His good treasure:** Meaning the bounties of heaven.

You shall lend to many nations, but you shall not borrow: Because of your abundance, you will not need to borrow from anyone, but you will find that others come to borrow from you.

(Verses 13-14): **And the Lord will make you the head and not the tail; you shall be above only, and not be beneath, if you heed the commandments of the Lord your God, which I command you today, and are careful to observe them. 14 So you shall not turn aside from any of the words which I command you this day, to the right or the left, to go after other gods to serve them.**

And the Lord will make you the head: That is, you are always ahead of all peoples and not behind them.

(Verses 15-19): **"But it shall come to pass, if you do not obey the voice of the Lord your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you: 16 "Cursed shall you be in the city, and cursed shall you be in the country. 17 "Cursed shall be your basket and your kneading bowl. 18 "Cursed shall be the fruit of your body and the produce of your land, the increase of your cattle and the offspring of your flocks. 19 "Cursed shall you be when you come in, and cursed shall you be when you go out.**

Curses come in succession, and there is no escape from them, so let us flee to God, not escape from Him. And note that God's love and tenderness cannot be separated from His holiness, His justice, and His wrath. His love is for His righteous children, while His wrath is for the wicked. Note that the curse is a natural fruit of sin.

Why all these curses and strikes, O Lord?

These curses are directed at those who go after Satan in idolatrous worship or are tempted by Satan's lusts. Satan does not want man to enjoy or make him happy with these sinful pleasures. Rather, he wants to humiliate and gloat over the children of God: " All these things I will give You if You will fall down and worship me." God allows these strikes or curses, perhaps man will wake up and return to God and be freed from his bondage to Satan, and then the curses will end, and God will restore His children and free them from the bondage of Satan. These curses afflict man when he loses divine protection, and note that it was man who left God and went after Satan, so he lost divine protection.

So that God's people do not despair in their distress, God opens the door to everyone who repents (chapter 30).

(Verse 20): **"The Lord will send on you cursing, confusion, and rebuke in all that you set your hand to do, until you are destroyed and until you perish quickly, because of the wickedness of your doings in which you have forsaken Me.**

Rebuke: Everyone would be angry with them, so they find nothing but reprimand, indignation and reproach.

(Verses 21-22): **The Lord will make the plague cling to you until He has consumed you from the land which you are going to possess. 22 The Lord will strike you with consumption, with fever, with inflammation, with severe burning fever, with the sword, with scorching, and with mildew; they shall pursue you until you perish.**

Inflammation: Severe inflammation caused by fever. **Scorching:** Degree of wilting and fatigue

(Verse 23): **And your heavens which are over your head shall be bronze, and the earth which is under you shall be iron.**

your heavens ... be bronze: Means no rain. **the earth ... shall be iron:** Means no fruits

(Verse 24): **The Lord will change the rain of your land to powder and dust; from the heaven it shall come down on you until you are destroyed.**

Rain has the property of clearing the air. The curse here is that after the rain stops, the air is filled with dust and dirt from storms, and no one can remove them.

(Verses 25-26): **"The Lord will cause you to be defeated before your enemies; you shall go out one way against them and flee seven ways before them; and you shall become troublesome to all the kingdoms of the earth. 26 Your carcasses shall be food for all the birds of the air and the beasts of the earth, and no one shall frighten them away.**

and no one shall frighten them away: They will feel safe and secure due to the small population remaining on the earth. This happened after the king of Assyria removed the people of Israel, dispersed them in his vast kingdom, and brought some pagan tribes into their place, so the number of beasts increased. "And it was so, at the beginning of their dwelling there, that they did not fear the Lord; therefore the Lord sent lions among them, which killed some of them." (2 Kings 17: 25).

you shall become troublesome to all the kingdoms of the earth: They manipulate you in all kingdoms and slander you. This is what happened to them before Ai later on (Joshua 7: 1-12).

(Verse 27): **The Lord will strike you with the boils of Egypt, with tumors, with the scab, and with the itch, from which you cannot be healed.**

the boils of Egypt: The diseases that struck the Egyptians (pimples, boils...)

(Verse 28): **The Lord will strike you with madness and blindness and confusion of heart.**

Madness: As a result of their worries and sorrows, and where there is no response from heaven, comes **confusion of heart**, and these are psychological and mental illnesses.

(Verse 29): **And you shall grope at noonday, as a blind man gropes in darkness; you shall not prosper in your ways; you shall be only oppressed and plundered continually, and no one shall save you.**

It is strange that God delivers His people to their enemies, who oppress them and take everything they have, but this is for chastisement.

(Verses 30-35): **"You shall betroth a wife, but another man shall lie with her; you shall build a house, but you shall not dwell in it; you shall plant a vineyard, but shall not gather its grapes. 31 Your ox shall be slaughtered before your eyes, but you shall not eat of it; your donkey shall be violently taken away from before you, and shall not be restored to you; your sheep shall be given to your enemies, and you shall have no one to rescue them. 32 Your sons and your daughters shall be given to another people, and your eyes shall look and fail with longing for them all day long; and there shall be no strength in your hand. 33 A nation whom you have not known shall eat the fruit of your land and the produce of your labor, and you shall be only oppressed and crushed continually. 34 So you shall be driven mad because of the sight which your eyes see. 35 The Lord will strike you in the knees and on the legs with severe boils which cannot be healed, and from the sole of your foot to the top of your head.**

God warned them, so the sinner should not complain if this happens and say God has left me. In his sin, he lost divine protection.

(Verse 36): **"The Lord will bring you and the king whom you set over you to a nation which neither you nor your fathers have known, and there you shall serve other gods—wood and stone.**

Their sin will be their punishment because, by choice, they worshiped the gods of foreign nations. God will send them to other masters to enslave them, and these masters worship these gods, and these masters will make them worship their gods. This happened many times at the hands of Assyria, Babylon and Greece kings.

(Verse 37): **And you shall become an astonishment, a proverb, and a byword among all nations where the Lord will drive you.**

a proverb: They will become a proverb to express the utmost humiliation and disgrace.

(Verses 38-42): **"You shall carry much seed out to the field but gather little in, for the locust shall consume it. 39 You shall plant vineyards and tend them, but you shall neither drink of the wine nor gather the grapes; for the worms shall eat them. 40 You shall have olive trees throughout all your territory, but you shall not anoint yourself with the oil; for your olives shall drop off. 41 You shall beget sons and daughters, but they shall not be yours; for they shall go into captivity. 42 Locusts shall consume all your trees and the produce of your land.**

Locusts: A locust or similar insect is known for its high jump.

(Verses 43-46): **"The alien who is among you shall rise higher and higher above you, and you shall come down lower and lower. 44 He shall lend to you, but you shall not lend to him; he shall be the head, and you shall be the tail. 45 "Moreover all these curses shall come upon you and pursue and overtake you, until you are destroyed, because you did not obey the voice of the Lord your God, to keep His commandments and His statutes which He commanded you. 46 And they shall be upon you for a sign and a wonder, and on your descendants forever.**

The curses and calamities that will befall them will become a sign for them and their offspring, a sign of their evil deeds, God's wrath on them, and the power of His strikes. **a wonder** = means the marvellous work that shows God's authority over every human being and His dealings with the people who disobey Him.

(Verse 47): **"Because you did not serve the Lord your God with joy and gladness of heart, for the abundance of everything,**

for the abundance of everything = despite what God gave them of abundance and richness in everything, they did not worship God **with joy and gladness of heart:** Meaning a thankful heart, but

rather their wealth and richness distracted them from the love of God. They did not worship God as their master with joy, so God would send them to masters other than Him to know the difference. This may be the meaning of I also gave them up to statutes that were not good (Ezekiel 20: 24, 25), that is, to send them to these masters.

(Verse 48): **therefore you shall serve your enemies, whom the Lord will send against you, in hunger, in thirst, in nakedness, and in need of everything; and He will put a yoke of iron on your neck until He has destroyed you.**

in hunger, in thirst, in nakedness, and in need of everything: This reminds us of what happened to the prodigal son. And this is how God pushes them to repentance. **you shall serve your enemies ... and He will put a yoke of iron on your neck** = you will be in harsh bondage, and this is what happened with the mighty Samson

(Verse 49): **The Lord will bring a nation against you from afar, from the end of the earth, as swift as the eagle flies, a nation whose language you will not understand,**

The nations of Babylon, Assyria, Persia, Greece, and the Romans were these nations. **as the eagle:** for its speed in attack. And perhaps it referred more to the state of the Romans, whose emblem was the eagle, and the prophecy of Christ about this is For wherever the carcass is, there the eagles will be gathered together. (Matthew 24: 28). It is a foreign nation = **whose language you will not understand**. Latin writers called the military band "Aquila," which means eagle.

(Verse 50): **a nation of fierce countenance, which does not respect the elderly nor show favor to the young.**

Compare with (2 Chronicles 36: 17). And all this was done with Babylon, Greece, and finally with the Romans.

(Verses 51-53): **And they shall eat the increase of your livestock and the produce of your land, until you are destroyed; they shall not leave you grain or new wine or oil, or the increase of your cattle or the offspring of your flocks, until they have destroyed you. 52 "They shall besiege you at all your gates until your high and fortified walls, in which you trust, come down throughout all your land; and they shall besiege you at all your gates throughout all your land which the Lord your God has given you. 53 You shall eat the fruit of your own body, the flesh of your sons and your daughters whom the Lord your God has given you, in the siege and desperate straits in which your enemy shall distress you.**

They ate their children with the siege of Babylon and others (2 Kings 6: 24-30 + Lamentations 4: 10), then with the Romans.

(Verses 54-56): **The sensitive and very refined man among you will be hostile toward his brother, toward the wife of his bosom, and toward the rest of his children whom he leaves behind, 55 so that he will not give any of them the flesh of his children whom he will eat, because he has nothing left in the siege and desperate straits in which your enemy shall distress you at all your gates. 56 The tender and delicate woman among you, who would not venture to set the sole of her foot on the ground because of her delicateness and sensitivity, will refuse to the husband of her bosom, and to her son and her daughter,**

Every emotion has died, and it is an image that cannot be explained that a father is stingy with his brother and his wife with the flesh of his son.

(Verse 57): **her placenta which comes out from between her feet and her children whom she bears; for she will eat them secretly for lack of everything in the siege and desperate straits in which your enemy shall distress you at all your gates.**

her placenta: The membrane that falls with the fetus. This is also what you eat with the fetus.

(Verses 58-59): **"If you do not carefully observe 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, 59 then the Lord will bring upon you and your descendants extraordinary plagues—great and prolonged plagues—and serious and prolonged sicknesses.**

Prolonged: Meaning fixed and permanent

serious and prolonged sicknesses: Meaning chronic or incurable.

(Verse 60): **Moreover He will bring back on you all the diseases of Egypt, of which you were afraid, and they shall cling to you.**

they shall cling to you: It is more severe than the diseases of Egypt because the diseases of Egypt were removed by the Lord after a while.

(Verse 61): **Also every sickness and every plague, which is not written in this Book of the Law, will the Lord bring upon you until you are destroyed.**

The Lord will strike them with the plagues that Moses told them and those that he did not tell them.

(Verses 62-63): **You shall be left few in number, whereas you were as the stars of heaven in multitude, because you would not obey the voice of the Lord your God. 63 And it shall be, that just as the Lord rejoiced over you to do you good and multiply you, so the Lord will rejoice over you to destroy you and bring you to nothing; and you shall be plucked from off the land which you go to possess.**

The Jewish historian Josephus states that the sword killed more than 2 million Jews in the siege of the Romans.

(Verse 64): **"Then the Lord will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods, which neither you nor your fathers have known—wood and stone.**

This is what the whole world has seen to this day **and there you shall serve other gods** (Jeremiah 44: 15-19).

One of the kings asked his minister, "What is the evidence for the authenticity of the Bible?" The minister said, "The Jews, my lord." What God said here precisely happened.

(Verse 65): **And among those nations you shall find no rest, nor shall the sole of your foot have a resting place; but there the Lord will give you a trembling heart, failing eyes, and anguish of soul.**

Indeed, "There is no peace," says the Lord, "for the wicked." (Isaiah 48: 22). **failing eyes** = That is blindness to the soul and body.

(Verse 66): **Your life shall hang in doubt before you; you shall fear day and night, and have no assurance of life.**

Your life shall hang in doubt before you: You expect your enemy to kill you at any time.

(Verse 67): **In the morning you shall say, 'Oh, that it were evening!' And at evening you shall say, 'Oh, that it were morning!' because of the fear which terrifies your heart, and because of the sight which your eyes see.**

Because of fear, they cannot live peacefully in the morning or evening.

(Verse 68): **"And the Lord will take you back to Egypt in ships, by the way of which I said to you, 'You shall never see it again.' And there you shall be offered for sale to your enemies as male and female slaves, but no one will buy you."**

The Lord brought them out of the land of Egypt and set them free. But as long as they chose this pathway, the pathway of slavery, let them return to slavery = **And the Lord will take you back to Egypt** = the meaning is not the literal meaning, but that God would allow them to be enslaved to any people whom God chooses. They return to a state of dispersion and alienation from their land, and God forbids them from it. This indeed happened, and Josephus recorded that the Jews were carried as captives to Egypt after their defeat from Titus, and they were sold to the Egyptians as slaves and maids to work in the mines.

but no one will buy you: That is, there is no one who can redeem them. If God abandons them, who will redeem them?

