

DEUTERONOMY

Book note for Deuteronomy

No book note, yet.

Chapter note for Deuteronomy 1

1 Moses' speech in the end of the fortieth year, briefly rehearsing the story 6 of God's promise, 13 giving them officers, 19 of sending the spies to search the land, 34 of God's anger for their incredulity, 41 and disobedience.

Deu 1:1

Deuteronomy = "these words" or "these arrangements" in the Hebrew scriptures. The word itself is an English form of the Greek word meaning "repetition of the law."

Deu 1:2

Distance of 197 miles (measured on a 1:2.5 million map). This averages to 18 miles per day.

Deu 1:3

A.M.2553.

Deu 1:24

-- ESHCOL
Eshcol = cluster.

Deu 1:26

Num. 14:1-10.

Deu 1:34

Num. 14:11-39.

Deu 1:37

Heb. 7:19 explains the wording.

Deu 1:39

Against infant baptism for salvation. The children are clean until the age of accountability.

Deu 1:41

Num. 14:40-45.

Chapter note for Deuteronomy 2

1 The story is continued, that they were not to meddle with the Edomites, 9 nor with the Moabites, 17 nor with the Ammonites, 24 but Sihon the Amorite was subdued by them.

Deu 2:14

Our expression, "Wasted him" comes from this verse.

Deu 2:23

This reference makes it highly unlikely that the Caphtorims are from Crete. Re. Caphtor, see note in Gen. 10:14. Also see Jer. 47:4 and Amos 9:7.

Deu 2:25

The geocentric import of this verse lies in the implication that the earth is central in the phrase "under the whole heaven."

Deu 2:26

Num. 21:12.

Chapter note for Deuteronomy 3

1 The story of the conquest of Og king of Bashan. 11 The bigness of his bed. 12 The distribution of those lands to the two tribes and half. 23 Moses' prayer to enter into the land. 26 He is permitted to see it.

Deu 3:1

Num. 21:33-35.

Deu 3:11

Thus giants were not restricted to the "children of Anak" (Josh. 11:22 and Josh. 12:4). The size of the bed is about 13.5 x 6 feet.

Deu 3:21

"Thine" (singular) "eyes ... LORD your" (plural) "God" Plural also in v. 22.

Deu 3:25

The goodly mountain is Mt. Moriah which is Mt. Zion.

Deu 3:27

Deu. 34:1.

Chapter note for Deuteronomy 4

1 An exhortation to obedience. 41 Moses appointeth three cities of refuge on that side Jordan.

Deu 4:2

Ch. 12:32; Pr. 30:6; Mat. 15:9; Rev. 22:18.

Deu 4:3

Num. 25.

Deu 4:9

A double reinforcement: parents and grandparents.

Deu 4:11

This implies geocentricity. But some may argue that this could refer to the middle layer of the atmosphere. This latter view runs into trouble with v. 39, which see.

Deu 4:12

Verse 15.

Deu 4:19

Against those who oppose the space program on the grounds that God reserved outer space for himself (see notes to Gen. 1:15, 28). This verse specifically says that the sun, moon, and stars are “divided unto all nations under the whole heaven.” Contrast Ps. 115:16.

Also see Neh. 1:9; Isa. 13:5; Obad. 1:4; Mat. 24:31; Mk. 13:27. Note, too, references to the kingdom of heaven, which is located on earth, in Mat. 3:2 etc. There is also one Lord of heaven and earth (Mat. 11:25). The things on earth are sometimes the shadow of heavenly things, as the tabernacle in Heb. 8:5, for instance.

Deu 4:20

Egypt, the iron furnace; also Jer. 11:4.

Deu 4:24

6:15; note on jealous: Ex. 20:5.

Deu 4:29

“Thou” means individuals are addressed here and not the whole nation.

Deu 4:30

Contra the notion that God’s finished with the Jews. This speaks directly of the Tribulation in the latter days, i.e., before the Millennium.

Deu 4:31

N.B., second person singular.

Deu 4:32

Thus heaven is finite. Cf. v. 39.

Deu 4:39

Note the effect of arguing that heaven is the atmosphere and not all of space: it minimizes the Lordship of God.

Chapter note for Deuteronomy 5

1 The covenant in Horeb. 6 The ten commandments. 22 At the people's request Moses receiveth the law from God.

Deu 5:6

Ex. 20:2-17.

Deu 5:9

Ex. 20:5.

Deu 5:12

Wording differs from Ex. 20:8. Moses evidently interjects this under the quote.

Deu 5:15

More of Moses' commentary.

Deu 5:22

9:10; Ex. 20:1.

Deu 5:26

Recall Moses and the burning bush.

