

Into the Promised Land
Joshua's Story

Lesson #26 – “Moses Recounts Israel's Journey After Egypt”
• HANDOUT •

► Our last study ended with Israel camped on the East side of the Jordan across from Jericho. The 40 years of punitive wandering has come to an end and the first generation of male Israelites have now died. God has also informed Moses that he will die after the campaign against Midian. So Moses takes this final opportunity to speak to the people. He begins by summarizing Israel's journey after leaving Egypt. This will take us from the book of Numbers into the book of Deuteronomy.

We begin in Deuteronomy 1 with the beginning of Moses' remembering Israel's journey once they were led from Egypt. Since we already studied the great majority of this in our past studies, great portions of his reminiscing will be condensed or summarized. [What is printed in Blue is the actual scripture and what is printed in Green represents the summaries.

Deuteronomy 1:1, 3 • These are the words Moses spoke to all Israel in the desert east of the Jordan--that is, in the Arabah--opposite Suph, between Paran and Tophel, Laban, Hazeroth and Dizahab.

In the fortieth year, on the first day of the eleventh month, Moses proclaimed to the Israelites all that the LORD had commanded him concerning them.

Q: Where are the places mentioned in this scripture?

Q: We know that it took Israel about 3 months to travel from Egypt to Mt. Sinai, and they camped at Mt. Sinai for about 2 years, followed by a short period of travel to the edge of the Promised Land at Kadesh Barnea of Zin. There they disobeyed and God sent them back into the desert to wander for 40 years. That is a total of at least 42½ years. Why does this passage say Moses began to speak in the 40th year?

Q: What is the purpose of Moses' proclamation to Israel at this encampment?

Deuteronomy 1:5-8 • East of the Jordan in the territory of Moab, Moses began to expound this law, saying:

The LORD our God said to us at Horeb, "You have stayed long enough at this mountain. Break camp and advance into the hill country of the Amorites; go to all the neighboring peoples in the Arabah, in the mountains, in the western foothills, in the Negev and along the coast, to the land of the Canaanites and to Lebanon, as far as the great river, the Euphrates.

See, I have given you this land. Go in and take possession of the land that the LORD swore he would give to your fathers--to Abraham, Isaac and Jacob--and to their descendants after them."

Q: Israel's failure to do as God commanded was the reason they wandered for 40 years. Isn't Moses being insensitive, reminding them of this terrible part of their history?

Q: What is significant about the details revealed in Deuteronomy regarding God's command telling Israel to go to the Promised Land?

**Moses continued his reminiscing.
This is taken from Deuteronomy 1:5-37**

► Moses tells of the time when he became overwhelmed with the responsibilities of leading the masses of these very difficult and ungrateful people and how God appointed men with wisdom and understanding from every tribe to help Moses. Moses also spoke about the people leaving the Mountain and arriving at the edge of the Promised Land.

He spoke about sending the spies into the land – one from every tribe. Although the spies said the Land was just as great as God promised, they were too fearful to trust the Lord, insulted His integrity and then rebelled against Him. This angered the Lord and He sentenced all of Israel to wander in the desert for 40 years until all who were 20 years and older died of natural causes. The only exception would be Caleb and Joshua.

Moses begins to prepare the people for their new leader, Joshua, by telling them Joshua would be the one to take them into the Land. He does this with an unexpected statement:

Deuteronomy 1:37 • Because of you the LORD became angry with me also and said, "You shall not enter it, either.

Q: Moses said that the Lord had become angry with him “because of you” and that is why Moses wasn't going to be allowed to enter the Land. Is that statement accurate or is it in error?

Q: Is Moses really blaming Israel's rebellion as the reason he is not being allowed to enter the Land? Why would he do that?

► We do know that in Deuteronomy 3:25, Moses made a soulful request of God:

“Let me go over and see the good land beyond the Jordan--that fine hill country and Lebanon.”

• But in the next verse Moses again blames Israel: “But because of you, the LORD was angry with me and would not listen to me.

• The end of the verse reveals the Lord's response: “That is enough,” the LORD said. “Do not speak to me anymore about this matter.