Note:

Many eras have passed in which Christians have faced bitter persecutions similar to the sufferings mentioned here, such as captivity, imprisonment, poverty and martyrdom. Was this a curse? Certainly not, because there is a difference, God was in the midst of them comforting them, and that is why they experienced "the peace of God, which surpasses all understanding" (Paul the Apostle said this phrase while he was in prison (Philippians 4: 7). It was mentioned in the epistle of joy (Philippians 4:4). Therefore, this is nothing compared to what was described in this chapter, where the people feel that God has abandoned them, which drives them crazy.

Chapter 29

(Verse 1): **These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which He made with them in Horeb.**

the land of Moab: It was originally the land of Moab and was taken from them by the Amorites (Sihon and Og), then God's people took it from the Amorites. And this covenant that Moses made with them here was a repetition and confirmation of the first covenant that we heard on Mount Sinai, "Horeb."

(Verses 2-5): **Now Moses called all Israel and said to them: "You have seen all that the Lord did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land— 3 the great trials which your eyes have seen, the signs, and those great wonders. 4 Yet the Lord has not given you a heart to perceive and eyes to see and ears to hear, to this very day. 5 And I have led you forty years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn out on your feet.**

Despite what they saw of God's miracles, their hearts were hard, and they did not understand God's dealings with them.

Yet the Lord has not given you a heart to perceive = Moses understands that God is the source of everything. But it cannot be understood that God prevented them from understanding. Rather, God, because of the hardness of their hearts, left them for the hardness of their hearts. This is like "God hardened Pharaoh's heart." Compare with (Matthew 13: 14 + Romans 1: 28 + 11: 25 + James 1: 5).

(Verses 6-8): **You have not eaten bread, nor have you drunk wine or similar drink, that you may know that I am the Lord your God. 7 And when you came to this place, Sihon king of Heshbon and Og king of Bashan came out against us to battle, and we conquered them. 8 We took their land and gave it as an inheritance to the Reubenites, to the Gadites, and to half the tribe of Manasseh.**

God provided them with heavenly manna, not bread, for man lives not by bread alone.

nor have you drunk wine or similar drink: Rather they drank from the water of the rock. God is the One who preserved them and gave them health and strength.

(Verses 9-13): **Therefore keep the words of this covenant, and do them, that you may prosper in all that you do. 10 "All of you stand today before the Lord your God: your leaders and your tribes and your elders and your officers, all the men of Israel, 11 your little ones and your wives—also the stranger who is in your camp, from the one who cuts your wood to the one who draws your water—**

12 that you may enter into covenant with the Lord your God, and into His oath, which the Lord your God makes with you today, 13 that He may establish you today as a people for Himself, and that He may be God to you, just as He has spoken to you, and just as He has sworn to your fathers, to Abraham, Isaac, and Jacob.

also the stranger who is in your camp: It is an early prophecy for the acceptance of the gentiles. Note that God accepts all (1 Timothy 2: 4).

(Verses 14-15): **"I make this covenant and this oath, not with you alone, 15 but with him who stands here with us today before the Lord our God, as well as with him who is not here with us today**

The covenant extends to those who are here before Moses, their children, their children's children, and the sick who are not present. Rather, the word extends to the covenant of grace when all are accepted in Christ. It is a covenant between God and His people (verses 12, 13), both in the Old and New Testaments.

(Verses 16-18): **(for you know that we dwelt in the land of Egypt and that we came through the nations which you passed by, 17 and you saw their abominations and their idols which were among them—wood and stone and silver and gold); 18 so that there may not be among you man or woman or family or tribe, whose heart turns away today from the Lord our God, to go and serve the gods of these nations, and that there may not be among you a root bearing bitterness or wormwood;**

The meaning of the words is that you have been victorious over them, and their gods did not save them and did not benefit them. You have seen the strength of your God who preserved you and the weakness and inability of their gods, so do not return to worshipping these idols.

bitterness or wormwood = wormwood is very bitter and poisonous. **a root bearing**... that is, the sinner will be a cause of bitterness for the whole people of the Lord. He will be a cause of stumbling and a cause of God's wrath on them. Thus, was Achan, the son of Carmi (Joshua 7: 16-26).

(Verse 19): **and so it may not happen, when he hears the words of this curse, that he blesses himself in his heart, saying, 'I shall have peace, even though I follow the dictates of my heart'—as though the drunkard could be included with the sober.**

When the sinful person hears the words of the curse that came in (Deuteronomy 28) and does not care but says to himself while in false confidence, "This is not mine." Rather, he says, "I am worthy of every blessing," and justifies to himself every mistake he makes = **he blesses himself in his heart**, for he approves of the evils he does. He continues his sins in stubbornness, saying, **I shall have peace, even**

though I follow the dictates of my heart = And if I act as my heart dictates, **I shall have peace**. So he falls and causes others to stumble, and the strikes will come on everyone because God is angry for **as though the drunkard could be included with the sober** = to punish everyone that sins, that is, the one who enjoyed the pleasures and sins of the world and the sober one who dreamed of sin and craved it, but he could not carry it out, because his capabilities do not allow, so he is not considered righteous.

(Verses 20-21): **"The Lord would not spare him; for then the anger of the Lord and His jealousy would burn against that man, and every curse that is written in this book would settle on him, and the Lord would blot out his name from under heaven. 21 And the Lord would separate him from all the tribes of Israel for adversity, according to all the curses of the covenant that are written in this Book of the Law,**

separate him: These curses would belong to him

(Verses 22-25): **so that the coming generation of your children who rise up after you, and the foreigner who comes from a far land, would say, when they see the plagues of that land and the sicknesses which the Lord has laid on it: 23 'The whole land is brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which the Lord overthrew in His anger and His wrath.'** 24 All nations would say, 'Why has the Lord done so to this land? What does the heat of this great anger mean?' 25 Then people would say: 'Because they have forsaken the covenant of the Lord God of their fathers, which He made with them when He brought them out of the land of Egypt;

When the earth is destroyed by curses, your sons who have not seen the bounties of the land will say **The whole land is brimstone, salt, and burning.**

like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim: These are the cities that God destroyed because of evil.

(Verses 26-28): **for they went and served other gods and worshiped them, gods that they did not know and that He had not given to them. 27 Then the anger of the Lord was aroused against this land, to bring on it every curse that is written in this book. 28 And the Lord uprooted them from their land in anger, in wrath, and in great indignation, and cast them into another land, as it is this day.'**

and that He had not given to them: Not given to them means their portion, and it is assumed that the Lord is their portion, not the idols.

(Verse 29): **"The secret things belong to the Lord our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law.**

The general meaning of this sacred text is that there are secrets and hidden truths that belong to God alone and that man cannot search or understand, and there are things that God has revealed to man.

He sees some of them in the universe and his daily life, and some of them were revealed to him in holy revelation so that he might believe in them and work according to them in implementing God's commandments and laws. The Apostle Paul believed in this (Romans 11: 33-35).

God has His secrets that He did not reveal to us, but what He revealed is sufficient for the salvation of our souls and to help us in our lives. What He hid from us is also to our advantage to remain hidden. For example, if someone asks God why the sin of Achan, the son Carmi, was a catastrophe for the whole people, the answer is that God's wisdom is above our understanding.

Therefore, man should not oppose God and His judgments, even if he is unable to comprehend them with his human mind. Let us remember the words of the Lord, " I still have many things to say to you, but you cannot bear them now." (John 16: 12).

Chapter 30

After God announced the blessings and curses, God did not want the people to fall into despair after He told them of His wrath, and here He tells them three essential things:

1. There is no need to despair, for the pathway of repentance is open, even if God punishes the sinner.
2. The commandment is not difficult, for He helps the person to implement it.
3. Every person is free... Therefore, obedience to the commandment depends on my decision, my will, and my freedom.

Some consider this chapter a prophecy about calling the Jews to the faith in the last days.

(Verse 1): **"Now it shall come to pass, when all these things come upon you, the blessing and the curse which I have set before you, and you call them to mind among all the nations where the Lord your God drives you,**

and you call them to mind: Chastening often restores a person to his senses, so if he returns and corrects his conscience and regrets his sins, God opens the door of repentance for him and promises him forgiveness. The first step on the road to repentance is as the prodigal son did when he compared his condition with that of his father's servants; afterwards, he returned to his father.

(Verse 2): **and you return to the Lord your God and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul,**

The condition for repentance is that it is without hesitation and with all the heart obeying God's commandments = **obey His voice**, and leaving every competitor to God in his life. The idols that they worshiped and the sins that enslave a person are like a competitor to God in the heart of man, " you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God," ... "Or do you think that the Scripture says in vain, "The Spirit who dwells in us yearns jealously"?" (Exodus 20: 5 + James 4: 5). The word of jealous in St. James's letter is the same as the jealous word in the Ten Commandments in the Book of Exodus.

(Verse 3): **that the Lord your God will bring you back from captivity, and have compassion on you, and gather you again from all the nations where the Lord your God has scattered you.**

Compare this with the saying of the saints, "Repentance turns the adulterer into a virgin." Note what God says, "Do I have any pleasure at all that the wicked should die?" says the Lord God, "and not that he should turn from his ways and live?" (Ezekiel 18: 23).

(Verses 4-10): **If any of you are driven out to the farthest parts under heaven, from there the Lord your God will gather you, and from there He will bring you. 5 Then the Lord your God will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers. 6 And the Lord your God will circumcise your heart and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, that you may live. 7 "Also the Lord your God will put all these curses on your enemies and on those who hate you, who persecuted you. 8 And you will again obey the voice of the Lord and do all His commandments which I command you today. 9 The Lord your God will make you abound in all the work of your hand, in the fruit of your body, in the increase of your livestock, and in the produce of your land for good. For the Lord will again rejoice over you for good as He rejoiced over your fathers, 10 if you obey the voice of the Lord your God, to keep His commandments and His statutes which are written in this Book of the Law, and if you turn to the Lord your God with all your heart and with all your soul.**

The spiritual circumcision of the heart means the renewal and perfection of life and the removal of every sin from the human being. And God, by His Holy Spirit (by His grace), does this (Romans 8: 13) if the person, through his struggle and regret, showed his willingness to repent. **more than your fathers** = God is always doing new amazing works every day.

(Verse 9): **The Lord your God will make you abound in all the work of your hand, in the fruit of your body, in the increase of your livestock, and in the produce of your land for good. For the Lord will again rejoice over you for good as He rejoiced over your fathers,**

This is God's love, God does not take pleasure in punishing, but God's joy is in giving His children good things and seeing them rejoicing. He rejoiced in all the good he gave to their fathers and wants to rejoice in giving them.

(Verse 11): **"For this commandment which I command you today is not too mysterious for you, nor is it far off.**

The commandments are not burdensome (1 John 5: 3). God's grace supports and helps, so his yoke is easy, and his burden is light (Matthew 11: 29, 30). A person needs to decide that he chooses God's way. And the commandments are not **far off** = because the Lord had previously spoken to them from the mountain, and Moses and Aaron spoke to them, they were written on tablets, and God always sent them prophets who carry His commandments and messages.

God created man, and His law was imprinted on his heart with love (the natural law or conscience). But after sin, the heart became hardened, and man no longer knows the commandments, as the love of God no longer fills the heart (John 14: 23). And God gave the people the law through Moses, and they saw God that day, so the commandments were not far from them. Saint Gregory said, " You gave me the Law as an aid."

(Verse 12): **It is not in heaven, that you should say, 'Who will ascend into heaven for us and bring it to us, that we may hear it and do it?'**

The word of the Lord is not difficult to reach or high on man's level, as if it is in heaven, we cannot reach it.

(Verse 13): **Nor is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?'**

And the word of the Lord is not **beyond the sea** = the Hebrew original is in the depth of the sea that no one can reach.

(Verse 14): **But the word is very near you, in your mouth and in your heart, that you may do it.**

in your mouth: God commanded them to repeat it, and if they do, it will be **in your heart** = if you repeat it and meditate on it, you will hold on to it and love it (and this is the benefit of repeating a verse or the name of Jesus throughout the day so that the human heart will be sanctified). This can be implemented, whether in the Old Testament or the New Testament, and the difference in level. In the Old Testament, we hear the commandments do not commit adultery / do not kill; in the New Testament, we hear Do not look with lust nor get angry.

Christ, who lives in us and the Holy Spirit who helps us, made the commandment easy to implement in the New Testament. The apostle Paul quoted this text in (Romans 10: 5-10), where Paul the apostle means that a person must have complete and simple faith in the work of Christ for mankind and believe that Christ is not far away, and say that He is in heaven, as Christ was incarnated and came from heaven to Bethlehem and spoke with us mouth to mouth And not as He spoke to the prophets from heaven (Hebrews 1: 1 + 1 John 1: 1-4). He is not in the depths of the sea, which means death (Refer to Jonah 2: 3-6), meaning that Christ did not remain in the tomb but rose and was no longer dead to give us the life of resurrection and victory. He became very close to us and in us, and that is why He says, " Abide in Me, and I in you" Paul here understood that the word of God in these verses is Christ, the word of God (John 1: 14). Christ is not far from us.

(Verses 15-19): **"See, I have set before you today life and good, death and evil, 16 in that I command you today to love the Lord your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply; and the Lord your God will bless you in the land which you go to possess. 17 But if your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them, 18 I announce to you today that you shall surely perish; you shall not prolong your days in the land which you cross over the Jordan to go in and possess. 19 I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live;**

See, I have set before you today life and good, death and evil:

This means it is your choice, and everyone is free to make his own decision.

(Verse 20): **that you may love the Lord your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; and that you may dwell in the land which the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them."**

Whoever **cling to Him** and abides in Him will have life on this earth and in eternal life.