Chapter note for Deuteronomy 6

1 The end of the law is obedience. 3 An exhortation thereto.

Deu 6:4

Verses 4 and 5 constitute **the doorpost commandment** (v. 9). Verse 4 is used by Jews in support of unitarianism, but the same Hebrew word, *echad*, (“one,” “some”) appears here as in Gen. 2:24 -- “one flesh.” *Echad*, like the English word “unity” implies plurality. Maimonides changed the Hebrew *echad* (a united one) to *yahath*, (an absolute one), thus obscuring the Trinity. (Mk. 12:29; Lu. 10:27.)

Deu 6:5

Mat. 22:37.

Deu 6:7

The verse implies that the words of the Lord (the Bible) will be preserved. Ps. 78:1-8.

Deu 6:9

11:20.

Deu 6:15

4:24. Note on jealousy see Ex. 20:5.

Deu 6:16

Mat. 4:7. Ex. 17:2 vf.; Num. 20:3 vf.

Chapter note for Deuteronomy 7

1 All communion with the nations is forbidden, 4 for fear of idolatry, 6 for the holiness of the people, 9 for the nature of God in his mercy and justice, 17 for the assuredness of victory which God will give over them.

Deu 7:7

Here a nation called out from peoples. The New Testament is a people called out from all nations.

Deu 7:9

1 Chr. 16:5; Psa. 105:8.

For 1,000 generations see Rev. 22:2 note. Also, though it is rare, some girls can bear at age 6 or 7, implying 6,000 to 7,000 years.

Deu 7:22

That is, there wouldn't be enough people to keep the beasts of the field from spoiling the land. Against those who think that animals live in harmony with nature while man does not.

Deu 7:24

"Under heaven signifies the earth is central to heaven, thus geocentric.

Chapter note for Deuteronomy 8

An exhortation to obedience in regard of God's dealing with them.

Deu 8:3

Pr. 3:18; Job 23:12; Mat. 4:4; Lu. 4:4.

This verse requires preservation because otherwise man cannot live. N.B., “**every** word of God.”

The apostle John is told to eat a book (Rev. 10:10) which is “sweet as honey” (Rev. 10:9); but which turns bitter in the stomach. Likewise Ezekiel’s scroll in Eze. 3:1-2, and Zechariah’s (Zec. 5:2-4). David said that the judgments of the Lord were “sweeter also than honey and the honeycomb” (Psa. 19:9-10). The judgments are those printed in the Bible, the words of the Bible (Psa. 119:103). We are to feed on a book (1 Pet. 2:2). If you have to choose between bread and honey and the book, do like Job did in Job 23:12. It is more necessary for survival (Heb. 5:12-14) than at least one meal per day.

When we have this proper diet, we tremble when we digest the words that are “sweeter than honey” (Isa. 66:2). It is delicious to eat, but when digested it can bring about bitterness. Note it is Christ’s zeal for his Father’s house (Jn. 2:17) that causes the reproaches that fall on God to fall on him (Psa. 69:7, 9); this causes him to physically attack the leading religious celebrities of his day with a whip (Jn. 2:15; Mat. 21:12). Jeremiah had such outbursts (Jer. 20:7-10, 14-18; 26:8-11; 11:17-19; 15:15-18) where the results of his believing and preaching the living words of the living God (Jer. 18:18-20). Stephen fares just as bad in Acts 6:11-13; 7:49-58. The sweet words cause the bitter execution of many a martyr.

Yet each of us is told to eat those words (Prov. 24:13). But here is a strange paradox: the reason why Americans either despised the Bible or ignored it; or perverted it, or criticized it was because they had too much. “The full soul loatheth an honey comb; but to the hungry soul every bitter thing is sweet” (Pr. 27:7). Thus John on Patmos tasted sweet words (Rev. 10). There are so many negative, double-damning, terrible things said about Israel and about man, that America finally threw out of her pulpits almost every man who dared to preach them. (E.g., Mat. 23; Deu. 28, 32; Jn. 8; Rev. 9; 13; 17; 20; Eze. 14; 16; 23; Jer. 5: 7: 22-23: 51; 2 Tim. 3; Zech. 12; 14; Isa. 1: 14; 24; 28; 41-46; Dan. 11; 2 Thes. 2; Psa. 68; 109; etc.)

Yet before a man believes Lu. 4:4 9or this verse), he had to learn what it was like to be a lean soul instead of a full soul (pr. 27:7). In this verse we find the relationship between rich, well-heeled, middle-class Christians, who worshipped education and money, and real pilgrims on a wilderness journey who were “broke” in order to learn a lesson. “He humbled thee and suffered thee to hunger ... that he might make thee know that man doth not live by bread only, but by EVERY WORD that proceedeth out of the mouth of the LORD.

After growing in grace, and learning about the “Doctrine of the honeycomb,” one discovers a great truth of Bible study, found in Pr. 25:27. A man can get too deep in the Scripture and study too much if his motive is wrong. The writer of Hebrews comments on this as he applies it to Hyper-Calvinists, Hyper-Dispensationalists, and Greek grammarians (Heb. 13:9). Every saved, Laodicean apostate who “laboured in the word and doctrine” while his *motive* for it was Proverbs 18:1-2, simply defiled the Bible, polluted the Body of Christ, and dragged several thousand Christians down to his own level of ignorance. The Bible says such ministry consists of vomit: “Hast thou found honey? Eat so much as is sufficient for thee lest thou be filled therewith, *and vomit it*” (Prov. 25:16).

