

## **210811-4 Deu 4, Hearing, Heeding & Judgment; Cities of Refuge & Reiteration of Deu 1, 1–CThurman**

In the 3<sup>rd</sup> chapter there were three major points. First, by the power of the LORD, Israel defeated the second of two great foes on the eastern side of the Jordan River, the Amorite king of Bashan.

In every conflict the LORD is with His people. He never leaves them alone. Every victory we have is by His grace.

It was shortly after this that certain tribes expressed the desire to settle on this (eastern) side of the Jordan River because they had much cattle and the land was a land for cattle. This request was conditioned on whether they helped their brethren to possess the land that was on the other side of Jordan. This condition being agreed upon Moses subdivided the land to these same tribes: the northern territory was allotted to the ½ tribe of Manasseh, the central area to the tribe of Gad, and the southern territory to the tribe of Reuben.

Second, Israel is reminded that Moses gave a charge to Joshua, his successor, not to fear the current inhabitants of the land on the other side of the Jordan because the LORD His God would fight for him.

And third, Moses shared with Israel that he had made a final plea to be granted to lead Israel into the land of Canaan, a plea that was denied. Rather the Lord commanded him to get up to Pisgah to view the land that the LORD will give to Israel and to encourage and strengthen Joshua because he will lead Israel over and cause them to inherit the land.

Does this mean that the LORD did not forgive Moses his sin at Kadesh-barnea, where he twice smote the rock instead of speaking to it? It means that the LORD judged Moses for this sin, yet allowed Moses to continue in service to the LORD, though that service was altered or cut short. His sin was forgiven but it brought consequences, judgement, punishment, chastening from the LORD.

In the chapter before us, the 4<sup>th</sup> chapter there are these five divisions:



**which**

adj. clause to describe this land, it is not just any land, but the land the LORD gives to them.

***the LORD God of your fathers giveth you.***

So, Moses taught Israel the commandments of the LORD so that they might keep them. These commandments included much more than the Ten Commandments. These commandments included also civil, religious and political rules. And by keeping them all they could live, enter into the land and possess it. As we shall read, failing to keep the word of the LORD would result in their removal from it.

Parallel to this our Lord Jesus taught the NT disciples *His commandments to keep*. His commandments include more than the Ten Commandments. (cf. Jn.14.15, 23, 24; Mk.4.38; Jn.12.47-49; Lk.6.47-49) Like the Law of Moses the Lord Jesus' commandments contain civil, religious and political imperatives. (cf. 1Co.6.4; Jn.4.23, 24; 1Pe.2.5; Ro.13.1)

*Jn.5.46 For had ye believed Moses, ye would have believed me: for he wrote of me.*

*47 But if ye believe not his writings, how shall ye believe my words?*

**2 Ye shall not                      add                      unto the word which I command you,**  
exceed, increase

*add, Hiphil (causative act.) fut. of the Hebrew verb יָסַף, ya-saph, tss.  
to add, to be more, to exceed, to increase, to be again.*

First, Israel was warned against adding a word to the things that Moses wrote. The words of Moses did not need to be increased in order to communicate the truth of the commandments of the LORD. The words which the LORD gave to Moses to communicate His truth were fixed. Adding words, the increase of words means that the revelation was incomplete. But that which the LORD revealed to Moses is a completed revelation. There are no more words necessary to complete the revelation



sense, שְׂכֵל or שֵׂכֶל, sey-kel of se-kel, a masc. noun tss.  
*an understanding, wisdom, prudence, knowledge, sense  
and policy.*

*caused them to understand, גִּיַּר, been, tss. to  
understand, to consider, to perceive, to know, to feel, to  
look, to be intelligent, to be skillful, to attend.*

***neither shall ye diminish ought from it,***

*diminish, Qal fut. of the Hebrew verb גָּרַע, ga-ra[g], tss. to take away,  
diminish, to minish, to restrain, to clip, to abate, to keep back, to  
make small.*

Moses' words were not to be diminished or taken away. Perhaps the idea is to say that the word of God is superfluous, excessive so that we should *tone down* the message. But that is not true. The word of the LORD is perfect. It doesn't need to be added to or to be taken away from.