The Verses (Romans 10: 5-10):

For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them." 6 But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?' " (that is, to bring Christ down from above) 7 or, " 'Who will descend into the abyss?' " (that is, to bring Christ up from the dead). 8 But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach): 9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. 10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

* In the Old Testament, God appeared to the people and gave them the commandments in a frightening sight (Exodus 19: 16 - Exodus 20: 1). God intended to announce His word in this frightening way to His people so that they would memorize and implement it from fear so that they would not die and perish.

* In the New Testament, the Word of God was incarnated and became in us, gave us His life, and sent us His Holy Spirit to help us by His grace to keep His commandments.

The Apostle Paul summarizes the way of salvation as follows:

confess with your mouth = the mouth refers to the visible life, our words, actions, and behaviours in front of people.

believe in your heart = the heart indicates the inner life and deep faith in Christ.

The entrance is through faith in Christ, a living faith working through love (Galatians 5: 6). And in the sacraments, we abide in Christ, and the Holy Spirit dwells in us, establishes us in Christ, and gives us the grace to aid us.

Without faith in the heart, our outward confession becomes idle, fanatic and formal. Without working life and outward confession, our faith is dead.

Chapter 31

(Verse 1): **Then Moses went and spoke these words to all Israel.**

Went: It may mean that he went to teach them where they were meeting at the tabernacle after meeting with God and God told him the news of his death, which was his farewell speech.

(Verse 2): **And he said to them: "I am one hundred and twenty years old today. I can no longer go out and come in. Also the Lord has said to me, 'You shall not cross over this Jordan.'**

I can no longer go out and come in: Not because he became old, because Moses never lost his vigor (Deuteronomy 34: 7), but this means that his mission has ended and Joshua has begun his leadership mission.

(Verses 3-6): **The Lord your God Himself crosses over before you; He will destroy these nations from before you, and you shall dispossess them. Joshua himself crosses over before you, just as the Lord has said. 4 And the Lord will do to them as He did to Sihon and Og, the kings of the Amorites and their land, when He destroyed them. 5 The Lord will give them over to you, that you may do to them according to every commandment which I have commanded you. 6 Be strong and of good courage, do not fear nor be afraid of them; for the Lord your God, He is the One who goes with you. He will not leave you nor forsake you."**

This is what the Lord Jesus did exactly:

The Lord your God Himself crosses over before you: The Lord Jesus entered with His body to the glorification as a precedent for us. "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also." (John 14: 2-3) = **for you must go with this people to the land** (verse 7): Moses is the one who said this phrase (verse 7) which is about Joshua, the symbol of Christ, who enters before us as a forerunner, and we will be with him in the heavenly glories.

He will destroy these nations from before you, and you shall dispossess them: The Lord Jesus defeated Satan so that we may inherit what Satan had from a place and glories in heaven, all that he had become for the church. And Satan does not enter the heavenly Jerusalem, "But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life." (Revelation 21: 27).

Joshua himself crosses over before you: The journey of the people who came out of the bondage of Pharaoh and were in the wilderness for 40 years was a symbol of the journey of salvation for the

Church. The end of the journey was to cross the Jordan River. Entering the Jordan indicates death, and leaving the Jordan indicates resurrection. And entering Canaan refers to entering the heavenly Canaan. Joshua entered and exited of the Jordan with the people. Then they all entered the land of Canaan. The entry of the people into the Jordan represents death, and the exit from the Jordan represents the resurrection. Joshua's crossing with the people symbolizes our death and resurrection with Christ in baptism. And Christ entered the heavenly glories as a precedent for the Church. Thus, Christ is the One who precedes the Church's continuous journey throughout time to heaven through the apostolic succession. It is a journey that began with the death and resurrection of Christ and continues until the end of days.

And the Lord will do to them as He did to Sihon: Christ came out victorious on the devil and sin with His cross, and He will conquer in us.

that you may do to them according to every commandment which I have commanded you: Christ gave us the authority to trample serpents and scorpions and all the power of the enemy, so let us use this authority. Christ began by defeating Satan, and the Church must complete the journey through her Christ, who is in her and leads her, so the gates of Hades shall not prevail against us (Matthew 16: 18).

and you shall cause them to inherit it (Verse 7): The meaning of the verse is that God will fight on their behalf and advance them while they will divide the spoils = **inherit it**. Thus Christ gives us an inheritance in heaven.

(Verses 7-8): **Then Moses called Joshua and said to him in the sight of all Israel, "Be strong and of good courage, for you must go with this people to the land which the Lord has sworn to their fathers to give them, and you shall cause them to inherit it. 8 And the Lord, He is the One who goes before you. He will be with you, He will not leave you nor forsake you; do not fear nor be dismayed."**

Moses spoke to Joshua **in the sight of all Israel** to present to them their new leader.

(Verse 9): **So Moses wrote this law and delivered it to the priests, the sons of Levi, who bore the ark of the covenant of the Lord, and to all the elders of Israel.**

Moses delivered the Torah to the priests and the elders of Israel because they were responsible for teaching it to the people.

who bore the ark of the covenant of the Lord = The Levites from the sons of Kohath were the ones who usually carried the ark (verse 25). As for the priests, they carry it on important occasions. However, the priests carrying the ark of the covenant here has a symbolic meaning, as we notice that the ark symbolizes Christ. Priests are the ones who offer sacrifices [a priest's verb means offering a sacrifice to God]—talking here about entering Canaan with Joshua. Therefore, the meaning is that entering the

heavenly Canaan necessitated Christ offering Himself as a sacrifice on the cross. This is what the Coptic rite picked up, as the priest who opens the veil of the altar holds the cross in his hand.

(Verses 10-11): **And Moses commanded them, saying: "At the end of every seven years, at the appointed time in the year of release, at the Feast of Tabernacles, 11 when all Israel comes to appear before the Lord your God in the place which He chooses, you shall read this law before all Israel in their hearing.**

With this command, the priests read the entire Torah to the people during the Feast of Tabernacles and at the end of the seven years. However, they divided the Torah into chapters to be read throughout the year. This was what was intended to have one place that the Lord would choose, which is the temple (Deuteronomy 12: 5, 11), where they would offer their sacrifices and learn the law and commandments from the priests so that they would not go astray among the pagan peoples surrounding them.

(Verse 12): **Gather the people together, men and women and little ones, and the stranger who is within your gates, that they may hear and that they may learn to fear the Lord your God and carefully observe all the words of this law,**

As mentioned, the goal of the one place (the temple) is to establish education and preserve the law.

little ones = When children attend these holy occasions and enjoy seeing the sweet rituals of the feast, these images are engraved in their hearts (2 Timothy 3: 15).

(Verse 13): **and that their children, who have not known it, may hear and learn to fear the Lord your God as long as you live in the land which you cross the Jordan to possess."**

who have not known it: Because they are young. **may hear and learn** = because it will be engraved in their minds.

(Verses 14-15): **Then the Lord said to Moses, "Behold, the days approach when you must die; call Joshua, and present yourselves in the tabernacle of meeting, that I may inaugurate him." So Moses and Joshua went and presented themselves in the tabernacle of meeting. 15 Now the Lord appeared at the tabernacle in a pillar of cloud, and the pillar of cloud stood above the door of the tabernacle.**

The appearance of the Lord was to honour Moses, support Joshua, and for the people to trust the presence of their God among them.

(Verses 16-18): **And the Lord said to Moses: "Behold, you will rest with your fathers; and this people will rise and play the harlot with the gods of the foreigners of the land, where they go to be among them, and they will forsake Me and break My covenant which I have made with them. 17 Then My anger shall be aroused against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured. And many evils and troubles shall befall them, so that they will say in that day, 'Have not these evils come upon us because our God is not among us?' 18 And I will surely hide My face in that day because of all the evil which they have done, in that they have turned to other gods.**

they shall be devoured: Meaning they will be food to their enemies. Finally, they would be forced to admit that because of their sin, God has forsaken them = **because our God is not among us**. This is what every sinner repeats as God abandons him. Instead of saying that the plagues are because of my sin and I repent, he accuses God of having forsaken him.

But why does God leave us? This is because of our sins.

(Verse 19): **"Now therefore, write down this song for yourselves, and teach it to the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel.**

this song: The Lord inspired His servant Moses with a spiritual song mentioned in chapter 32.

This song is a witness to God and to the people as it declares God's glory and His goodness. At the same time, it shows the tyranny of His people and the Lord's condemnation of their evil deeds and the punishment for them. And because not everyone could acquire books at that time and not everyone could write, it was easy to memorize and chant songs. Thus did Samuel, David and others for the people's memorization of the psalms, and this is what the church does in terms of hymns and melodies.

See how many ways God uses to engrave the law on the hearts of His children so that He will be blameless when judged. There is the written law.. and going to the temple to learn the law, which is read to them at least once a year.. here is the glorified witness on which the law is written.. they always read it in their synagogues.. they read it once every seven years on the Feast of Tabernacles, and they read it in their homes.. and they tell it to their children. They write it on the boards of their homes, hang it on the wall, and speak of it on the roads... while they stand to recite blessings and curses at Mount Gerizim and Mount Ebal... And here, they memorize the song. God does not leave himself without a witness. This is in addition to the spiritual refreshment that the songs evoke.

(Verse 20): **When I have brought them to the land flowing with milk and honey, of which I swore to their fathers, and they have eaten and filled themselves and grown fat, then they will turn to other gods and serve them; and they will provoke Me and break My covenant.**

The anthem they memorize will bear witness to them. God, who knows the future, tells them what they will do when they are satisfied with the bounties of the Promised Land. What God is doing here is the same as what David the Prophet said, " That You may be found just when You speak, And blameless when You judge." (Psalm 51).

(Verse 21): **Then it shall be, when many evils and troubles have come upon them, that this song will testify against them as a witness; for it will not be forgotten in the mouths of their descendants, for I know the inclination of their behavior today, even before I have brought them to the land of which I swore to give them."**

When plagues begin due to their wickedness, the words of the hymn they memorized will be a witness against them.

(Verses 22-27): **Therefore Moses wrote this song the same day, and taught it to the children of Israel. 23 Then He inaugurated Joshua the son of Nun, and said, "Be strong and of good courage; for you shall bring the children of Israel into the land of which I swore to them, and I will be with you." 24 So it was, when Moses had completed writing the words of this law in a book, when they were finished, 25 that Moses commanded the Levites, who bore the ark of the covenant of the Lord, saying: 26 "Take this Book of the Law, and put it beside the ark of the covenant of the Lord your God, that it may be there as a witness against you; 27 for I know your rebellion and your stiff neck. If today, while I am yet alive with you, you have been rebellious against the Lord, then how much more after my death?**

By comparing (1 Kings 8: 9 + Hebrews 9: 4), we understand that the two tablets (the tablets of the law) were inside the ark, and the copy of the Torah was kept either inside the ark or in a box adjacent to the ark. And from (2 Kings 22: 8) we understand that they found the book of the law in the house of the Lord, so they probably found it in a separate box adjacent to the ark of the covenant.

Then He inaugurated Joshua the son of Nun, and said, "Be strong and of good courage; for you shall bring the children of Israel into the land of which I swore to them, and I will be with you.": The speaker here is God, and God directs His words to Joshua. So, the phrase "**and I will be with you**" cannot be said except by God. Rather, Moses would have departed from this world before the people entered the Promised Land. Note that in verses (16-21) God was the speaker, and (verse 22) came as an interjection verse indicating that Moses carried out God's command. He wrote the song's words as God commanded him in the previous verses. Then we find in (verse 23) that God returns to speak to Joshua.

And in one of the translations (Jerusalem Bible), verse 23 was translated: "And to Joshua the son of Nun, the Lord gave him this command: "Be strong and courageous..."".

(Verses 28-30): **Gather to me all the elders of your tribes, and your officers, that I may speak these words in their hearing and call heaven and earth to witness against them. 29 For I know that after my death you will become utterly corrupt, and turn aside from the way which I have commanded you. And evil will befall you in the latter days, because you will do evil in the sight of the Lord, to provoke Him to anger through the work of your hands." 30 Then Moses spoke in the hearing of all the assembly of Israel the words of this song until they were ended:**

that I may speak these words in their hearing and call heaven and earth to witness against them:
Angels and heavenly hosts = the souls of the righteous are witnesses of what God has done with His people and what the people have done with God.

Chapter 32

The Song:

Moses sang to the Lord when crossing the Red Sea (Exodus 15: 1 + Revelation 15: 3), and here he is, finally teaching the people a song to the Lord. This song has been called the key to every prophecy because it talks about the birth of the nation and its childhood, then its ingratitude and apostasy, and finally, its punishment and its return. Its main idea is the name of the Lord and His loving care for His people with His righteousness and mercy. This song is one of the miracles of spiritual and linguistic literature in all world languages. The Lord revealed it to His Prophet Moses in the Hebrew language in a wonderful poetic style, and Moses wrote it according to the command of the Lord so that the people would preserve it and it includes:

1. God's dealing with His people and His wondrous works with them.
2. Prophecies about the deviation of the people to idols.
3. The punishments with which the Lord punishes them for their treachery.
4. God's incredible mercy and acceptance of their repentance.
5. Comprehensiveness of the Lord's mercies to all nations and peoples by accepting faith in Christ.

(Verse 1): **"Give ear, O heavens, and I will speak; And hear, O earth, the words of my mouth.**

God requests the heavens with their inhabitants, inanimate objects, and the earth to witness. They bear witness to the greatness of His deeds, glory, and innocence from these stubborn people.