In summary, the honey came from the Rock (Psa. 81:16). “I have eaten my honeycomb with my honey (Sol. 5:1). John the Baptist got his vitamins from “wild honey.” No wonder his preaching was like acid poured on vinegar (Mat. 3:7-9; Mk. 6:17-18; Lu. 3:7-8). Sweet first, bitter afterward.

Deu 8:7

For example, the Jordan River springs as a full river from the ground at Dan and two more heads.

Deu 8:10

Therefore say grace after meals.

Chapter note for Deuteronomy 9

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.

Deu 9:1

The first city Israel would see upon entering the land would be Jericho, a small city but with an outer wall towering 37 feet above ground level. Inside that was a second, inner wall, that towered 46 feet above the surrounding country side.

Deu 9:4

Rom. 10:3.

Individual apostasy or “backsliding” nearly always begins in times of prosperity. (cf. 2 Sam. 11:1 v.f. and Dan. 5:20 v.f.) For more on apostasy see note to 2 Tim. 4:3.

Deu 9:9

Moses (Ex. 24:18; 34:28; Deu. 9:18) was the only man on record to go forty days and nights without water as well as food. Elijah (1 Ki. 19:8), and Jesus (Mat. 4:2) went without food for forty days and nights, but no mention is made of water deprivation in either case. This means either that Moses, after forty years in the desert of Sinai, had developed a significant biological tolerance for lack of water, similar to that for lack of food, or his was a special miracle. In Jesus’ case it makes sense that there be no mention of it since he is the water of life.

Deu 9:10

5:22; Ex. 20:1.

Deu 9:12

The phrasing of this verse says that the majority, but not all of people, i.e., Jews, are idolaters. These are hangers-on to Moses, as are the Pharisees. The rest, as in 1 Ki. 19:18, are the Lord’s remnant. These include, presumably, those on the mount with him, including Joshua, and Caleb. God is not hypocritically shifting the blame from himself to Moses here.

Deu 9:15

Israel would have seen the burning and had a chance to repent and forsake their idolatry.

Deu 9:20

Aaron’s priesthood is thus rendered inferior to Melchisedec’s, Aaron having made the golden calf.

Deu 9:21

Ex. 32:20.

Chapter note for Deuteronomy 10

1 God's mercy in restoring the two tables, 6 in continuing the priesthood, 8 in separating the tribe of Levi, 10 in hearkening unto Moses' suit for the people. 12 An exhortation unto obedience.

Deu 10:1

Exodus 34.

"...and make thee an ark of wood:" compare Ex. 25:10.

Deu 10:2

Ex. 34:28. Also see note to Ex. 24:12.

Deu 10:3

This is not the same ark as that described in Ex. 25.

Deu 10:5

That is, Moses had an ark before the one God commanded him in Ex. 25.

Deu 10:14

First use of heaven of heavens. The rest, including heavens of heavens, are: 1 Ki. 8:27; 2 Chr. 2:6, 6:18; Neh. 9:6; Psa. 68:33 and 148:4. For more, see note to 1 Ki. 8:27. Also see Eph. 4:10.

Deu 10:19

Israel is commanded to love non-Jews sojourning in their land.

Deu 10:22

With Gen. 46:26 and Acts 7:14. See the former reference for the resolution for the difference in the count. Re. star count, see note to Gen. 15:5.

Chapter note for Deuteronomy 11

1 An exhortation to obedience, 2 by their own experience of God's great works, 8 by promise of God's great blessings, 16 and by threatenings. 13 A careful study is required in God's words. 26 The blessing and curse is set before them.

Deu 11:17

Deu. 28:23; 1 Ki. 17:1 vf.

Deu 11:20

6:9.

Chapter note for Deuteronomy 12

1 Monuments of idolatry are to be destroyed. 5 The place of God's service is to be kept. 16, 23 Blood is forbidden. 17, 20, 26 Holy things must be eaten in the holy place. 19 The Levite is not to be forsaken. 29 Idolatry is not to be enquired after.

Deu 12:2

First mention of green trees. The devoutly religious among the people of south-east Asia, particularly Thailand (formerly Siam) are required to pray to the spirit of every living tree they pass to appease that spirit lest it turn on them.

Israel did the same thing, placing idols under every green tree (1 Ki. 14:23, which is the next reference to green trees, the last being Lu. 23:31).

Beside those general references we have particular references, too. A green bay tree is mentioned in Psa. 37:35 and green olive tree in Psa. 52:8 and Jer. 11:16 while a green fir tree mentioned in Hos. 14:8 (there are 20 further references to fir trees and wood).