*Ps 19:7 The law of the LORD is perfect, converting the soul: the  
testimony of the LORD is sure, making wise the simple.*

*Mt 4:4 But he answered and said, It is written, Man shall not live by  
bread alone, but by every word that proceedeth out of the mouth of  
God.*

Not a word was to be removed, and no meaning withheld.

*Mt 5:18 For verily I say unto you, Till heaven and earth pass, one jot  
or one tittle shall in no wise pass from the law, till all be fulfilled.*

Israel had need of every word, and so do we.

*Mt 4:4 But he answered and said, It is written, Man shall not live by  
bread alone, but by every word that proceedeth out of the mouth of  
God.*

To diminish the words is to diminish something the LORD determined to reveal. If the LORD doesn't govern this then which man or men will? But the LORD didn't leave this in the judgment of men.

Certainly not every word of Moses is recorded in the Law of Moses. But the words that are recorded in the Law of Moses is the revelation which the LORD commanded not to add unto or diminish. Moses gave to Israel all that the LORD had delivered to him. (cf. Ex.4.28-30; 24.3; Deu.9.10; 32.46)

*De 29:29 The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.*

It is important for the child of God to have all of the word of God so that he may know what the LORD would have Him do. I can't speak to any other languages, but those who speak English, the Bible version explosion that began with the release of the 1899 Revised Version of the Bible has done nothing but diminish the words, distort and cast doubt upon the truths of the word of God. Until then, the 1611 KJV Bible had no rival. Even 410 after its release it remains the greatest Bible the English-speaking has ever known.

***that ye may keep (שְׁמַר) the commandments of the LORD your God which I command you.***

***that ye may keep the commandments*** [those commandments which came through me (Moses)]– purpose clause for not adding to or diminishing from the word of the LORD, 'so that by having all the word of God they might keep those commandment!'

So, hearkening is a preventive means for judgment.

***3 Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you.***

The LORD takes great interest in how His people used their bodies. All they that committed whoredom, fornication the LORD destroyed (cf. Nu.25.9, 24,000 souls). The Israelites had been delivered from Egyptian bondage on account of the blood of that flock animal being applied to the door posts and lintel [lamb of the sheep or kid of the goats]. (cf. Ex.12.3, 5)

Has the LORD's changed His mind concerning holiness or separation today? Was He only interested in how the Israelites used their bodies then, but today He doesn't care? Of course He cares how we use our bodies. He cares how we present ourselves before others.

*1Co.6.18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.*

*19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*

*20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*

*1Ti 2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;*

*10 But (which becometh women professing godliness) with good works.*

*Lu 8:27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.*

...

*35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.*

*Joh 21:7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.*



***this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.***

***7 For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?***

***8 And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?***

The nations about them will say of Israel, ‘This nation is a people, wise and understanding’; ‘This nation is so great, who has God so nigh as the LORD God to hear them in all things;’ and, ‘This nation is so great to have such righteous laws as these.’ Now, that doesn’t mean that the nations will love them for it, but they will confess the truth. The child of God that walks right others want the same, but they don’t want to do what it takes to have it: repentance & faith in Christ and commitment to live according to all of the word of God.

***9 Only take heed (שָׁמַר) to thyself,***

*take heed, Niphal (simple pass.) imper. of the verb שָׁמַר, sha-mar, tss. to keep, to observe, to heed, to wait for, to mark, to watch, to preserve, to lay wait for; Deu.4.2, 6, 9, 40, keep, Deu.4.9, 15, 23, take heed*

***and keep (שָׁמַר) thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons’ sons;***

You take heed and keep your soul (your life). Be diligent to this, lest ye forget the things which you have seen with your eyes. Lest those things depart from your heart all your days.

*Heb 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.*

Teach these to your children and to your grandchildren. By teaching there is a remembrance.

**10 Specially** *the day that thou stoodest before the LORD*  
with reference to *teaching*  
your sons and son's sons

**thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.**

**11 And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.**

**12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.**

**13 And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.**

Emphasis is placed upon the fact that they did not see the similitude of the LORD but only heard a voice. This speaks of seeing Him by faith. 2Co 5:7 (*For we walk by faith, not by sight:*) For the lack of the visual evidence they are prone to idolatry.

14-24 – Take good heed to yourselves to keep from idols

**14 And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.**

Then the LORD commanded Moses to teach them His statutes and judgments.