(Verse 2): **Let my teaching drop as the rain, My speech distill as the dew, As raindrops on the tender herb, And as showers on the grass.**

Just as the rain revives the death of the earth and makes its vegetation grow, thus the teachings of the Lord come down to the hearts, so they give life. The Bible says, "My people are destroyed for lack of knowledge." The rain here is the teaching of the Holy Spirit, about whom the Lord Jesus said, " But the [a]Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you." (John 14: 26).

As raindrops: Mean light rain, and **showers:** is heavy rain (Matthew 4: 4 + John 6: 63).

(Verse 3): **For I proclaim the name of the Lord: Ascribe greatness to our God.**

I speak in my hymn in the name of the Almighty God alone, and I declare His glory, so glorify Him, for He is worthy.

(Verse 4): **He is the Rock, His work is perfect; For all His ways are justice, A God of truth and without injustice; Righteous and upright is He.**

He is the Rock, His work is perfect: The word for Rock in Hebrew is "TSUR" which is usually translated rock but also means root/source/spring/first cause. And all of these are the meaning of the Creator, so it means in this paragraph, "He is the Creator, His work is perfect." The translation is also suitable as a rock because the traveller in the desert takes refuge from storms in it. The Septuagint translated it as God (Theos).

The Rock also means that the people of God are based on Him and rely on Him, for He is the solid and unshakable. **A God of truth** = trustworthy.

(Verse 5): **"They have corrupted themselves; They are not His children, Because of their blemish: A perverse and crooked generation.**

God created man and protected them like a rock. But man sinned, rather he was the cause of the curse for all the earth.

With their evil, they became unworthy of being God's children = **They are not His children**. They became not his children **Because of their blemish** = and because of their many faults, they became **A perverse and crooked generation**.

(Verse 6): **Do you thus deal with the Lord, O foolish and unwise people? Is He not your Father, who bought you? Has He not made you and established you?**

Do you thus deal with the Lord: It is an interrogative phrase in which God rebukes His people, and it means do you reward God for His love and gifts with these evils of yours? **Is He not your Father, who bought you?** Is he not the one who adopted you, and with His mercy, He became your father and acquired you from among the nations? He made a people chosen for Him. **Has He not made you and established you?** from Abraham the elder and Sarah's dead depository, then from a few people.

(Verse 7): **"Remember the days of old, Consider the years of many generations. Ask your father, and he will show you; Your elders, and they will tell you:**

It is beautiful for the believer to go back to the history of God's dealings with man to see His love. Therefore, the Church always reads the synaxarium and the lives of the saints. The following verses (8-14) are as if they were the fathers' answers.

(Verse 8): **When the Most High divided their inheritance to the nations, When He separated the sons of Adam, He set the boundaries of the peoples According to the number of the children of Israel.**

This verse has two complementary meanings; direct and symbolic:

The First Meaning: When God divided the land, He gave each people or nation their portion of the land = **boundaries**. Thus, He set the promised land for the children of Israel as their inheritance (this was in His divine intent).

The Second Meaning:

- The number of nations and peoples after the flood (Genesis 10) was 70 nations.
- Moses noticed that the number of souls who descended to the land of Egypt was 70 souls, which is the same number of nations who were the descendants of Noah.
- The meaning is that the 70 souls of Jacob's children went to slavery in Egypt. Thus, because of sin, the whole earth was enslaved to Satan.
- The meaning is that God explains that all human beings were enslaved to Satan because of sin, and this was to chasten them. This was made clear when God handed Judah over to the Babylonians to enslave them for 70 years, and that was because of their idolatry. When they returned, we did not hear that there was any paganism among the people again. Therefore, chastening and trials that God allows during their life in the world are a period of preparation for them to be ready for the heavenly Jerusalem.

(Verse 9): **For the Lord's portion is His people; Jacob is the place of His inheritance.**

the Lord's portion: The Lord's portion has the same meaning as the string of His share because they were measuring the length and width of the land with a string of a known length, just as they meant by the string of the share, figuratively the limits of the share or inheritance. This means that God's people are the portion of His inheritance. And because the love is mutual between the Lord and His children, the Lord is also the portion of His children (Psalm 16: 5). The meaning of the verse is that the Lord divided the lands among the peoples and gave each people their share in the land. As for God, blessed be His name, He took his people to be his portion. And see our precious value in the eyes of God, for He counts us as His inheritance (Ephesians 1: 18). How sweet it is to say with the psalmist: " Whom have I in

heaven but You? And there is none upon earth that I desire besides You." (Psalm 73: 25), and it becomes "I am my beloved's, And my beloved is mine."

(Verse 10): **"He found him in a desert land And in the wasteland, a howling wilderness; He encircled him, He instructed him, He kept him as the apple of His eye.**

a desert land: God found Abraham in Ur, surrounded by idols, and isolated him in Canaan. Then he found Jacob and his children in a sea of Canaanite defilement, which was said to be **the wasteland, a howling wilderness**. So he isolated them in Egypt, and **He encircled him**, observing them, i.e. His eye was on them, **He kept him as the apple of His eye**. The (70) people grew and became millions. Then he brought them out of Egypt and led them to the Promised Land, which flows with milk and honey. This was our nature before baptism and the work of grace. We were enslaved (as in Egypt), sojourners (as in the wilderness and deserts of Sinai), and sojourners like our fathers Abraham, Isaac, and Jacob.

He encircled him = He was a wall of fire all around them (Zachariah 2: 5) **as the apple of His eye** = (Zachariah 2: 8). This love for us is amazing. This indicates the greatness of our value to Him and His keenness on us because we are precious to him.

(Verse 11): **As an eagle stirs up its nest, Hovers over its young, Spreading out its wings, taking them up, Carrying them on its wings,**

As an eagle stirs up its nest: The mother makes gentle movements to force her chicks out of the nest to train them to fly. Little chicks would like to settle in their nest static, but the mother wants them to learn to fly. And God may cause or allow some hardship to His children to teach them to pray or allow some distress in a place to cause them to leave it because he is planning to destroy it.

Hovers over its young: She hovers her wings over them as a sign of her love. Also, to encourage them to imitate her to learn how to fly. **Spreading out its wings, taking them up** = She spreads her wings and carries her chicks on them, then she flies with them while they are carried on the wings, then leaves them to fly alone while she spreads her wings under so that if the chick falls, it does not fall on the ground, but on the wings of its mother.

Can we ask about the chick's feelings when his mother leaves him so that he can learn to fly? He will certainly imagine that his mother is cruel to him and that she is leaving him to die. In fact, she is driving him to learn to fly. How often do we complain about God at the time of trial and imagine He has forgotten us, while the trial is a preparation for heaven?

(Verse 12): **So the Lord alone led him, And there was no foreign god with him.**

Therefore, he belongs to God, as he owes him his existence and his life, so he does not have the right to worship another god.

(Verse 13): **"He made him ride in the heights of the earth, That he might eat the produce of the fields; He made him draw honey from the rock, And oil from the flinty rock;**

The verbs in this verse and verse (14) are mentioned in the present tense in Hebrew origin, as they indicate what God did with them in the wilderness and what He does with His people every time He leads them to the high places of the earth = **He made him ride in the heights of the earth**. For He walked with His providence for them, crossing many heights. And He is always with His people giving them to ride over all the hardships and temptations in the world, and they can defeat all their powerful enemies (as the heights). **That he might eat the produce of the fields** = God nourished them with manna daily and **draw honey from the rock** = a reference to the water that came out of the rock. Note that the manna tasted like wafer with honey. Also, they will eat honey in Canaan, and in Canaan the bees make honey in the rocks. **And oil from the flinty rock:** refers to the olive tree from which they take the oil, and it grows abundantly in the Promised Land in stony places.

(Verse 14): **Curds from the cattle, and milk of the flock, With fat of lambs; And rams of the breed of Bashan, and goats, With the choicest wheat; And you drank wine, the blood of the grapes.**

Denotes the abundance of goodness in the pastures. **Bashan** is one of the areas rich in rams and sheep. **With the choicest wheat** = The meaning is that the flour they take from their wheat is very luxurious due to the quality of their land and the blessing of God. It indicates satiety.

the blood of the grapes: A reference to grape juice and joy. **milk of the flock** = refers to education.

There is a symbolic interpretation of verses (13,14):

He made him ride in the heights of the earth = he who knew Christ despises the glories of the world.

the produce of the fields = the desert is our life that was desolate, and with rain (the Holy Spirit), we will bear fruits.

oil from the flinty rock = the Holy Spirit in us.

Rams + the choicest wheat = The satiating Body of Christ

the blood of the grapes = the blood of Christ (Isaiah 25: 6).

(Verse 15): **"But Jeshurun grew fat and kicked; You grew fat, you grew thick, You are obese! Then he forsook God who made him, And scornfully esteemed the Rock of his salvation.**

The people did not appreciate God's deeds and blessings and instead of thanking Him, they rebelled against Him = **kicked** and speared away from Him. God uses the name **Jeshurun** here = it is the name of beloved Israel, and it is translated in the Septuagint in the sense of the beloved so that they may be ashamed. The word "kicked" implies that they revolt against the words of God's rebuke to them and that God, out of His anger at them, will deprive them of His grace, as if they had kicked it away from them.

You grew fat, you grew thick: It means that they have grown fat from the bountiness, that their heart has become thicker, and they have increased in arrogance and haughtiness = **And scornfully esteemed the Rock of his salvation** = ignorance, but rather blindness to God who saved them, which was the utmost stupidity on their part.

(Verse 16): **They provoked Him to jealousy with foreign gods; With abominations they provoked Him to anger.**

foreign gods .. abominations: False gods, which are foreign because they are strange to them.

(Verse 17): **They sacrificed to demons, not to God, To gods they did not know, To new gods, new arrivals That your fathers did not fear.**

To new gods: These gods are new and strange to them.

That your fathers did not fear = your holy fathers did not fear or revere these gods.

(Verses 18-19): **Of the Rock who begot you, you are unmindful, And have forgotten the God who fathered you. 19 "And when the Lord saw it, He spurned them, Because of the provocation of His sons and His daughters.**

the Rock who begot you: God is the Rock (Verse 4) who has formed you and protected and cared for you until now. **He spurned them** = when they angered God, He rejected them.

(Verse 20): **And He said: 'I will hide My face from them, I will see what their end will be, For they are a perverse generation, Children in whom is no faith.**

God hides His face because of their sins, but out of His love, He awaits all who repent = **I will see what their end will be**

(Verse 21): **They have provoked Me to jealousy by what is not God; They have moved Me to anger by their foolish idols. But I will provoke them to jealousy by those who are not a nation; I will move them to anger by a foolish nation.**

But I will provoke them to jealousy by those who are not a nation: That is the pagan peoples. This verse applies to some nations who humiliated Israel, for they were simple people who were not mentioned but grew. God gave them the strength to humiliate Israel (Isaiah 23: 13), as they worshiped the gods of these peoples, and God chastised them with these peoples. Still, Paul understood the verse as accepting the nations (Romans 10: 19).) In general, the word "**provoke them**" carries the meaning of divine love, for God does the impossible to bring His children back to Him.

(Verses 22-23): **For a fire is kindled in My anger, And shall burn to the lowest hell; It shall consume the earth with her increase, And set on fire the foundations of the mountains. 23 'I will heap disasters on them; I will spend My arrows on them.**

For a fire is kindled in My anger: It will make their agony as if they were in **the lowest hell** = Hades. **And set on fire the foundations of the mountains** = Jerusalem, or the temple founded on the mountains of Jerusalem (Psalm 125: 2). The meaning is that this is a prophecy about the destruction of Jerusalem and the temple in Jerusalem. Because they trusted that their walls and mountains would protect them from God's wrath, so everything they depended on would be shaken, even the mountains. Refer to (2 Kings 25 + Psalm 87: 1, 2 + Isaiah 1: 7 + Joel 1: 4). Here, we see God's judgments and chastisement as if they were **arrows** penetrating them.

(Verses 24-26): **They shall be wasted with hunger, Devoured by pestilence and bitter destruction; I will also send against them the teeth of beasts, With the poison of serpents of the dust. 25 The sword shall destroy outside; There shall be terror within For the young man and virgin, The nursing child with the man of gray hairs. 26 I would have said, "I will dash them in pieces, I will make the memory of them to cease from among men,"**

Details of some of the strikes:

- a. Hunger.
- b. Diseases.
- c. Deadly monsters and reptiles.
- d. The sword (swords of the enemies).

e. Fear.

f. **the poison of serpents of the dust:** Meaning the poison or the sting of the insect that bites with it, such as a scorpion or a hornet.

g. **pestilence and bitter destruction:** Destructive devastation of bodies

h. **There shall be terror within:** Meaning their houses

(Verse 27): **Had I not feared the wrath of the enemy, Lest their adversaries should misunderstand, Lest they should say, "Our hand is high; And it is not the Lord who has done all this."**

Starting from here, God's mercies towards them begin, as He will not wholly destroy them because of the following:

a. For the glory of His name.

b. The faithful or the repentant few.

Had I not feared = an expression that means that God hates the claims of the enemies of His people that they are the ones who decided and carried out the destruction against His people. **the wrath of the enemy** = the enemies gloating about His people, but rather their feeling that their pagan gods are stronger than the God of Israel (Isaiah 36: 13-21). The people deserve complete destruction, but God, in His wisdom, does not do so, nor does He destroy them completely, for His mercy, love, and zeal for His Holy Name. **Lest their adversaries should misunderstand** = the adversaries are the enemies and will deny the power of God.