Deu 12:3

Note: "groves" (*asherah*) cannot be idols since that would render the rest of the verse pointless. Asherah is a planting of trees or idols made from trees.

Rabbinic tradition misinterprets this verse and is why they will not spell out the name of God or even the word, God. Instead, they write G-d. The destruction of the names applies to the false gods, not God.

Deu 12:4

I.e., neither worship the LORD with the practices of v. 2, nor destroy his name or place.

Deu 12:5

Verse 11.

Deu 12:8

Judg. 21:25.

Deu 12:11

Contra "high places," 1 Ki. 3:3, etc. Verse 13.

Deu 12:13

Verse 11.

Deu 12:15

Acts 10:11 v.f. introduces a new meaning to this verse when it cleanses the unclean animals for food.

Deu 12:16

Acts 15:20.

Deu 12:20

This is prophetic of the revelation given Peter in Acts 10:11 v.f.

Deu 12:25

Does eating blood cause genetic damage or illness?

Deu 12:32

See 4:2; Pr. 30:6; Rev. 22:18.

Chapter note for Deuteronomy 13

1 Enticers to idolatry, 6 how near soever unto thee, 10 are to be stoned to death. 12 Idolatrous cities are not to be spared.

Deu 13:7

That is, the ends in time and space.

Chapter note for Deuteronomy 14

1 God's children are not to disfigure themselves in mourning. 3 What may, and what may not be eaten, 4 of beasts, 9 of fishes, 11 of fowls. 21 That which dieth of itself may not be eaten. 22 Tithes of divine service. 23 Tithes and firstlings of rejoicing before the Lord. 28 The third year's tithe of alms and charity.

Deu 14:2

Re. peculiar, c.f. note to Ex. 19:5.

Deu 14:5

The word "pygarg" means white-rumped. The Hebrew, *dishon*, comes from "to leap." the current name for the pygarg is "addax." It has broad hooves for leaping on desert sands and has long, spiral horns; is of a soft desert brown color with a splash of white across its rump.

Deu 14:11

Lev. 11:13 vf.

Deu 14:17

Gier-eagle: a type of vulture, see Lev. 11:18.

Deu 14:18

See note to "bat" in Lev. 11:19 to resolve the issue of whether or not a bat is a bird.

Deu 14:26

Once a year the people get to satisfy their soul's lustful desire, sin is precluded.

Deu 14:28

26:12; Am. 4:4.

Chapter note for Deuteronomy 15

1 The seventh year a year of release for the poor. 7 It must be no let of lending or giving. 12 An Hebrew servant, 16 except he will not depart, must in the seventh year go forth free and well furnished. 19 All firstling males of the cattle are to be sanctified unto the Lord.

Deu 15:9

Pro. 23:6.

Note, he has to cry to the Lord for the refusal to be called a sin.

Deu 15:11

Mat. 26:11; Mk. 14:7; Jn. 12:8. Thus President Lyndon Johnson's "war against poverty" was doomed from the start. Indeed, all it did was to increase the number of poor, just as a similar program had done in ancient Rome. As the poor are supplemented with free food and shelter at the expense of those working, some of those working near the poverty line join the ranks of the poor; after all, why work when for almost the same income one can be idle all the day?

Deu 15:12

Deu 15:17

Ps. 40:6.

Chapter note for Deuteronomy 16

1 The feast of the passover, 9 of weeks, 13 of tabernacles. 16 Every male must offer, as he is able, at these three feasts. 18 Of judges and justice. 21 Groves and images are forbidden.

Deu 16:1

See listing of verses in Ex. 12:1.

The feasts when all the males are to appear before the Lord at the tabernacle or temple are summarized in this chapter. They are highlighted in silver in the text and are as follows:

Passover v. 1
Pentecost v. 9
Tabernacles v. 13

Deu 16:9

Pentecost.

Deu 16:13

Tabernacles.

Deu 16:16

The three date the three parts of the resurrection: 1) the Old Testament saints, 2) the New Testament saints, and 3) the Tribulation saints.

Chapter note for Deuteronomy 17

1 The things sacrificed must be sound. 2 Idolaters must be slain. 8 Hard controversies are to be determined by the priests and judges. 12 The contemner of that determination must die. 14 The election, 16 and duty of a king.

Deu 17:7

Jn. 8:7.

Deu 17:12

Particular reference to Jesus as the priest after the order of Melchizedek and the Jews response to his first advent.

Deu 17:15

Eventually the Jews did set a king over them who was a stranger: Jn. 19:15.

Deu 17:16

David broke one of these commandments in verses 16-17, Solomon broke all three (1Kings 10:17, 27, 28; 11:1).

If you shouldn't go to Egypt for horses, why go there for a Bible? (Alexandrian text).

Deu 17:20

These Solomon did not do. We only know of one son; some think he may have sacrificed the rest to his wives' gods.

