



bb-TBC-19

☰ Associations	Mike Coles
🔗 Attachments	
☰ Destination	NLR TBC
☰ Eisenhower	Important urgent
📅 Last Contact	
☰ Notes	
☰ Now with	Ron B
☰ Pete, Dan meet up	A day in the life of Moses Pt1
☰ Read attached docs	
☰ Status	Audacity PP Recorded Screenflow PP
📅 Target Date	@May 13, 2021
☰ Type	Bible Series NLR Preaching
Σ days left	7
☰ with Allan H	
☰ with Ron B	

bb-TBC-19 "A Day in the Life of Moses: Part 1"

Introduction

Haven't we been here before? That's usually the reaction to reading the book of Deuteronomy for the first time, and the reaction is understandable, that's why it's called 'deutero-second' and 'nomos-law'. It is the second giving of the law and the whole book is the account of a single day. It is another illustration of the variable passage of time that we find in the chapter by chapter reading of the Scriptures. In fact, it seems it was Moses' last day.

The people group that witnessed Sinai are now mostly buried in the wilderness; this is a new generation. Aaron the Anointed Priest is dead, so is his sister Miriam. Moses and the people of Jehovah stand on the threshold of great changes. Moses, however, will not enjoy them; his journey has come to its end.

Starting all over again

▼ 40 years have passed since the original establishment of the covenant and the giving of the law. All those bright expectations are in the dust now. The sequence of the first five books of the Bible gives us a clear timeline of the people's journey.

1. **Genesis** is the book of beginnings and ends with the family of Jacob/Israel in Egypt. The storyline covers **more than 2300 years**.
2. **Exodus** tells the story of their descent into slavery and the way in which they were released from the service of Pharaoh and brought into the service of God by redemption and covenant. The storyline covers **more than 200 years**.
3. **Leviticus** gives the instructions for the maintenance element of the covenant, the priesthood, and the nations. The storyline covers **less than 1 year**.
4. **Numbers** gives the preparations for the journey to the promised land and quickly descends into series of disasters covering a period of **almost 40 years**.
5. **Deuteronomy** will be a long message (or series of messages) and a roadmap for the 11-day journey to the promised land and is full of wonderful promises and solemn warnings for God's people. **The storyline covers a single day!**

The **Pentateuch** contains more than (possibly much more than) 2500 years of history.

▼ digging deeper "Today, if you hear his voice, do not harden your hearts"

▼ Deuteronomy 1:1–3 ASV

¶ These are the words which Moses spake unto all Israel beyond the Jordan in the wilderness, in the Arabah over against Suph, between Paran, and Tophel, and Laban, and Hazeroth, and Di-zahab.

It is eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.

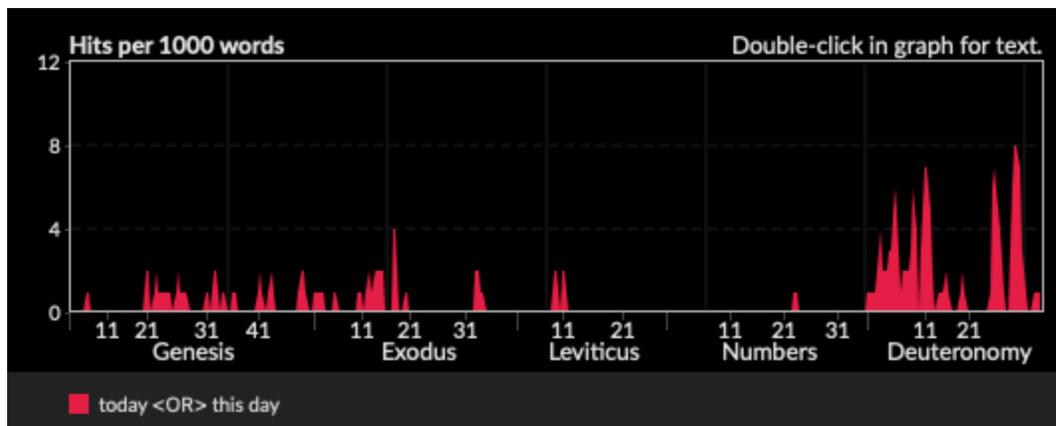
And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that Jehovah had given him in commandment unto them;