(Verses 28-30): **"For they are a nation void of counsel, Nor is there any understanding in them. 29 Oh, that they were wise, that they understood this, That they would consider their latter end! 30 How could one chase a thousand, And two put ten thousand to flight, Unless their Rock had sold them, And the Lord had surrendered them?"**

Every person who angers God is ignorant without insight, denies God's love, and does not think about the consequences. In fact, if there were wisdom, they would realize that the cause of the strikes was God's wrath so that they would repent **Nor is there any understanding in them** = sin made them lose their understanding.

(Verse 31): **For their rock is not like our Rock, Even our enemies themselves being judges.**

Our God is stronger than their gods, **Even our enemies themselves being judges** = the judges here are the rulers who have power over the peoples of the world, whom the Lord has handed us into their

hands because of our evils; they were like judges executing God's judgments in us. **For their rock is not like our Rock** = the meaning of the word Rock = the word comes in the sense of Rock and also means = origin / source / spring / first cause. That is why the word refers to God, the Creator of all creation. Our God is the true God, the source of creation, the Primordial, the Eternal, the True, the Powerful, the One who creates, the One who gives life and death. As for the idols, their gods are nothing, neither beneficial nor harmful.

(Verses 32-33): **For their vine is of the vine of Sodom And of the fields of Gomorrah; Their grapes are grapes of gall, Their clusters are bitter. 33 Their wine is the poison of serpents, And the cruel venom of cobras.**

The Lord here speaks of the deeds of Israel and their bitter fruits (Luke 6: 43). As if the juice of their grapes, that is, their fruits, are the same as the fruits of Sodom. It is poisonous, as sin is fatal, and the actions of an evil person bitter the life of its owner; rather, they destroy him like poison = **grapes of gall**.

Note that the vine produces wine, and wine is a symbol of joy. However, instead of joy, their vineyards produce poison and bitterness. And he repeats **Their wine is the poison of serpents, And the cruel venom of cobras**. And serpents are a symbol of demons, and what is meant is that their deeds have become demonic, or they have become led by demons, and thus their deeds have certainly led them to death.

(Verses 34-35): **'Is this not laid up in store with Me, Sealed up among My treasures? 35 Vengeance is Mine, and recompense; Their foot shall slip in due time; For the day of their calamity is at hand, And the things to come hasten upon them.'**

A person may think in his ignorance that God knows nothing about of his deeds, but the impenitent heart is treasuring up for itself wrath in the day of wrath (Romans 2: 5). This is the meaning of **laid up in store with Me**, for God does not rush in punishment, but prolongs His long-suffering. These verses are addressed to God's people and the enemies of God's people, whose evils, God remembers. But by God's wisdom, He remembers each of them' evils in due time to punish them for it. **Their foot shall slip in due time** = no matter how slow the Lord is in punishment, there will come a day when God will punish them for their slips, sins and evils = **For the day of their calamity is at hand**.

And the things: This is what He prepared for them in terms of retribution and punishment, and He will implement it quickly. Or that their deeds in which they submitted to Satan are the ones that caused that retribution, which is more likely.

(Verse 36): **"For the Lord will judge His people And have compassion on His servants, When He sees that their power is gone, And there is no one remaining, bond or free.**

God, like a father, **will judge His people** = that is, He chastises them. But soon He will **have compassion on His servants** = if they repent and return, they will cry out to Him and feel their weakness = **that their power is gone**, that is, their arrogance and strength with which they were deceived and were proud against God has gone, and they are now in their weakness crying out to the Lord. The Lord will stand with them against their enemies.

The **bond** = that is, the inhabitants of the walled cities who think their walls protect them. And the **free** is the one who remained outside the walls, in the villages. All are equal; neither the walls have protected the inhabitants inside them nor have the villages provided food to their inhabitants, for the land is ruined, and everyone is crying out.

(Verses 37-38): **He will say: 'Where are their gods, The rock in which they sought refuge? 38 Who ate the fat of their sacrifices, And drank the wine of their drink offering? Let them rise and help you, And be your refuge.**

Where are their gods: He who says this is God, and He is saying this to His people who left Him and worshiped idols. Also, He says this to the nations as a mockery of their idols. Where are the idols that can protect? These idols, to whom they have long offered the fat of their sacrifices and the drink offerings of their wine = **Who ate the fat of their sacrifices, And drank the wine of their drink offering.**

(Verse 39): **'Now see that I, even I, am He, And there is no God besides Me; I kill and I make alive; I wound and I heal; Nor is there any who can deliver from My hand.**

I, even I, am He: Note his saying " **I, even I,**" and we can divide the expression into "**am He**" and if we understand that "I am He" means YHWH. These are the words of Christ who is YHWH or "I am He" (John 8: 24 + John 8: 28 + John 18: 5), who can do everything by His power; struck His people, crushed them and killed them, and now He Himself heals and raises them. And the verse becomes: **I, am YHWH, And there is no God besides Me.**

I, am He, And there is no God besides Me: I alone Am the Savior, and no one is with Me. And as said in the book of Isaiah, "I, even I, am the Lord, And besides Me there is no savior." (Isaiah 43: 11). Also, "I have trodden the winepress alone, And from the peoples no one was with Me. For I have trodden them in My anger, And trampled them in My fury; Their blood is sprinkled upon My garments, And I have stained all My robes. For the day of vengeance is in My heart, And the year of My redeemed has come. I looked, but there was no one to help, And I wondered That there was no one to uphold; Therefore My own arm brought salvation for Me; And My own fury, it sustained Me." (Isaiah 63: 3-5). How did Christ's salvation occur? With the death of our old creation and the establishment of a new creation. But the question remains how? That was through Christ's death and resurrection - and isn't this salvation through baptism, which is death with Christ and resurrection with Him through a new creation in Christ?

"Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new." (2 Corinthians 5: 17 + Romans 6: 3-8) = **I kill and I make alive**. These verses may be partially understood as God allowing the chastisement of the Jews in Babylon, and He is bringing them back, but it is clear that it is a prophecy about salvation through Christ. "For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;" (Romans 8: 20). Subjecting the whole creation to be disciplined, and whoever disciplines will have salvation through Christ, or to say more accurately in Christ. This prophecy is not only for the people of Israel but for all creation. Therefore, how is salvation done in the long run? **I kill and I make alive; I wound and I heal** = our death accomplishes our complete salvation as we get rid of this body in which sin dwelt = the body is crushed to rise again as a new creation (1 Corinthians 15: 42-45 + Philippians 3: 21 + 1 John 3: 2). This is the same prophecy mentioned in the Book of Job, "For He bruises, but He binds up; He wounds, but His hands make whole." (Job 5: 18).

I wound and I heal: God chastises and perfects His people through the trials and sufferings He allows (wounds). Rather, this was said about the Lord of Glory Himself, "to make the captain of their salvation perfect through sufferings." (Hebrews 2: 10). Christ was made perfect by suffering to be like us in all things. Because He is without sin, He was not supposed to suffer, but He chose to suffer to be like us and to taste the pain we taste. He allows us to suffer to be purified so we resemble Him in His purity. But as we go through the sufferings that He allowed, we find His consolations supporting us (**heal**) so that we do not fail = " His left hand is under my head, And his right hand embraces me." (Song of Solomon 2: 6). Also, " For so the Lord said to me, "I will take My rest, And I will look from My dwelling place Like clear heat in sunshine (This is about the painful trials that He allows), Like a cloud of dew (This is about the consolation) in the heat of harvest." (Isaiah 18: 4).

He wounds, but His hands make whole: After the chastisement is over, God crushes man by dying and turning to dust, so that he will rise again at the second coming, taking the image of the body of the glory of Christ (His hands heal our nature) "who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself." (Philippians 3: 21).

Nor is there any who can deliver from My hand: This is directed at Satan, who fought against God and His people for a long time, but his end is in the lake burning with fire (Matthew 25: 41 + Revelation 20: 10 + 20: 15). And with him all those who followed him whether from the pagans who resisted God or from God's people.

(Verse 40): **For I raise My hand to heaven, And say, "As I live forever,**

For I raise My hand to heaven: This is a swear format to affirm. And because man swears by who is greater than him, and since there is no greater than God, God, when he swears, He swears by himself (Hebrews 6: 16,17).

(Verse 41): **If I whet My glittering sword, And My hand takes hold on judgment, I will render vengeance to My enemies, And repay those who hate Me.**

In verse (39), we saw a prophecy about baptism, and baptism gains its power from the cross = **My glittering sword** with which Christ defeated His enemies = **I will render vengeance to My enemies, And repay those who hate Me**. And with the cross was the elimination of Satan = **And My hand takes hold on judgment**. And this is how (verse 39) ends: **"Nor is there any who can deliver from My hand"**

The just judgment was for people to die because of sin, but Christ carried the sin and died with it on the cross. His **hand takes hold on judgment** is His hand that held the cross. Here David the Prophet said, "Bind the sacrifice with cords to the horns of the altar." (Psalm 118: 27). And on the cross, David the Prophet said, "Mercy and truth have met together;" (Psalm 85: 10). And with the cross, the enemies of God, i.e. Satan and those who followed him, were defeated. Their power is now gone, and their end is the lake of fire.

The verses here are against the enemies of the people who beat and insulted God's people and blasphemed God. And these peoples thought that by their power, they crushed the people of God. Here is God sharpening his **glittering sword** against them, **And My hand takes hold on judgment** = that is, when I got up to sue these peoples and condemn them. But the verse refers to more than that. It is a prophecy about the cross, the **glittering sword** of Christ, which will crush Satan. Just as Babylon and others thought that by their power they had crushed and wronged God's people and that there would be no saviour for God's people from their hand (Isaiah 10: 12-15), Satan thought in his pride that there was no solution and that God would not prolong him. Because Satan's punishment was related to a way to save man, it was the cross by which Christ saved mankind and crushed Satan.

(Verse 42): **I will make My arrows drunk with blood, And My sword shall devour flesh, With the blood of the slain and the captives, From the heads of the leaders of the enemy."**

My arrows will hit many of these people (they are the demons and those who follow them), and it will become as if they were drunk with their blood. And who are these arrows that strike the enemy? They are the apostles of Christ (who spread the preaching and established the Church). The believers and the whole Church, with praises, holiness and prayers, are arrows directed at the kingdom of Satan. And the Lord of glory said about it, "and the gates of Hades shall not prevail against it." (Matthew 16: 18). In the story of Joab, the leader of King David's army, we have a clear symbol for what we said here. We find that the one who hit Absalom with the first arrow is Joab, then he ordered the rest of the soldiers to complete the task, so each soldier shot him with an arrow, and they killed him (2 Samuel 18: 9-15).

My arrows drunk: Wine indicates joy, and drunkenness thus indicates intense joy. The preaching apostles rejoiced greatly when the number of believers increased in their preaching.

(Verse 43): **"Rejoice, O Gentiles, with His people; For He will avenge the blood of His servants, And render vengeance to His adversaries; He will provide atonement for His land and His people."**

Rejoice, O Gentiles, with His people: It is a general prophecy of salvation for both the Jews and the Gentiles, and it is joyful, for the Gentiles to rejoice with His people for the salvation Jesus offered them, that is, to all Jews and Gentiles, freedom from the bondage of Satan, and released their chains. And as a symbol of that, He saved His people from the slavery of the Gentiles.

For He will avenge the blood of His servants: God takes revenge for the blood of His servants from Satan, who brought them down, so they perished, and from those whom Satan tempted and thus they persecuted His people.

(Verses 44-46): **So Moses came with Joshua the son of Nun and spoke all the words of this song in the hearing of the people. 45 Moses finished speaking all these words to all Israel, 46 and he said to them: "Set your hearts on all the words which I testify among you today, which you shall command your children to be careful to observe—all the words of this law.**

Came: Perhaps he came from the tent where he received the words of the song.

(Verse 47): **For it is not a futile thing for you, because it is your life, and by this word you shall prolong your days in the land which you cross over the Jordan to possess."**

For it is not a futile thing for you, because it is your life: Do not think that the law is a trivial, secondary matter that has no importance, but rather it is your life; that is, if you keep the law of God, you will have a material life that is full of blessings, and you will have a spiritual life, that is, a partnership with God, and you will live in joy and psychological peace, and you will have a moral life, where you live in dignity with your head held high, and it will be eternal life after death.

(Verses 48-50): **Then the Lord spoke to Moses that very same day, saying: 49 "Go up this mountain of the Abarim, Mount Nebo, which is in the land of Moab, across from Jericho; view the land of Canaan, which I give to the children of Israel as a possession; 50 and die on the mountain which you ascend, and be gathered to your people, just as Aaron your brother died on Mount Hor and was gathered to his people;**

The Lord commanded Moses to ascend the mountain so that he could see the Promised Land, be assured of his people's fate, and die there on the mountain. This is the maximum the law can see but not enter into. This is because Moses struck the rock God said not to hit and corrupted the symbol.

(Verse 51): **because you trespassed against Me among the children of Israel at the waters of Meribah Kadesh, in the Wilderness of Zin, because you did not hallow Me in the midst of the children of Israel.**

The rock that Moses struck, and water came out of it, refers to Christ, who was crucified and struck in His side. By the death of Christ on the cross, reconciliation with the Father was accomplished, and the Father sent the Holy Spirit to dwell in us and fill the Church. As for the second rock, it symbolizes Christ in glory, and this is not struck, but rather we pray to Him so that He will send us the Holy Spirit (water) (Luke 11: 13). That is why Paul the Apostle said, "and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ." (1 Corinthians 10: 4). Moses did not mention that he hit a rock to make water come out of it, but only once, and this indicates that Christ was crucified only once. While he kept hitting a rock everywhere they went. The question here is: Did Moses understand this symbolic story so that the Lord would count for him a sin that he struck the rock?! He sure didn't understand. So why did the Lord count him as a sin?