Chapter note for Deuteronomy 18

1 The Lord is the priests' and Levites' inheritance. 3 The priest's due. 6 The Levite's portion. 9 The abominations of the nations are to be avoided. 15 Christ the Prophet is to be heard. 20 The presumptuous prophet is to die.

Deu 18:2

Shades of the gospel. 1 Pet. 2:5.

Deu 18:10

An observer of times is literally what the word "horoscopist" means (time watcher).

Deu 18:15

Verse 18; Jn. 1:21; 7:40; 5:46; Ac. 3:22; 7:37. Compare 34:10.

The geocentric import lies in the phrase "raise up." The resurrection is in scope and for that the word "raise" is to be taken literally. Since Mal. 4:2 couples the rising of the sun with the rising of the Son, the usage here requires that the raising of the sun be literal, not figurative. (More at Mal. 4:2.)

Deu 18:18

See note to v. 15 for geocentric import.

Deu 18:19

Jn. 3:17-18; 6:29. Ac. 3:23.

Chapter note for Deuteronomy 19

1 The cities of refuge. 4 The privilege thereof for the manslayer. 14 The landmark is not to be removed. 15 Two witnesses at the least. 16 The punishment of a false witness.

Deu 19:14

From this passage in 1884 J. R. Graves wrote “An Old Landmark Reset” which led to the formation of the Landmark Baptists. Pr. 23:10; 22:28; Deu 27:17.

Deu 19:15

To establish the *matter*: note the presence of the Trinity to establish the creation. Cf. Jn. 8:17.

Also, this is the strongest verse in the Torah, if not the entire Tenach, in support of the Trinity, for if a man committed a sin in secret, no one seeing it, then God does know it. But if God is a Unitarian God, then it's one against one and this verse can be invoked as a defence since God is not excepted here or anywhere else. Hence to settle the matter, three witnesses are needed; and so God is three witnesses (1 Jn. 5:7).

Chapter note for Deuteronomy 20

1 The priest's exhortation to encourage the people to battle. 5 The officers' proclamation who are to be dismissed from the war. 10 How to use the cities that accept or refuse the proclamation of peace. 16 What cities must be devoted. 19 Trees of man's meat must not be destroyed in the siege.

Deu 20:8

E.g., Judg. 7:3 with Gideon.

Deu 20:10

Oliver Cromwell did this when he was sent to quell Irish murdering of their Protestant neighbors.

Deu 20:18

Today "they teach" via television.

Deu 20:19

And the life is in the blood. The trees produce oxygen which is carried by the blood.

Chapter note for Deuteronomy 21

1 The expiation of an uncertain murder. 10 The usage of a captive taken to wife. 15 The firstborn is not to be disinherited upon private affection. 18 A stubborn son is to be stoned to death. 22 The malefactor must not hang all night of a tree.

Deu 21:4

As Judas.

Deu 21:6

Wash their hands, as Pilate in Mat. 27:24.

Deu 21:13

No wedding ceremony is indicated, and therefore not needed. Many Christians, however, deem a wedding ceremony necessary. For example, if a couple live together, they are not considered married and if they spit up, he can marry another and qualify as a pastor or deacon as “the husband of one wife.” If a ceremony takes place in the first case, however, he is deemed disqualified under 1 Timothy 3:2 and Titus 1:6.

Deu 21:16

Israel is the first inheritor, the Church is the second.

Deu 21:21

Capital punishment for juveniles.

Deu 21:22

“On a tree,” as Jesus. Deu. 6; Deu. 8; Deu. 18 and this chapter contain the life and death of Jesus Christ.

Deu 21:23

Gal. 4:13.

Chapter note for Deuteronomy 22

1 Of humanity toward brethren. 5 The sex is to be distinguished by apparel. 6 The dam is not to be taken with her young ones. 8 The house must have battlements. 9 Confusion is to be avoided. 12 Fringes upon the vesture. 13 The punishment of him that slandereth his wife. 20, 22 Of adultery, 25 of rape, 28 and of fornication. 30 Incest.

Deu 22:6

Young birds and eggs, even those containing chicks in the egg, are delicacies in the Orient.

First occurrence of six of the noun, *chance*. The others are 1 Sam. 6:9; 2 Sam. 1:6; Eccl. 9:11; Lu. 10:31; and 1 Cor. 15:37. The references in bold (this verse, 3rd, & 4th in list) support chance as an occurrence inherent in the creation.

Deu 22:9

Lev. 19:19. Citron planted too near a melon patch colors melons citron yellow. Bantam corn will taste like hybrid No. 2 if planted near field corn (cross-pollinated).

Deu 22:10

An ass is redeemable and is thus a type for a redeemed man (Ex. 13:13; 34:20). The ox, on the other hand has a face like a cherub's and is a type of Satan (Eze. 10:14). We are not to be unequally yoked together (2 Cor. 6:14).

Deu 22:11

Modern clothing is nearly all combinations.