**that ye might do them** – purpose clause for teaching. Teach them so that they might continue, abide in the land.

**15 Take ye therefore good heed (שָׁמַרְתֶּם) unto yourselves; for (reason) ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire:**

**16 Lest** *ye corrupt yourselves,*  
for not seeing with your eyes

*and make you a graven image, the similitude of any figure, the likeness of male or female,*

**17** *The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,*

**18** *The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:*

**19** And *lest* *thou lift up thine eyes unto heaven,*  
for not seeing with your eyes

*and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided*

*unto all nations under the whole heaven.*  
imparted, distributed

*hath divided*, Qal pret. of the Hebrew verb *חָלַק*, *cha-laq*, to divide, to give a portion, to impart, to distribute, to deal.

**20** But *the LORD hath taken you,*

Not bug or a reptile, a bird, a fish, or any other creature; not the sun, the moon, or the stars have taken you ... *But the LORD hath taken you ...*

*and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.*

**21** Furthermore *the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance:*

The LORD was angry and sware that I shall not go over Jordan and that I shall not go unto that good land.

**22** But *I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.*

**23** *Take heed* (*שָׁמְרוּ*) *unto yourselves,*

*take heed*, Niphal (simple pass.) imper. of the verb שָׁמַר, sha-mar, tss. *to keep, to observe, to heed, to wait for, to mark, to watch, to preserve, to lay wait for; Deu.4.2, 6, 9, 40, keep, Deu.4.9, 15, 23, take heed*

***lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee.***

***24 For (Reason) the LORD thy God is a consuming fire, even a jealous God.***

You take heed lest you forget the covenant and make an image because I am a jealous God.

25-40 – Heaven and earth called to witness

***25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger:***

***26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.***

***that ye shall soon utterly perish*** – purpose clause for corrupting yourselves and establishing images – you shall soon perish from the land (judgment).

The order is, to know or hear the word of God, to heed it by way of application, and judgment when we fail. And praise be to God that there is judgment. This judgment or chastening distinguished the Israelites from the rest of the nations just as it distinguishes the legitimate child of God from the illegitimate. (cf. He.12.8)

As the nation became *ignorant* of the word of the LORD they began to fail to heed its message. As a result the LORD would bring them into judgment. Like them, as we hearken less and less to the word of God then we begin to take less and less heed to ourselves. As we take less and less heed to ourselves we turn more and more after the things of the world. Ignorance

of the word leads to a lapse of faith, and a lapse of faith leads to worldliness. This is a certain recipe for spiritual disaster. Instead of living victoriously we are defeated and overcome by the spirit of this world. Only by knowing the word of God, by putting ourselves in the place where we are regularly *reminded* of His word (as a faithful member of this assembly) can we begin to take good heed to ourselves against idols. Idols? Us?

*1Jn.5.21 Little children, keep yourselves from idols. Amen.*

Brethren, whenever the priorities which Jesus Christ has for His people is reversed we have idols. Those priorities are simple: Christ's word, His way and His church. Whatever 'it' is that has supplanted Christ's word, His way, and His church is idolatry. What happens are a result? We lose. We live anything but a victorious Christian life. We are defeated day by day before our feet ever hit the floor when we get out of bed. Perhaps we need to recommit our lives to Christ and reestablish these priorities. Listen, I understand a busy work schedule, I understand raising a family and trying to keep the kids dressed and fed. I do. In any of those things, by the grace of God, I have never had to forsake the assembly of the saints, which one thing means that I am not hearing the word of God with the rest of this body, and therefore I will not take good heed to myself and how I am living.

***27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.***

If Israel won't walk together He'll scatter them apart into small numbers among the heathen.

***28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.***

Them that worship such become completely insensitive to the things of God.

*Ps.115.4 Their (the nations) idols are silver and gold, the work of men's hands.*

5 *They have mouths, but they speak not: eyes have they, but they see not:*

6 *They have ears, but they hear not: noses have they, but they smell not:*

7 *They have hands, but they*

*Jer.5.21 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not ...*

**29 But if from thence thou shalt seek the LORD thy God,**

Recommitted, reprioritized. Put the LORD first.