Notice that in our prayers that we learned in the church, we pray and say, "Forgive, O Lord, our sins that we committed willingly and that we committed unwillingly, that we did knowingly and that we did unknowingly...". So God will impute our sins that we do without knowledge. Example: Those who smoke were dying of cancer before medicine discovered that smoking causes cancer. And so with regard to sin - a person dies when he commits a simple sin that he does not know is a sin - but this was under the law, so Moses died because of this sin, which he did not know was a sin. However:

1. The great Moses in the prophets, about whom it was said, "So the Lord spoke to Moses face to face, as a man speaks to his friend." (Exodus 33: 11). He was truly denied entry to the Promised Land, but he appeared with Christ on the Mount of Transfiguration, and that was in the Promised Land.

2. Under the New Testament, we are not held accountable like this. Rather, everyone who is abiding in Christ will be saved and counted perfect (Romans 8: 1 + Ephesians 1: 4 + Colossians 1: 28). That is why the Lord says, "Abide in Me, and I in you" (John 15: 4). Whoever is in Christ will be a new creation, and we will be saved through the new creation (2 Corinthians 5: 17 + Galatians 6: 15). Thus, salvation in Christ is superior to the law.

(Verse 52): **Yet you shall see the land before you, though you shall not go there, into the land which I am giving to the children of Israel."**

Chapter 33

(Verse 1): **Now this is the blessing with which Moses the man of God blessed the children of Israel before his death.**

Moses here blesses his people before leaving them and dying, just as Isaac blessed Jacob and Jacob blessed his children. Here, we find Moses speaking only with blessings to the tribes. Moses always spoke blessings to those who obeyed and curses to those who disobeyed the commands of the law. But here he is praying for the blessing to descend upon all his people. He hopes and wishes that the blessing will come, even though they have always offended him, but because of their grumbling, they have prevented him from entering the Promised Land. But now he forgives everyone and prays for everyone. This blessing is prayers and supplications for blessing for his people. It is an outpouring of love for his people as his children.

Between Jacob and Moses:

When Jacob blessed his children, we found in his blessing judgments against those who committed evil among them, such as Reuben, Simeon, and Levi, but Moses did not utter anything but a blessing. Many saw a contradiction between them!! In fact, there is no contradiction, for Moses here declares God's will to bless everyone, and God wants everyone to be saved. This is God's will toward His children. And Moses here represents Christ, who blessed the church and His disciples before His ascension (Luke 24: 50). Christ is blessing now, so there is no room for condemnation. As for Jacob, he lists the facts as they are, what is the truth of each person. This is similar to "How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!" (Matthew 23: 37). How often I wanted is the blessing of Moses.... but you were not willing is the reality that Jacob spoke.

Moses as a Prophet:

But Moses now, while he is in the last hours of his life, while he is the greatest prophet, his prayer will not be ordinary, nor will his blessing be ordinary. But rather, in the spirit of prophecy, said his words that explained the blessed work of Christ, His crucifixion, His church and its spread, the work of the Holy Spirit, the acceptance of all, and the preaching to all nations.

No blessing for Simeon

Moses did not mention Simeon among the tribes, as Jacob previously expressed his dissatisfaction with Simeon and Levi because of the Shechem incident. But Levi repented, and his zeal for God appeared several times (Exodus 32: 26-29 + Numbers 25: 11). As for Simeon, his sin and immorality increased (Numbers 25: 6-9). Let us note that Simeon and Levi avenged the dignity of their sister, but when God was insulted by sin, Levi alone revolted for Him, while Simeon did not move because he was immersed in his sins. However, it was found in some versions of the Septuagint: Let Reuben live and not die, and let the number of Simeon increase (Deuteronomy 33: 6). But this addition does not occur in Hebrew, so

it is likely that it was added in these copies. And some said that the blessing of Simeon was implicit in the blessing of Judah, as Simeon lived among his brother Judah, so their blessing was shared.

Moses the man of God: These words show that this chapter was written after the death of Moses.

(Verse 2): **And he said: "The Lord came from Sinai, And dawned on them from Seir; He shone forth from Mount Paran, And He came with ten thousands of saints; From His right hand Came a fiery law for them.**

The Lord came from Sinai: By saying came, he means the transfiguration of His glory and His divine appearance in Sinai when giving the sacred law to His people. **And dawned on them from Seir; He shone forth from Mount Paran** = The glory of the Lord, which was manifested on Mount Sinai with fire, thunders, lightning, and dazzling bright lights, was not limited to Mount Sinai, but its brilliant lights were reflected on the near and far mountains. Mount Seir, on the eastern side of the Arabah, northeast of Sinai, and from the heads of Mount Seir, Mount Hor. The Edomites (the sons of Esau) occupied the mountainous land of Seir (Genesis 32: 3). This Mount Paran is located in the south of Palestine and was inhabited by the Ismailis. The shining of the glory of the Lord on Sinai to other mountains while giving His law was a sign that the law of the Lord contains light and guidance, not only for the Jews but for all peoples who will accept the word of the Lord one day. Notice the following sequence:

Sinai... Where Israel is (i.e. the offspring of Jacob).

Then Seir.... where Edom (Jacob's brother) is.

Then Paran... where Ishmael (Jacob's uncle) is.

Among the amusing stories in the Jewish interpretations of this verse is that God brought His law to Mount Seir first, but they rejected it because they found in it a commandment not to kill, so God brought His law to Mount Paran, and they rejected it because they found in it a commandment not to steal, so He brought it to the Jews in Mount Sinai, and they accepted it. But the meaning is the gradual spread of the word of God, as Christ told his disciples to start with Jerusalem first, then Judea, then Samaria, and then to the whole earth. And notice that the word of God and the law of God are fire and light that shimmers and extends its light, and the incredible scenery here is that the light begins to appear on the top of one of the mountains, then falls on another peak, the third peak, and the peaks are the churches that accept Christ. **And He came with ten thousands of saints:** In other translations, He came from among the ten thousands of saints or with the ten thousands of saints. The Septuagint translates Jerusalem as angels (Acts 7: 53 + Hebrews 2: 2, 3), and the angels are called saints (Daniel 8: 13 + Matthew 25: 31), and the angels are thousands of thousands and tens of thousands. These myriads may include saints, as Lazarus was in Abraham's bosom. Christ came from heaven, where the angels are, to spread His law and preach it to the world so that His people may walk according to this law and have a heavenly life like angels. By this, Christ came to become "on earth as it is in heaven."

From His right hand Came a fiery law for them: In other translations, from his right hand, the fire of law came out to them. That is, God gave them His luminous law. Saying from His right indicates the strength, and the distinguished person is positioned on the right. The Lord gave His people His law from His right hand because he loves them and has put them on his right hand. And just as man gives his gifts with his right hand, thus God presents the greatest gift to His people, that is, His law, which He presents with His right hand. It is fire, and this indicates the power and effectiveness of the commandments in changing hearts, purifying and melting the hardened hearts of those who accept it, and it has its power to burn those who do not accept it.

Comment on the verse:

God came from heaven to His people in Sinai. And in his heavens, He is surrounded by angels and saints. He came to His people to make them a second heaven, through the law that He brought. And if they followed this law, they would shine and become bright peaks.

(Verse 3): **Yes, He loves the people; All His saints are in Your hand; They sit down at Your feet; Everyone receives Your words.**

He loves the people: God loved the people, and the evidence for this is His wondrous deeds, His enlightening law, and His divine care.

All His saints are in Your hand: The people of God are His saints, and they are guarded by His power (John 10: 27, 28). Compare with " On her sides shall you be carried, And be dandled on her knees." (Isaiah 66: 12) + " These things says He who holds the seven stars in His right hand" (Revelation 2: 1). We see here the joy of God when His children are around Him. This is what makes God's heart happy when His children are around Him, rejoicing with them and making them happy.

They sit down at Your feet: The people desire to sit at His feet, learning while He carries them in His hands, so they are preserved in His hands (and notice that the hand of God refers to Christ) and at His feet, He teaches them. We saw this scene while Christ was sitting on the mountain preaching and teaching (Matthew 5, 6, 7) and in the Book of Revelation, holding the angels in His hand (the angels are the bishops of the churches, Revelation 1: 16, 20). And the people in the Old Testament were under the mountain when God gave them the law (Exodus 19, 20).

(Verse 4): **Moses commanded a law for us, A heritage of the congregation of Jacob.**

A heritage: It is precious and valuable, and the successor inherits it from the predecessor. It is better than thousands of coins of gold and silver (Psalm 119: 72). The father does not give inheritance to his son except the most precious thing he has.

(Verse 5): **And He was King in Jeshurun, When the leaders of the people were gathered, All the tribes of Israel together.**

Probably what is meant by the title of king here = **was King** is Moses. It is written in verse 4: "**Moses commanded a law for us.**" **And He was King in Jeshurun.** God gave him to be king, ruler, and legislator for his people, and he is the one who gave them the law. **Jeshurun** = is a name that has a love for the people of Israel. This is a beautiful picture of a beloved people, and Moses, the symbol of Christ, reigns over them. Beautiful picture, symbolizing the Church of Christ, His bride, whom He loves and reigns over.

(Verse 6): **"Let Reuben live, and not die, Nor let his men be few."**

Reuben sinned against his father, and because of his sin, he was deprived of his birthright. And from his tribe were Dathan and Abiram and their group, and the Lord destroyed them. Reuben took his share east of the Jordan, so he isolated himself from the rest of the tribes, and Moses here prays for him so that he may live and not die and become extinct, but rather increase his number. Moses here saw the past and that many of the tribe perished, and he saw also the future, and that Reuben would be attacked before his brothers, so he prayed to God to protect him.

The Prophetic Symbolic Interpretation: Reuben fell and should have died, but there is hope that he does not die, and this is the position of Adam and his descendants. For God gave man the hope that he would not die (Ezekiel 16: 16) "in your blood, 'Live!'", and Adam lost his birthright (as Reuben lost it) so that Christ would be the firstborn, as Joseph was the symbol of Christ.

Adam and his descendants should have perished, as everyone sinned, "As it is written: "There is none righteous, no, not one; There is none who understands; There is none who seeks after God. They have all turned aside; They have together become unprofitable; There is none who does good, no, not one." (Romans 3: 10-12). But God's love did not leave his beloved man to perish. Rather, God contented himself with chastising man by subjecting creation to futility, but with the hope that God would provide him with redemption " For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;" (Romans 8: 20).

(Verse 7): **And this he said of Judah: "Hear, Lord, the voice of Judah, And bring him to his people; Let his hands be sufficient for him, And may You be a help against his enemies."**

Here we find Moses preceding Judah to Levi, and most likely, this is humility on his part because he is from the tribe of Levi, and perhaps in the spirit of prophecy, because from the tribe of Judah kings will come out, and Christ the king will come forth whose reign will last forever. **Hear, Lord, the voice of**

Judah = the tribe of Judah, a tribe from which men of prayer emerged, such as David, Solomon, Asa, Jehoshaphat, Hezekiah, and even Manasseh, whose prayer is kept in the church. Moses saw all this. **And bring him to his people** = that is, give him success in his exit and entry into peace and war.

Let his hands be sufficient for him: Many times, the kings of Judah won their wars by the power of God

The Symbolic Interpretation: **Hear, Lord, the voice of Judah** = that is, respond, O Lord, to the desire of the heart of Christ to be incarnated (Isaiah 27: 4, 5) and respond to his intercession on our behalf. **bring him to his people** = that is, to be embodied amid His brothers, from whom he will take a body. **Let his hands be sufficient for him** = His fight against death and Satan is with His cross. (Isaiah 59: 16 + Isaiah 63: 3 + Revelation 5: 5). He is the lion of the tribe of Judah. And Judah came after Reuben, as the Church became the body of Christ, the spiritual birthright. Judah instead of Reuben, i.e. the Church instead of the Jews.

(Verse 8): **And of Levi he said: "Let Your Thummim and Your Urim be with Your holy one, Whom You tested at Massah, And with whom You contended at the waters of Meribah,**

The tribe of Levi is the tribe of the glorified spiritual service. **Let Your Thummim and Your Urim be with Your holy one:** Your righteous man here is Aaron and his successors among the chief priests to whom the Lord gave the Urim and Thummim by which the Lord reveals His revelations. Urim means the lights, and Thummim means the perfections, so the meaning was: Grant, O Lord, your light, your perfection, and your wisdom to our chief priest. Let us note that our chief priest is the Lord Jesus, who sends us His Spirit to give us enlightenment and help us on the path of perfection. We should not tempt Him and quarrel with Him, as those did = **Whom You tested at Massah** = and from (1 Corinthians 10: 8-12) we find that the one whom they tested was Christ. The temptation at Massah was the people's grumbling, "Is the Lord among us or not?"

The Symbolic Interpretation = we find here the priestly work of Christ as a high priest, and the quarrel between the people and even the priests. The high priest of the Jews, to whom God gave the Urim and Thummim, is the one who conspired to crucify Christ. The position of Caiaphas, the priests, and everyone was: [Is He who is in our midst the Christ, or not? Is He the Messiah, the Son of God, or not?!] The same old quarrel = **Whom You tested at Massah**. Moses asks for the chief priests to be perfect, but we find a prophecy of what Caiaphas will do in his words.

With the tribe of Judah, we saw Christ giving the spiritual birthright to the Church through His redemption. But how is this done? He will offer himself as a sacrifice on the cross to be the last blood sacrifice offered by the Aaronic priesthood. This is why Moses placed Levi immediately after Judah.