Deu 22:21

Death penalty for adultery.

Deu 22:22

It matters not if the man is single or married.

Deu 22:28

So the act of intercourse is more significant of marriage than is the wedding ceremony and its vows.

Chapter note for Deuteronomy 23

1 Who may not enter into the congregation. 9 Uncleaness to be avoided in the host. 15 Of the fugitive servant. 17 Of filthiness. 18 Of abominable sacrifices. 19 Of usury 21 Of vows. 24 Of trespasses.

Deu 23:1

That is, the unfruitful, those without seed. Also those who undergo sex-change operations.

Deu 23:2

See note to Ruth 4:22.

Deu 23:3

The prohibition is eternal, beyond the ten-year limitation. Since Ruth was a Moabitess, the prohibition applies only to males.

Deu 23:4

Note, Balaam is from Babylonian origin.
Here is an example of a curse causeless (Pr. 26:2).

Deu 23:6

Peace and prosperity are the gods of Ammon and Moab.

Deu 23:11

The geocentric implications is due to the fact that the earth is presented as the frame of reference.

Deu 23:15

Soteriological overtones: otherwise the Lord would have to return all repentant servants of sin unto Satan.

Deu 23:17

Lev. 18:22, q.v.; 1 Ki. 14:24; 15:12; 22:46; 2 Ki. 23:7. First occurrence of the word "sodomite."

The verse says that there will be no whores and sodomites in Israel. One way this can happen is if all are executed immediately. This verse can also be interpreted with the "shall" referring to the future tense in which case the verse will be fulfilled in the Millennium.

The NKJV softens "whore" to "ritual harlot," claiming that this is the feminine form of the Hebrew *qedesh*, which is now claimed to mean the practice of "sodomy and prostitution in religious rituals" (from NKJV footnote). Actually, the root word means "to set apart or make oneself as clean or unclean; to dedicate oneself or commit oneself," and, though allowing the NKJV definition, it does not follow as the correct meaning since it would then follow that a whore not involved in such rituals would be acceptable, and likewise a sodomite. The NKJV, like almost all modern versions, consistently softens "whore" to "harlot," thus making adultery acceptable as long as sexual favors are given for free and not sold.

The NKJV changes sodomite to "perverted one." The root word means someone dedicated to defiling himself; that describes sodomites to a tee.

Deu 23:18

Lev. 18:22; Lev. 20:13; Rom. 1:27; 1 Tim. 1:10.

Two interpretations come to mind: (1) the wages earned by whoredom and the money gained by the sale of a dog are not to be brought for a vow. (2) An amount of money that corresponds to the going price of a whore or the going price of a dog is not to be brought in. Generally, if two interpretations present themselves, both are meant.

Some have concluded with v. 17 that references to dogs in the Bible are references to sodomites. There may be something to that because if a male dog cannot find a bitch, he will settle for a male. This may be hinted at by Rev. 22:15.

Deu 23:20

Mat. 25:27.

Deu 23:23

Contra Calvin.

Chapter note for Deuteronomy 24

1 Of divorce. 5 A new married man goeth not to war. 6, 10 Of pledges. 7 Of manstealers. 8 Of leprosy. 14 The hire is to be given. 16 Of justice. 19 Of charity.

Deu 24:1

Mat. 5:31 v.f. Also note Mat. 1:19. Uncleanness here means any uncleanness, not just adultery or fornication.

Deu 24:4

Jer. 3:1. The LORD divorced Israel and then will remarry her (e.g., Jer. 3). How can this be in light of this verse? If the Lord were to die and be resurrected, then he could do so, for the marriage ends at death. Note also that the bride dies in Christ.

Deu 24:5

That is, orient her to heaven. A weak geocentric verse.

Deu 24:19

Lev. 19:9 is akin to this.

Chapter note for Deuteronomy 25

1 Stripes must not exceed forty. 4 The ox is not to be muzzled. 5 Of raising seed unto a brother. 11 Of the immodest woman. 13 Of unjust weights. 17 The memory of Amalek is to be blotted out.

Deu 25:3

2 Cor. 11:24 -- Paul was given one less than 40 because of this command (just in case of a miscount).

Deu 25:4

Quoted in 1 Tim. 5:18. Mat. 10:10; Lu. 10:7.

Deu 25:5

This is a duty, whether the surviving brother is married or not. Compare Lev. 18:16.

Deu 25:11**Deu 25:13**

Just weights and measures.

Deu 25:17

Ex. 17:8 v.f.; Num. 24:20.

Chapter note for Deuteronomy 26

1 The confession of him that offereth the basket of firstfruits. 12 The prayer of him that giveth his third year's tithes. 16 The covenant between God and the people.

Deu 26:1

Contrast this offering of the fruit of the ground with Cain's offering in Gen. 4:3 v.f.

Deu 26:5

Israel stems from Syria.

Deu 26:10

Compare Gen. 4:3-7.

Deu 26:12

Am. 4:4.