► This is the Bottom Line:

**Moses takes his final opportunity to speak to the people, speaking at great length.
This must have gone on for a long time – days or weeks ...**

Moses retraces with great detail, every skirmish and every experience Israel had experienced from the time of arriving at Mt. Sinai. He reminds them of the miracles they had seen and how the Lord protected them at every turn. Moses goes through a series of rhetorical questions, along with a warning:

Deuteronomy 4:7-10 • What other nation is so great as to have their gods near them the way the LORD our God is near us whenever we pray to him? And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today?

Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your heart as long as you live. Teach them to your children and to their children after them. Remember what you have experienced from the hand of the Lord!

Remember the day you stood before the LORD your God at Horeb, when he said to me, "Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children."

Q: What are the stated foundational characteristics attached to these rhetorical questions?

Q: What is Moses referring to when he says the Lord our God is near Israel?

Q: What is Moses' warning to the Children of Israel?

Once Again Moses places blame on Israel for him not being allowed into the Promised Land. Then he gives a warning with an "if" clause that becomes an eerie prophesy...

Deuteronomy 4:21-26 • The LORD was angry with me, because of you, and he solemnly swore that I would not cross the Jordan and enter the good land the LORD, your God, is giving you as your inheritance. I will die in this land; I will not cross the Jordan; but you are about to cross over and take possession of that good land.

Be careful not to forget the covenant of the LORD your God that He made with you; do not make for yourselves an idol in the form of anything the LORD your God has forbidden. For the LORD your God is a consuming fire, a jealous God.

After you have had children and grandchildren and have lived in the land a long time--if you then become corrupt and make any kind of idol, doing evil in the eyes of the LORD, your God, and provoking him to anger, I call heaven and earth as witnesses against you this day that you will quickly perish from the land that you are crossing the Jordan to possess.

Q: This is the third time Moses refers to the Lord's refusal to let Moses enter the Land and each time he places the blame on the Israelites for his predicament. But there is a slight change this time. What is different in what Moses is conveying to the people?

Q: What is the “if” clause that becomes an eerie prophecy?

Q: What does Moses mean when he says “I call heaven and earth as witnesses against you this day ...”

Moses Reveals the Consequences but Accompanies it with a Promise ...

Deuteronomy 4:27-31 • The LORD will scatter you among the peoples, and only a few of you will survive among the nations to which the LORD will drive you. There you will worship man-made gods of wood and stone, which cannot see or hear or eat or smell.

But, if from there, you seek the LORD your God, you will find him if you look for him with all your heart and with all your soul. When you are in distress and all these things have happened to you, then in later days you will return to the LORD your God and obey him. For the LORD your God is a merciful God; he will not abandon or destroy you or forget the Covenant with your forefathers, which He confirmed to them by oath.

Q: Once Israel was established in the Promised Land, idolatry became a major and on-going issue with them. When was this prophecy, which Moses spoke in his final address to Israel, fulfilled?

Q: Who reaped the Promise that Moses uttered at this final address?

Q: Moses is under a sentence of death for disobeying God. Why would God continue to use Moses as a prophet to warn the people? Under these circumstances, why is Moses still doing God's Work?

Moses asks Israel to carefully consider the sensibility of serving God ...

Moses continues his final address by asking the question: Has God ever dealt with any other nation the way He had dealt with Israel. Israel needed to know that they have a special place in God's Plan of Redemption. He reminds them that the LORD is the God of heaven above and earth beneath; there is no other. God has demonstrated this by all He has done for them. They have seen His Holy Fire, been fed by His Divine Hand, He has miraculously protected them and led them. Moses reminded Israel that there was a purpose behind all of their experiences: “You were shown these things so that you might know that the LORD is God.”

Therefore, Israel should come to only one conclusion: It is sensible and logical to keep God's statutes and commandments. Furthermore, there will be rewards: “it will go well with your children and their children so that they might live long in the land the LORD is giving you.”

Q: Since it is logical and sensible to serve God and keep His commandments, why didn't Israel do that? Why don't we, today, do that?

Ephesians 6:12 • For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.

► **Moses next sets up three cities of Refuge
in the Land east of the Jordan River.
This is where we will pick up the story next time ...**



Next Time • Lesson #27
“Reviewing Israel's Renewed Covenant with God”