(Verse 9): **Who says of his father and mother, 'I have not seen them'; Nor did he acknowledge his brothers, Or know his own children; For they have observed Your word And kept Your covenant.**

This verse talked about priestly service and how it makes the servant care about the people more than his family, imitating Christ who humbled Himself for our sake. Still, the simple meaning here is that the tribe of Levi in Horeb killed many stubborn people in the golden calf and in the incident of Baal of Peor (Exodus 32, Numbers 25). They did not care about their brothers and relatives who sinned, but they cared more about the glory of God = **For they have observed Your word And kept Your covenant.**

Symbolic Interpretation: The true High Priest is Christ, and thus Christ said, "I must be about My Father's business + My food is to do the will of Him who sent Me, and to finish His work + He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me."

(Verse 10): **They shall teach Jacob Your judgments, And Israel Your law. They shall put incense before You, And a whole burnt sacrifice on Your altar.**

The Lord gave them the blessing of priesthood, spiritual service, teaching, raising incense, and offering burnt offerings.

The Symbolic Interpretation: Christ is the sweet fragrance of incense, and He is the true burnt sacrifice acceptable to the Father = **before You**, and He is the one who came as a good teacher and sent His disciples to teach the whole world.

(Verse 11): **Bless his substance, Lord, And accept the work of his hands; Strike the loins of those who rise against him, And of those who hate him, that they rise not again."**

This is similar to our church's prayer to the Patriarch: "Subdue his enemies under his feet, and establish him on his throne."

loins = Means the back, which is a sign of strength in a person.

(Verse 12): **Of Benjamin he said: "The beloved of the Lord shall dwell in safety by Him, Who shelters him all the day long; And he shall dwell between His shoulders."**

The beloved of the Lord is Benjamin, who I **shall dwell in safety by Him**; that is, he lives in his protection and obeys Him in peace. The tribe of Benjamin had a great privilege, as the Lord's temple was built on Mount Moriah, which is east of Jerusalem. This mountain and Jerusalem were within the lands of Benjamin (Joshua 18: 28). The Lord, with His love, was pleased and condescended to have His house in the lands of Benjamin. In fact, it was Benjamin who was dwelling in the hospitality of the Lord and in the

protection of His holy temple in safety. The tribe of Benjamin continued to be united with the tribe of Judah after the separation of the ten tribes, forming the northern kingdom.

The Symbolic Interpretation: Benjamin means the son of the right hand. Christ, as a high priest, after offering Himself as a sacrifice, sat at the right hand of the Father. Therefore, Benjamin was placed here in order after Levi, the tribe of the priesthood (and Christ sacrificed himself as a priest) and before Joseph, his older brother.

(Verse 13): **And of Joseph he said: "Blessed of the Lord is his land, With the precious things of heaven, with the dew, And the deep lying beneath,**

the deep: The waters of rivers, springs, and fountains. Moses asks for many blessings for the tribe of Joseph, represented by water from heaven and earth.

The Symbolic Interpretation: After Christ sat at the right hand of His Father in glory (and the symbol Benjamin = son of the right hand), He sent the Holy Spirit to establish the Church. And Moses here chose the tribe of Joseph, as Joseph, for his purity, his inheritance became of the firstborn (two shares). Thus, the Church is the inheritance of the Lord - the Church of the firstborn became an heir of glory.

The earth is the Church, the dew is the Holy Spirit, and **the deep** is the Holy Spirit who poured out abundantly on the Church after the salvation of Christ and leads and guides her now.

(Verse 14): **With the precious fruits of the sun, With the precious produce of the months,**

the months = in other translations, the word **months** came as moons / succession of months / month after month. The meaning is as the month comes after a month or full moon comes after the full moon (note that the Hebrew year depends on the moon, and the full moon comes every month), God's mercies and continuous care come regularly and always, as the full moon comes every month. Or the mercies of God come as mercy after another mercy continuously without stopping. What is meant by the verse is that God blesses the crops of Joseph's land.

the precious fruits of the sun, With the precious produce of the months = the plant needs sunlight in the morning and the coolness of the night (and the moon is a metaphor for the night) in order to enjoy some moisture.

The symbolic Interpretation: The sun refers to Christ, the Sun of Righteousness, and the moon refers to the Church that derives her light from her Christ. Therefore, he said **precious fruits of the sun.**

And he said, **the precious produce of the months**... Christ determines the produce, and the cultivation needs servants. The servant plants and waters, but God is the one who makes the plants grow. The work or struggle of church (moon / months) servants is **the precious produce of the months**.

The meaning of the verse becomes what the sun produces, and the moon cultivates = Christ, the Sun of Righteousness, is the One working in planting fruit through His Church, and this work of His mercy continues through the ages and forever through His Church struggling.

In the previous verse, we saw Christ sending the Holy Spirit. But for the church to grow and expand, it needs servants who work with Christ "For we are God's fellow workers; you are God's field, you are God's building." (1 Corinthians 3: 9). What Christ began, the Church completes with her servants to whom Christ gave His life, and the Holy Spirit covers them with His grace and gives them strength and aid. And the Church prepares the servants and sends them to bear multiplying fruit, and this is the will of the Lord of Glory Jesus, " You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you." (John 15: 16). " As You sent Me into the world, I also have sent them into the world." (John 17: 18).

(Verse 15): **With the best things of the ancient mountains, With the precious things of the everlasting hills,**

May God also give him the best of what the mountainous land produces, and Moses' prophecy was fulfilled because Manasseh, the son of Joseph, took his share east of the Jordan in the most fertile land, as well as Ephraim in the west of the Jordan.

the ancient mountains = that is famous since ancient times for their trees and bounties, and **the everlasting hills** = the permanent crops.

The Symbolic Interpretation: The ancient mountains refer to the Old Testament, and the everlasting hills refer to the New Testament. The word of God, which is sown in believers, gives them life. The mountains and hills point to the saints of the Church and her great fathers who laid down for us the teachings and explanations of the Bible and showed us the way. That is why it was said in the Book of Song of Solomon to the soul that asks through Christ: "If you do not know, O fairest among women, Follow in the footsteps of the flock, And feed your little goats Beside the shepherds' tents." (Song of Solomon 1: 8).

Verse (13) We hear God blesses the church by pouring the Holy Spirit on her. And in verse (14), we find the fruits of the Holy Spirit and the growth of the Church. And in verse (15), we find the Church shining with her great saints and powerful martyrs. And in verse (16), we see that the secret of the blessing of this church which is full of great saints and martyrs, is that her head is Christ, the Nazirite of His brothers, who sanctified Himself as a sacrifice on behalf of the world, to sanctify His brothers, the

members of His body, i.e. His church. And the beginning was His incarnation from the Virgin's womb (which is why He refers to the bush). And in verse (17), this church is dedicated to God and strong, the church of the firstborn (the firstborn bull), and she is spreading rapidly (horns of the wild ox).

(Verse 16): **With the precious things of the earth and its fullness, And the favor of Him who dwelt in the bush. Let the blessing come 'on the head of Joseph, And on the crown of the head of him who was separate from his brothers.'**

Moses does not forget the wonderful sight he saw in the bush. God appears to him as fire, and the tree does not burn. And he asks God, who saw him and blessed him, to bless Joseph **who was separate from his brothers** who is separated and sanctified, that is, consecrated for a special work. Joseph was separated from his brothers because he is a symbol of Christ (the firstborn among many brothers) and the **crown** is the head or the top.

The Symbolic Interpretation: He who dwells in the bush is Christ the incarnate, and the secret of **the precious things of the earth and its fullness** is Christ incarnate, for the incarnation was the beginning of all these blessings. Blessings were poured out on the head, Christ, the head of the church, and then through Him, they were poured out on the whole church. " great is the mystery of godliness: God was manifested in the flesh"

(Verse 17): **His glory is like a firstborn bull, And his horns like the horns of the wild ox; Together with them He shall push the peoples To the ends of the earth; They are the ten thousands of Ephraim, And they are the thousands of Manasseh."**

His glory is like a firstborn bull: The bull is the best animal for the Jews, as it is offered for sacrifices and its benefits in agriculture. The verse states that Joseph's wealth in terms of livestock, especially bulls, is so great that it is an adornment and glory for him, and this has actually been fulfilled. However, the verse also translates **His glory is like a firstborn bull** = which indicates the status of this tribe. The firstborn of the bull is dear to its owner, as it is the beginning of production and the proclaimer of goodness and wealth. And the firstborn is devoted to the Lord and is not used in any work, and Joseph was considered a Nazirite among his brothers. The Nazirite is devoted to God, dedicating his life to the account of the kingdom of God. Thus was Joseph, who was separated from his brothers and went to Egypt to establish a people for God in Egypt. It was a strong people. This devoted person to God, blessings showered on him, so the tribe of Ephraim was strong, but its bounties benefited its brothers for their growth. Also, the bull indicates strength. And note that the birthright became for Joseph (who has the share of the firstborn) instead of Reuben. **And his horns like the horns of the wild ox** = meaning by its horns here, Ephraim and Manasseh, who branched off from Joseph (the share of the firstborn is double), and ram is an extinct animal of enormous strength. For its strength, it cannot be domesticated and does not bow its neck to the yoke, so it is not possible for a man to use it in work (Job 39: 9-12). This

indicates the strength of the tribe of Joseph and its enjoyment of freedom for a long time. The horns are a symbol of power, glory and sovereignty (Psalm 75: 5,10 + 89: 17,24 + 112: 9 + Luke 1: 69). **Together with them He shall push the peoples To the ends of the earth** = Joshua of the tribe of Ephraim and led the people to victory and expel the Canaanite peoples from the land. And out of Manasseh came out Gideon, Jephthah, and Jair the judges, who were the adornment of their country and were full of blessing and strength. **They are the ten thousands of Ephraim, And they are the thousands of Manasseh** = This is consistent with the prophecy of Jacob that Ephraim exceeds the firstborn Manasseh. Ephraim was the owner of the banner, and his name was given to the camp, but rather to the entire kingdom of Israel.

The Symbolic Interpretation: Joseph refers to the Church that became the Church of the firstborn by her union with the firstborn Christ (Hebrews 12: 22, 23), and this Church is a strong Church (Song of Solomon 4: 4 + 6: 4 + 2 Corinthians 10: 4) and she is dedicated to God and does not bow her head to the yoke of slavery. "Therefore if the Son makes you free, you shall be free indeed."

The younger Ephraim outnumbers the older Manasseh as a sign because the Church of the New Testament is greater in number and power than the Church of the Old Testament. "She is Awesome as an army with banners "

(Verses 18-19): **And of Zebulun he said: "Rejoice, Zebulun, in your going out, And Issachar in your tents! 19 They shall call the peoples to the mountain; There they shall offer sacrifices of righteousness; For they shall partake of the abundance of the seas And of treasures hidden in the sand."**

The camp of Judah consisted of them and the tribe of Judah, and they lived side by side in the land of Canaan, and they were the children of Leah.

Rejoice, Zebulun, in your going out = Zebulun was going out a lot of from his land for trade and war, and they had ports in their land, from which they traded with the Phoenician peoples. **And Issachar in your tents** = this tribe settled in its place, and its land were fertile, so it went to agriculture and raising livestock, and this is consistent with Jacob's prophecy **They shall call the peoples to the mountain** = means that Zebulun in his travels and his dealings with the rest of the peoples will spread preaching and call the pagan peoples to believe in the Lord. And teachers will come out of the tribe of Issachar, and this tribe is famous for education. **For they shall partake of the abundance of the seas** = their wealth came from trade in the sea, fish **And of treasures hidden in the sand** = may refer to minerals buried in the ground. Or agricultural crops that come out of the land and are considered riches and treasures. From its sands, they made glass, and from shells, they made the precious purple dye.

The Symbolic Interpretation: If we notice that most of Christ's disciples were from the land of Zebulun and the surrounding lands. Referring to (Isaiah 9: 1, 2 + Matthew 4: 15, 16), we understand that this verse talked about preaching. It is His church calling the world to the mountain of Christianity (the

mountain of the Lord's house Shall be established on the top of the mountains, Isaiah 2: 2) (and note the prophecy of Moses that the house of the Lord is built on a mountain, which was fulfilled) but the symbolic meaning refers to the house of the Lord being heavenly, with height and stability, this is a meaning of **They shall call the peoples to the mountain**. It is the Church of the bloodless sacrifices = **There they shall offer sacrifices of righteousness**. This is the meaning of **they shall partake of the abundance of the seas** = the nourishment of the church is the multitude of believers who are brought to her after they were drowned in the world = **the seas**. But **treasures hidden in the sand** and faith gave them life and the body of Christ, the sacrifice of righteousness, for He is our righteousness. The Church preaches in the world symbolized by the seas (the world's lusts are like salty water, from which one drinks and becomes thirsty and then dies) and brings those who believe to the Church symbolized by the mountain. The Church calls the believers to a heavenly religion and gives them the body of Christ to justify them, thus transferring them from death to life. It is a church that currently lives in **tents** = that is because we are still in the body (2 Corinthians 5: 1) (it is a temporary body). And note his saying, **Rejoice, Zebulun, in your going out, And Issachar in your tents** = the source of joy for those who serve Christ is going out to preach and living in the spirit of alienation = **your tents**.