Deu 26:14

Contra the payment for masses for the dead as part of the tithe.

Deu 26:15

The geocentric implication lies in that God looks down from heaven, signifying that the earth is everywhere down from heaven so that it is in a central position.

Deu 26:18

Re. peculiar, c.f. note to Ex. 19:5.

Chapter note for Deuteronomy 27

1 The people are commanded to write the law upon stones, 5 and to build an altar of whole stones. 11 The tribes divided on Gerizim and Ebal. 14 The curses pronounced on mount Ebal.

Deu 27:4

Josh. 8:30 v.f.

Deu 27:5

1 Ki. 6:7. Likewise a human life, as an offering to the Lord, should not be laid on the altar of education, particularly not the educational tools of Rome (Dan. 2:33). In other words, all must be according to the stones which are the words of the Lord. Also see note to Ex. 20:25 which is more general.

Deu 27:12

Gerizim = cutters-off, rock people.

Deu 27:13

Ebal = heap of failure.

Deu 27:17

Deu. 19:15.

Deu 27:21

Ex. 22:19; Lev. 18:23; 20:15-16.

Deu 27:26

Since none can keep all of the law, this verse condemns all men.

Chapter note for Deuteronomy 28

1 The blessings for obedience. 15 The curses for disobedience.

Deu 28:2

The blessings (Mt. Gerizim).

Deu 28:15

The curses (Mt. Ebal).

Deu 28:24

11:17; 1 Ki. 17:1.

Deu 28:25

This, with v. 26, was not fulfilled at the first exile.

Deu 28:27

Ex. 9:9.

A botch is a sore, hump, swelling, tumor, ulcer or pimple. Here it is used in the sense of “an eruptive plague” (OED ed. 1) of boils and sores. Also see verse 35. Wycliffe first used “botch” here in 1388 after having used “byil” (boil) in 1382. Tyndale (Tindale) used “botch” in Revelation 16:2.

Deu 28:35

See note to verse 27.

Deu 28:36

This verse is prophetic in that Israel would not have a king for about 300 years.

Deu 28:49

Rome and Germany’s symbol is the eagle.

Deu 28:58

To “observe to do all the words...” requires that they be preserved, else they cannot be observed.

Chapter note for Deuteronomy 29

2 Moses exhorteth them to obedience, by the memory of the works they had seen. 10 All are presented before the Lord to enter into his covenant. 18 The great wrath on him that flattereth himself in his wickedness. 29 Secret things belong to the Lord.

Deu 29:1

This covenant (chapters 29-30) with Israel (v. 21) is separate from that made at the mount (v. 12). The covenant extends beyond this time and people (vv. 14-20) and indirectly extends to those engrafted in in a symbiotic way (Millennium, 30:3).

Deu 29:4

Isa. 6:9.

Deu 29:14

The covenant extended to the gentiles, too, and for all future generations of those who are with the Jews.

Deu 29:15

This is not limited in any way; it includes Gentiles and sets the stage for the New Testament gospel to the Gentiles.

Deu 29:18

First mention of wormwood. Wormwood = any of several aromatic plants of the genus *Artemisia*, especially *A. absinthium*, native to Europe, yielding a bitter extract used in making absinthe and in flavoring certain wines. Also something harsh or embittering. The other occurrences are found in Prov. 5:4; Jer. 9:15; 23:15; Lam. 3:15, 19; Amos 5:7 and Rev. 8:11, q.v.

Deu 29:29

Eccl. 8:17. The “words of this law” means that the words must be preserved without loss or addition.

Chapter note for Deuteronomy 30

1 Great mercies promised unto the repentent. 11 The commandment is manifest. 15 Life and death are set before them.

Deu 30:3

Note, God will turn their captivity, and then will himself return to gather Israel from all nations; the second coming.

Deu 30:4

The use of the word “outmost” implies that heaven is bounded. To be driven to the outmost parts of heaven hints of space travel.

Deu 30:12

“It” is the commandment of v. 11. Rom. 10:6-7 equates that commandment with the righteousness of Christ. The commandment is the word (v. 14), even the written word being read by the reader of Scripture.

For geocentric impact see note to Psa. 24:3.

Satan tries this (Isa. 14:13).

Deu 30:13

Rom. 10:7. the casual reader will think that the distant shore is meant here by “over” and “beyond” the sea. But those words can also refer to being on the midst of the sea on a ship, (i.e., standing over it,) and plumbing its depths to the sea bed. Rom. 10:7 interprets the sea reference here a the place of the dead

Deu 30:14

Rom. 10:8. this acknowledges the Bible as the very word.

Deu 30:19

“To record:” via the written Scriptures and via the light train of these events emanated and thus recorded into heaven, and via the cloud of witnesses (Heb. 12:1).