(Deuteronomy 1:1–3 ASV)

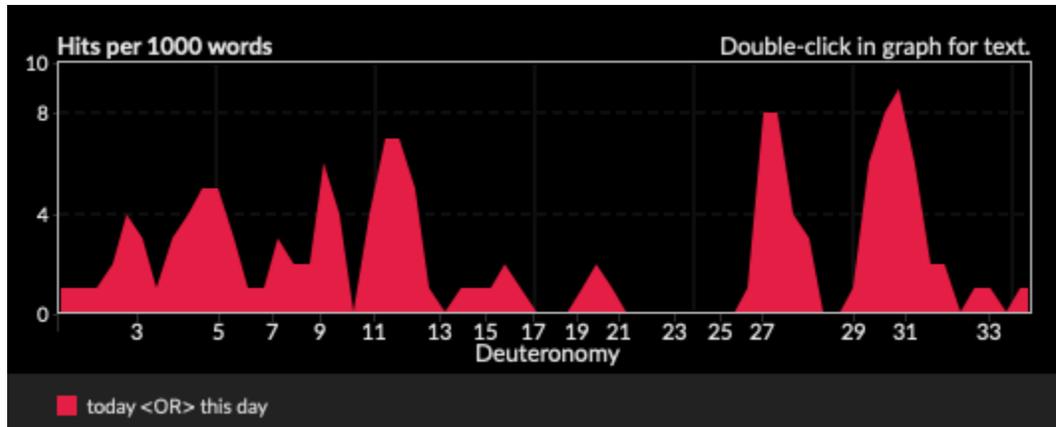
▼ Deuteronomy 1:9–10 NKJV

¶ "And I spoke to you at that time, saying: 'I alone am not able to bear you. The LORD your God has multiplied you, and here you are today, as the stars of heaven in multitude. (Deuteronomy 1:9–10 NKJV)

▼ today Or this day usage in Gen - Deut



▼ More that half the references (73/113) are in Deuteronomy



Not a repetition of Sinai but a new beginning...

Not a New Covenant but a renewal of the Sinai Covenant. This is the day of Covenant Renewal. This is an "Old Covenant Renewal Service". This the setting for a brand new beginning. Spiritually, they will be brought back to their old Starting Point. The book of Deuteronomy has more references to the Sinai Covenant than any other book in the Bible.

▼ Deuteronomy 5:1–2 ASV

¶ And Moses called unto all Israel, and said unto them, Hear, O Israel, the statutes and the ordinances which I speak in your ears this day, that ye may learn them, and observe to do them.

Jehovah our God made a covenant with us in Horeb. (Deuteronomy 5:1–2 ASV)

Then a clear distinction between the Abrahamic Covenant and the Sinai Covenant

▼ Deuteronomy 5:2–3 ASV

Jehovah our God made a covenant with us in Horeb.

Jehovah made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. (Deuteronomy 5:2–3 ASV)

▼ Exodus 6:3 ASV

and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them. (Exodus 6:3 ASV)

We must keep in mind the difference nature of the Abraham Covenant and the Sinai Covenant. The Abraham Covenant was basic and original, the Sinai Covenant was additional and temporary.

▼ Galatians 3:19–20 NKJV

¶ What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator. Now a mediator does not mediate for one only, but God is one. (Galatians 3:19–20 NKJV)

The Tenancy Agreement

We have referred already to the Sinai Covenant as being 'land based'. It is in Deuteronomy that we see this worked out thoroughly. Deuteronomy is not merely a re-run of Exodus and Sinai. It is the original Sinai Covenant reapplied with a particular end in view.

The particular focus of Deuteronomy is the connection between the keeping of the Sinai Covenant and the Possession of the Promised Land.