***thou shalt find him, if thou seek him with all thy heart and with all thy soul.***

**30 *When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;***

**31 *(For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.***

**32 *For ask now of the days that are past, which were before thee, former days***

*ask, Qal imper. of the Hebrew verb שאל, shah-al, tss. to ask, to desire, to consult, to enquire, to require, to demand.*

***since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?***

**33 *Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?***

**34 *Or hath God assayed to go and take him a nation proved***

*hath ... assayed, Piel (intensive act) pret. of the Hebrew verb נסה, nah-sah, tss. to tempt, to prove, to try.*

**from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?**

**35 Unto thee it was shewed,**

[this great thing]

**that thou mightest know that the LORD he is God; there is none else beside him.**

**that thou mightest know** – purpose clause for showing Israel these great things – that they might know that the LORD is God.

**36 Out of heaven he made thee to hear his voice, that he might instruct thee:**

correct, chastise

*instruct*, Piel (intensive act.) infin. of the Hebrew verb יָסַר, tss. *to chastise, to reprove, to instruct, to reform, to correct, to teach, to punish, to bind.*

**that he might instruct thee** – purpose clause for making Israel hear the voice of God – to instruct them.

**and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.**

**37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;**

**and brought thee out in his sight with his mighty power out of Egypt** – in whom was that chosen seed.

**38 To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.**

**39 Know therefore this day, and consider it in thine heart,**

make it come again or cause your heart to consider ...

*consider*, Hiphil (causative act.) pret. of the verb שׁוּב, shoov, tss. *return, to come again, to turn, to bring again, to turn back, to retire.*

**that the LORD he is God in heaven above, and upon the earth beneath: there is none else.**

purpose clause for knowing today and causing their hearts to consider this is – because the LORD is God and there is none else.

**40 Thou shalt keep (שָׁמַר) therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever.**

Purpose clause for keeping the statutes and commandments – that it might go well with them and their children; to prolong their days upon the earth.

41-43 –Three cities of refuge appointed east of Jordan

**41 ¶ Then**

when Moses would have Israel to hearken to the word of the LORD and take good heed to themselves ...

**Moses severed three cities on this side Jordan toward the sunrising;**

Three more cities of refuge shall be appointed on the western side of the Jordan River. (cf. Nu.35.13, 14)

**42 That the [man-]slayer [cf. Nu.35.6] might flee thither, which (manslayer) should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:**

The purpose for the cities of refuge stated: to give every man involved in an accidental death, whether stranger, sojourner, Israelite or not (cf. Nu.35.15), a place to seek refuge from the avenger of blood. (cf. Nu.35.9-34)

**43 Namely, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.**

Bezer would be located on the eastern side of the Jordan River, in the south. Ramoth on the same side, centrally located. And Golan in Bashan in the north. (due west of the Sea of Galilee)

44-49 – The time, place and circumstances of this account. (Deu.1.1 Reiterated)

**44 And this is the law which** (adj. clause defining which law, that is, the law Moses set ...) **Moses set before the children of Israel:**

**45 These are the testimonies,**  
witnesses or evidences

*testimonies, עֵדוּת, [g]ehy-dah, a fem. noun tss. a witness, a testimony.*

Some of the evidence provided here were the event at Baal-peor & Horeb, the voice heard, the word of prophecy for apostasy ...

**and the statutes, and the judgments, which** (adj. clause defining which testimonies and statues and judgments ... those which) **Moses spake unto the children of Israel, after they came forth out of Egypt,**

**46 On this side Jordan, in the valley over against Bethpeor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:**

**47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sunrising;**

**48 From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon,**

Sion, שֵׂן, is another name for Mt. Hermon. This is not Mt. Zion which refers to the city of Jerusalem.

*De 3:9 (Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)*

**49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.**

*springs of Pisgah*, אֲשְׁדוֹת הַפִּסְגָּה, lit. Ashdothpisgah, Deu.3.17.

Again, Israel should hearken to the word of the LORD, vss. 1-13; by it they may take good heed to themselves to keep from idols, vss.14-24; heaven and earth are called to testify against them when they fail, 25-40; there are three cities of refuge appointed on the east side of the Jordan River for all men, strangers, sojourners, and Israelites alike, which become involved in accidental deaths, vss. 41-43; and finally a reiteration of Deu.1.1 concerning when, where, and the circumstances that led to the giving of this final account of Moses to Israel, vss.44-49.