Chapter note for Deuteronomy 31

1 Moses encourageth the people. 7 He encourageth Joshua. 9 He delivereth the law unto the priests to read it in the seventh year to the people. 14 God giveth a charge to Joshua, 19 and a song to testify against the people. 24 Moses delivereth the book of the law to the Levites to keep. 28 He maketh a protestation to the elders.

Deu 31:1

A.M. 2553.

Deu 31:9

Compare v. 26 and Heb. 9:4.

Deu 31:26

V. 9.

Deu 31:30

Ex. 15:1 v.f.; Rev. 15:3 v.f.

Chapter note for Deuteronomy 32

1 Moses' song, which setteth forth God's mercy and vengeance. 46 He exhorteth them to set their hearts upon it. 48 God sendeth him up to mount Nebo, to see the land, and die.

Deu 32:2

Doctrine is so important that it is listed first of the reasons for scripture in 2 Tim. 3:16. Here it is presented as refreshing the earth. The word occurs 56 times in 55 verses. Etymologically, it stems from the same root as doctor, document, docent, and docile.

Deu 32:3

As the "everlasting gospel" of Rev. 14:6.

Deu 32:5

Rev. 7:3 versus the mark of Rev. 13:16.

Deu 32:6

"Bought thee," that is, peculiar.

Deu 32:8

The boundaries of the nations and their inheritance depend on Israel. The bounds were set that they might seek after the Lord and find him (Acts 17:26-27).

Deu 32:10

From this verse came the expression, "apple of his eye."

Deu 32:11

Ex. 19:4; Isa. 40:31; Mat. 24:20; Rev. 12:14.

Deu 32:14

Compare Lev. 3:17 and Neh. 8:10. Is this before the law? Note "might" in v. 13. Note also that the verb is "suck" (v. 13), not "eat." Mat. 26:28.

NIV removes the blood typology thus denying that wine is not a type of Christ's blood.

Deu 32:15

Jeshurun = a little righteous one; pleasant or prosperous one.

Deu 32:20

This generation is antiparallel to the generation of Psa. 22:30.

Deu 32:21

Rom. 10:19; 11:11.

Deu 32:22

First mention of hell. This verse establishes that hell is inside the earth. It also establishes, by the word lowest, that there are levels in hell (Psa. 86:13).

It was not recognized until very recently that mountains have roots or foundations.

Deu 32:33

(Next dragon ref: Neh. 2:13)

Deu 32:35

Rom. 12:19; Heb. 10:30.

Deu 32:39

Jn. 1:1.

Deu 32:43

Rom. 15:10.

Deu 32:49

Nebo = high. It is a type of Nebuchadrezzar, to whom the law passed from Israel at the exile (see note to Dan. 1:1) for 70 years. Here Moses, the lawgiver, dies on the mount, as the law of Israel died to Nebuchadnezzar. Cf. 34:1.

Chapter note for Deuteronomy 33

1 The majesty of God. 6 The blessings of the twelve tribes. 26 The excellency of Israel.

Deu 33:1

Gen. 49.

Deu 33:2

Pattern for the second coming (Zech. 14:5). Jude 1:14.

Deu 33:6

Because he chose the land east of the Jordan, he was first into captivity.

Deu 33:14

The precious fruits brought forth by the sun refers not only to food but also to salvation, the church, since the sun is a type of the Christ. The precious things put forth by the moon refers not only to those plants that depend on moonlight but especially to the light of the Gospel which the church presents to the world. The moon is a type of the church.

Deu 33:17

Unicorn: last was Num. 24:8, next is Job 39:9-12. For note on unicorn, see Num. 23:22. Note here that the unicorns are associated with Ephraim and Manasseh, two tribes, two unicorns.

Deu 33:19

All the apostles except Judas were from this area (Zebulun). The land is rich in oil.

Deu 33:22

Bashan = confusion, shame.

Deu 33:24

Elijah was from Asher. The region is rich in oil and refineries.

Deu 33:28

Ps. 68:26; Isa. 48:1.

Chapter note for Deuteronomy 34

1 Moses from mount Nebo vieweth the land. 5 He dieth there. 6 His burial. 7 His age. 8 Thirty days' mourning for him. 9 Joshua succeedeth him. 10 The praise of Moses.

Deu 34:1

Nebo = highest; prophet. Nebo was a god of the Babylonians (Isa. 46:1). Compare the name Nebuchadnezzar (Dan. 1:1) and see the note to Deu. 32:49. Verse 4.

Deu 34:4

Moses here sees the land he cannot enter, which can only be entered by grace which is Jesus Christ. For 70 years, Israel likewise saw the promised land from a distance, from the heights of Nebuchadnezzar until the 70 years, a lifetime, ended.

Deu 34:6

The Lord buried Moses (Jude 1:9). This was written by Joshua (Jos. 24:26) or, prophetically, by Moses. The wording suggests that it could still be found.

Deu 34:8

The days of weeping end at the end of the fortieth year (1:3).

Deu 34:10

True, for the Prophet of 18:15, Jesus, is God himself.