▼ Digging deeper

The word 'eretz' (land) occurs almost 200 times in the book of Deuteronomy and is often linked to the word 'possess'. The Promised Land was 'given' to the Covenant Community but they would need to 'take it' and they would only take it as they kept the Covenant agreement.

Deut 1:8, 21; 2:12, 24, 31; 3:12, 18, 20; 4:1, 5, 14, 22, 26, 38, 47; 5:31, 33–6:1; 6:18; 7:1; 8:1; 9:4–6, 23; 10:11; 11:8, 10–11, 29, 31; 12:1, 29; 15:4; 16:20; 17:14; 19:1–2, 14; 21:1; 23:20; 25:19–26:1; 28:21, 42, 63; 30:5, 16, 18; 31:13; 32:47

Achan and the broken covenant

The conquering people had taken Jericho and the next town en route was Ai. But they were presumptuous in their expectation of an easy victory and the wilful disobedience of one man brought a simple victory to a crushing defeat. In the

whole conquest of Canaan it is the only battle that has a 'body count' for the forces of the Covenant people. The whole story is found in Joshua 7, but we will focus on the indictment that was brought against the nation and Achan in particular.

▼ Joshua 7:11–12 ASV

Israel hath sinned; yea,

they have even transgressed my covenant which I commanded them:

yea, they have even taken of the devoted thing, and have also stolen, and dissembled also; and they have even put it among their own stuff.

Therefore the children of Israel cannot stand before their enemies; they turn their backs before their enemies, because they are become accursed: I will not be with you any more, except ye destroy the devoted thing from among you.

(Joshua 7:11–12 ASV)

Israel sustained its first defeat because the Covenant had been broken.

This principle has long-term implications; only a Covenant keeping people could conquer the land and only a Covenant keeping people would be able to hold it. Keeping the Covenant gave them 'access' into their tenancy and keeping the Covenant was their tenancy agreement.

Let the buyer beware

This is another Bible detail to keep in mind. The nation of Israel never owned the promised land; they were tenants. In English law the purchase of a property may be freehold or leasehold. If I buy a property that is legally 'leasehold' I am really only 'renting' the land on which the house is sitting. At the end of the leasehold period the land, and anything I have built on it must revert to the owner of the land. If I buy my house 'freehold' I am buying both the building and the land.

The nation of Israel and its families held their land 'leasehold', the land-owner was Jehovah himself;

▼ Leviticus 25:23ff ASV

¶ And the land shall not be sold in perpetuity; for the land is mine: for ye are strangers and sojourners with me. (Leviticus 25:23 ASV)

Technically property, under the Sinai Covenant, could not be 'sold' permanently outside the family. Each generation of the family held the property in trust for the next generation and the land belonged to Jehovah.

On entering the Promised Land these territories were entrusted to the different family tribes. Every 50 years each portion of the land had to revert to its original family. This plan ensured that wealthy landowners did not accumulate vast estates that would have created a permanent 'underclass' of 'farm workers' rather than 'farm owners'.

▼ Leviticus 25:30–31 ASV

And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be made sure in perpetuity to him that bought it, throughout his generations: it shall not go out in the jubilee.

But the houses of the villages which have no wall round about them shall be reckoned with the fields of the country: they may be redeemed, and they shall go out in the jubilee. (Leviticus 25:30–31 ASV)

This seems to have been greatly ignored and the property owners caused much personal hardship to peasant families. They incurred a strong indictment from the prophet Isaiah.

▼ Isaiah 5:8 ASV

¶ Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land! (Isaiah 5:8 ASV)

So the land owning tycoons put the whole Covenant community in jeopardy of losing their promised land; this was written into the deeds. At so many points the Covenant people held their Covenanted Land by a thread. and meanwhile all day long God held out his arms...

▼ Isaiah 65:2–3.. ASV

I have spread out my hands all the day unto a rebellious people, that walk in a way that is not good, after their own thoughts;
a people that provoke me to my face continually,...(Isaiah 65:2–3 ASV)