(Verse 20): **And of Gad he said: "Blessed is he who enlarges Gad; He dwells as a lion, And tears the arm and the crown of his head.**

Moses blessed the Lord, who enlarged the tribe of Gad in number. And the Gadites settled in their place and were powerful in war (1 Chronicles 12: 8), so he likened them to **a lion** (in other translations it came lioness) that preys on **the arm**, i.e. the young soldiers, with **the crown of his head**, i.e. the leaders of the enemies. They expanded their share, which they took with the hand of Moses.

The Symbolic Interpretation: When he resembled Gad, he did not liken him to a lion, but in other translations, to a lioness, i.e. the lion's wife. When he announces a serious act of predation, he does not speak in the feminine form but rather in the masculine form. However, this analogy that Moses said reached splendour in prophecy as Gad symbolized the Church of Christ. Christ is the lion emerging from the tribe of Judah, and the Church is His bride. He is the one who devours for her Satan's plots and plans (top of the head) and devours his arm (i.e. his work), and Christ's work with His Church is to enlarge her so that she spreads throughout the whole world. In the same sense was the prophecy of Jacob (Genesis 49: 9).

(Verse 21): **He provided the first part for himself, Because a lawgiver's portion was reserved there. He came with the heads of the people; He administered the justice of the Lord, And His judgments with Israel."**

He provided the first part for himself: That is, before they crossed the Jordan, Gad chose land east of the Jordan for himself. **Because a lawgiver's portion was reserved there** = the Lawgiver i.e., God

because He was the One who legislated for them and gave them the law. The meaning is that God, as a legislator, preserved for them their right to what they chose, i.e., approved and secured their choice. And this was on the condition that they fight with their brothers and not leave them. **He came with the heads of the people** = that is, he was faithful in carrying out what they promised Moses, so he crossed the Jordan with the heads of the people and in front of them to fight with his brothers. **He administered the justice of the Lord** = His going out to war was to carry out the right of the Lord.

And His judgments with Israel: They fought the pagan peoples, and they were a tool to implement the judgment of the Lord on these peoples and His righteous judgement that His people should have their place.

The Symbolic Interpretation: We saw in the previous verse that the lion is the one who preys on behalf of the church, but His church, which will possess the share that God has set for her in the glories of heaven. But she must struggle with her groom, not sleep and be idle, relying on her share to be preserved. " Could you not watch with Me one hour?" + "You have not yet resisted to bloodshed, striving against sin."

(Verse 22): **And of Dan he said: "Dan is a lion's whelp; He shall leap from Bashan."**

The mighty Samson came out of the tribe of Dan, and this tribe was distinguished by its strength in wars. Refer to (Joshua 19: 40-48 + Judges 14, 15 + Judges 18: 27-29). Bashan, east of the Jordan, is famous for its livestock and abundant riches, but in spite of this, it leaps like a lion's whelp to possess more.

The Symbolic Interpretation: The Church, despite all that God has given her, is striving like a lion to receive more. "For God has not given us a spirit of fear, but of power and of love and of a sound mind." And Elisha asked Elijah to share "a double portion of his spirit" (2 Kings 2: 9). This is consistent with what the Lord Christ said: " Blessed are those who hunger and thirst for righteousness, For they shall be filled."

(Verse 23): **And of Naphtali he said: "O Naphtali, satisfied with favor, And full of the blessing of the Lord, Possess the west and the south."**

Moses asks for blessing and contentment to the tribe of Naphtali, i.e. contentment and pleasure with what God has given him. Naphtali took his share of the land west of the Sea of Galilee in fertile soil and an abundance of fish.

The Symbolic Interpretation: From this land came the disciples, fishers of people (Isaiah 9: 1, 2) to fill the earth with peace, contentment, joy and blessing. **Possess the west and the south** = a prophecy about the extension and preaching of the apostles.

(Verses 24-25): **And of Asher he said: "Asher is most blessed of sons; Let him be favored by his brothers, And let him dip his foot in oil. 25 Your sandals shall be iron and bronze; As your days, so shall your strength be.**

This blessing was realized for Asher, for he got a good share of the land on the Mediterranean Sea, extending from Mount Carmel in the south to Sidon in the north. His land was rich in olive trees and vineyards. **Let him be favored by his brothers** = that is, he would gain the approval of his brothers, as they would love him for his qualities and for the precious things that he used to export to them, as his land was famous for olives and olive oil.

And let him dip his foot in oil: That is, by striving with his feet in the machines that squeeze olives to extract the oil. Or the meaning is that because of the abundance of oil; it is as if he is dipping his feet in this oil and not just anointing with it.

Your sandals shall be iron and bronze: That is, let your land be extremely fortified so that it would be difficult for the enemy to enter it.

As your days, so shall your strength be: That is, according to the length of your life, comfort, peace, reassurance, and goodness will be available to you for generations.

The Symbolic Interpretation: Oil is a symbol of the Holy Spirit and its fruits; peace, joy, and love, referred to here as reassurance and comfort. God gives the Holy Spirit abundantly, but we have to strive= **dip his foot in oil** = the strife of squeezing olives with his feet. In the previous verses, we saw the Church spreading through the striving of the preachers, and we saw that the believers should strive. But all this requires the help and grace of the Holy Spirit. Thus, we understand that dipping his foot in oil means that the foot here refers to strife, work, and toil for the sake of the Lord, then his saying in oil means the aid of the grace of the Holy Spirit.

(Verse 26): **"There is no one like the God of Jeshurun, Who rides the heavens to help you, And in His excellency on the clouds.**

Conclusion of the blessing of Moses After all the blessings that God announced to him and his people, Moses declared to his people that there is no one like God among the gods of the world. And Moses himself experienced this, so he is now full of freshness and health, and God hastens to help his people, like one **Who rides the heavens to help you, And in His excellency on the clouds**, i.e. a sign of his highness, greatness, and glory, and that he is above his people and around them.

(Verse 27): **The eternal God is your refuge, And underneath are the everlasting arms; He will thrust out the enemy from before you, And will say, 'Destroy!'**

The eternal God is your refuge: That is, God who is primordial (beginningless), whose works, counsels, and love are eternal.

And underneath are the everlasting arms: God carries His people in His arms and lifts them above all troubles and difficulties; this protection is eternal. His advice, protection, and love are eternal (for He is the Eternal).

Destroy: This may be an order to the enemies of God and the enemies of His people to perish. It may be commanding God's people to destroy their enemies. But destroy an order to strive against the Canaanite peoples to eradicate them. This is a divine will and a punishment issued by God against Canaan because of its defilements. But God wants His people to wage war against Canaan to carry out God's punishment. This is precisely what happened after the cross. Christ defeated Satan and asked us to strive and overcome and gave us a promise that we will conquer and that "the gates of Hades shall not prevail" against the war of the Church (Matthew 16: 18). And the Church is under the leadership of her Christ, who came out "conquering and to conquer." (Revelation 6: 2).

(Verse 28): **Then Israel shall dwell in safety, The fountain of Jacob alone, In a land of grain and new wine; His heavens shall also drop dew.**

The fountain of Jacob alone: What is meant by it is the spring of water or the sources of water, the source of goodness, and perhaps what is meant is that Israel, the descendants of Jacob, live in a land that has an abundance of water, where security, grain and wine prevail, and it is dominated by good things from the same source of blessings and bounties with which our father Jacob blessed his children. From the same source of good that our father Isaac blessed his son Jacob. The blessings that poured out on our father Jacob from the mouth of his father Isaac, "Therefore may God give you Of the dew of heaven, Of the fatness of the earth, And plenty of grain and wine." (Genesis 27: 28). The verse came in other translations: "Israel will dwell in security and solitude at the fountain of Jacob, in a land of grain and wine." The Church dwells in peace with her Christ, the King of Peace. It is saturated with his body and blood (**grain and new wine**) and is filled with the Holy Spirit (**His heavens shall also drop dew**).

(Verse 29): **Happy are you, O Israel! Who is like you, a people saved by the Lord, The shield of your help And the sword of your majesty! Your enemies shall submit to you, And you shall tread down their high places."**

The Prophet said before, there is no one like God (verse 26), and now he says, **Who is like you, a people saved by the Lord** = If God has no equal or likeness, He will also make His people distinct and none like them, as the Lord protects them. He is their refuge, and they dwell with Him in peace, and He carries

them, supports them, leads them, and gives them victory over their enemies. He provides for them, gives them their peace, and guarantees them victory.

Happy are you: The meaning is how much is your happiness, goodness and blessings.

Who is like you, a people saved by the Lord, The shield of your help And the sword of your majesty:

The Lord gives victory to His people, and He is the shield of their help, that is, the protection of His people, and He is a **sword of your majesty** that fights on behalf of His people, as He said to our father Abraham, " Do not be afraid, Abram. I am your shield" (Genesis 15: 1). And Moses said to the people, " The Lord will fight for you, and you shall hold your peace." (Exodus 14: 14). On the night the people crossed the Red Sea, " the Egyptians said, "Let us flee from the face of Israel, for the Lord fights for them against the Egyptians" (Exodus 14: 25). David the Prophet says, " Who is this King of glory? The Lord strong and mighty, The Lord mighty in battle." (Psalm 24: 8).

And you shall tread down their high places: This is the same promise of Christ to His church and people: "Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." (Luke 10: 19). **their high places** = a sign of the pride of the devils.

Chapter 34

This chapter was likely written by Joshua, the son of Nun, to end the books of Moses with the story of Moses' death.

(Verses 1-4): **Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is across from Jericho. And the Lord showed him all the land of Gilead as far as Dan, 2 all Naphtali and the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea, 3 the South, and the plain of the Valley of Jericho, the city of palm trees, as far as Zoar. 4 Then the Lord said to him, "This is the land of which I swore to give Abraham, Isaac, and Jacob, saying, 'I will give it to your descendants.' I have caused you to see it with your eyes, but you shall not cross over there."**

Moses began his ascension to the heavens by ascending the mountain. God showed him all the land because God gave him at this age, or rather up to this age, a strong vision, and Moses' vision of the land indicates:

- a. This is the maximum capability of the law represented by Moses, is for a person to see the Promised Land or the glories of heaven from afar but not enter it. There is no entry except through Christ Jesus, who is represented by Joshua here.
- b. Moses' vision of the land from afar represents the vision of the believers who died with the hope of the coming of the Messiah. They understood, even if they did not get it, but they looked at it from afar and believed it (Hebrews 11: 13).
- c. It is similar to our vision with the eye of faith of the heavenly Canaan, the eternal rest and the glories there, without seeing anything with physical eyes. That is why we pray "We look for the resurrection of the dead and the life of the age to come."

(Verse 5): **So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.**

He who used to meet God on a mountain to speak to Him is now dying on a mountain to go to Him.

(Verse 6): **And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows his grave to this day.**

And He buried him: What a great glory for this great prophet that God buried him, or he was buried by His order, **but no one knows his grave to this day** = Therefore, the angels probably did this work.

Note that it was **opposite Beth Peor** = which is the place designated for the worship of Baal of Peor, and there the people fell into impurity, and 24,000 died.

Let us compare how Moses died and was buried and how those adulterers who had fun for a few moments died. Indeed, " Precious in the sight of the Lord Is the death of His saints." (Psalm 116: 15). Compare the death of the poor Lazarus (as the angels carried him) with the death of the rich man, who was buried without mentioning his name. God hid the body of Moses because He knew in His wisdom that the people, out of their love for Moses, would deify his body and worship him. In the epistle of Saint Jude (Jude 9), we know that the Archangel Michael disputed with Satan because of the body of Moses, and probably that Satan wanted to announce the location of Moses' body to mislead the people so that they would leave the worship of God and start worshiping the body of Moses. Christ honoured Moses by appearing along with Elijah during the transfiguration on the mountain. The transfiguration of Moses was the same as how the Virgin Mary transfigures now, but Elijah did not die in the first place.

(Verse 7): **Moses was one hundred and twenty years old when he died. His eyes were not dim nor his natural vigor diminished.**

nor his natural vigor diminished: Sin is what weakens a person, and how does the vigor of this face that has shone with a divine light go away. People could not look at his face (Exodus 34: 29, 30) and review (Psalm 103: 5).

(Verse 8): **And the children of Israel wept for Moses in the plains of Moab thirty days. So the days of weeping and mourning for Moses ended.**

The maximum mourning period for great people among the Jews was 30 days (Numbers 20: 29).

(Verse 9): **Now Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him; so the children of Israel heeded him, and did as the Lord had commanded Moses.**

Now Joshua the son of Nun was full of the spirit of wisdom: Joshua is a symbol of Christ, the hypostasis of wisdom. And notice that God pours out His gifts abundantly on His faithful servants by laying hands = **for Moses had laid his hands on him**, and Joshua or Jesus, they have the same name, YHWH, salvation.

(Verse 10): **But since then there has not arisen in Israel a prophet like Moses, whom the Lord knew face to face,**

God chose him to establish the nation of Israel, and he is the one who legislated for them or took the law from God and gave it to them. God has performed great and wonderful miracles on his hands. And

God spoke to him in the bush, on the mountain, and in the tent of meeting (Exodus 33: 18-23 + Numbers 12: 6-8).

(Verse 11): **in all the signs and wonders which the Lord sent him to do in the land of Egypt, before Pharaoh, before all his servants, and in all his land,**

(Verse 12): **and by all that mighty power and all the great terror which Moses performed in the sight of all Israel.**

and by all that mighty power: This is a sign of God's power. **and all the great terror** = their crossing the sea, which was split into two, and the deadly plagues against the Egyptians and the people if they insisted on sin. The great Moses was called by God, and Christ confirmed His words. The Jewish people revere Moses, and so do all Christians. Rather, in heaven, we will recite the song of Moses. May the blessing of his prayers and supplications be with the church and with us. Amen.