

## SESSION #7 (24 Nov 09)

Administration: no class if weather causes shut down of public schools that day

### I. INTRODUCTION & REVIEW:

- **Deut 1:19-46** narrates for us the failure of an entire generation—failure to pass an a spiritual conflict test after passing some of the previous logistical tests.
- It shows the law of responsibility: God gives us choices and He—not us—determines the consequences.
- After bad choices, we have discipline tests: Moses & David passed; Israel flunked (every male  $\geq$  20 & 40 yrs for 40 days – **Num 14:29-34**).
- New Testament references the K-B event repeatedly concerning integrity of God:  
**Jude 5**: God’s standards will not be mocked by false teachers  
**Heb. 6:1-8**: K-B in the background context (**3:16-19**)  
**1 Cor 10:1-13**
- Moses has to deal with a 2<sup>nd</sup> generation that is going to face military action—the conquest of the land.  
(1) Last military engagement in their memory was a rout—many families of the 2<sup>nd</sup> generation lost their husbands and fathers  
(2) Need to overcome their individual family memories of defeat & humiliation
- Moses does so by citing historical evidences of God’s faithfulness (faith needs OBJECT known to be TRUE—uses BOTH exhortation AND rational argument)

### II. YAHWEH DEMONSTRATES HIS ROYAL GRANT FAITHFULNESS

Royal Grant of Abrahamic Covenant → land, seed, world-wide blessing = exclusivity of future revelation and salvation through Abraham’s descendents → object of hatred by a fallen world that resents +R and constant disruption of godly dissent

Dependent upon only God, not man for its ultimate fulfillment → there is a future for the nation Israel = premillennialism (advance in theology since the Reformation) & a future Kingdom on earth ruled by Jesus Christ with perfect social justice

Abrahamic Covenant is the unconditional foundation of history’s destiny so far in Moses’ last words to the nation

**1:6-8** “land” issue

**1:9-18** “people” issue

**1:19-46** “responsibility” issue (blessings conditioned upon individual obedience)

## A. Leaving Edom alone (2:1-7)

### 2:1 turned. . . many days. . .

Moses retreated with a very battered nation into the wilderness regions SE along the boundary of Edom for reconstitution and safety

### 2:3 long enough

Discipline period is over; 40 years for the 40 days of the intelligence fact-finding that was interpreted in unbelief and followed up with a theology of complaining.

### 2:5 do not excite yourselves against them

**Gen. 17:5-7** from Abraham will come nations including Edom but the Abrahamic Covenant doesn't cover them.

### 2:6 buy with silver

Free market—un-coerced!

### 2:7 for

1. God's blessing in their agrarian businesses in the wilderness → His logistical grace
2. Israel's economy was "initialized" from booty brought from Egypt (back pay for the many years of slave labor)

(Moses omits the story of **Numbers 20:14-21** apparently because his emphasis is upon the sovereign royal grants of God to various non-Israelite nations.)

Here's the argument in **2:1-23**: *from the greater to the lesser*

<b>1:6-4:40 1<sup>st</sup> Exposition of the Torah = <u>motivation</u> to obey from <u>past gracious actions</u> of Yahweh</b>	
<b>1:6-3:29 Historical analysis of Israel from Sinai to the Transjordanian victories</b>	
<b>1:6-18</b>	<b>From Sinai to Kadesh</b>
<b>1:19-46</b>	<b>Kadesh and the wasted years</b>
<b>2:1-23</b>	<b>Negotiating already-allocated lands – honoring the Abrahamic Covenant "land grants"</b>
<b>2:1-7</b>	Honoring the land grant to Esau
<b>2:8-15</b>	Honoring the land grant to Moab
<b>2:16-23</b>	Honoring the land grant to Ammon

## B. Leaving Moab alone (2:8-15)

Note lineage of both Moab and Ammon—slide #5

### 2:9 do not excite yourselves. . . I have given

Same language as **2:5**—not Abrahamic in descent but related to his family

### 2:10-12 Emim. . . Horites. . . like the Anakim

Strange race of giants. . . **Raphaim** = overall title (**Gen. 14:5-12** description 4 centuries earlier)

Why this editorial insertion??

These “lesser” nations conquered “giants” in their lands so Israel ought to be encouraged that they could do it, too!! An added evidence not apparently mentioned by Moses.

**2:13-15** continues from **2:9** that was Yahweh’s command to start moving.

**and the time. . .until all. . .just as the Lord had sworn. . .**

This is an evidence that Moses observes. *His eyes are observing divine providence and interpreting it in light of the Word of God.*

### **C. Leaving Ammon alone (2:16-23)**

**2:16-17 had finished perishing. . .the Lord spoke**

**2:20-23** another editorial insertion citing Ammonites, Edomites (again), Caphtorites with same point; they conquered with less blessing from God than Israel had!!!

## **III. CONCLUSION**

**Deut 2:1-23** provides objective historical evidence to encourage Israel’s 2<sup>nd</sup> generation using the argument from the greater to the lesser (like **Rom 8:32**)

1. These nations—Edomites, Moabites, and Ammonites—had minor royal grants to their lands, but nothing like Israel’s royal grant:

- no eternal grant;
- no Presence of God;
- no dramatic Exodus

But they conquered enclaves of giants!!

2. The timing of God’s guidance was perfect. When the last Israelite male soldier of the defeated generation died, the command to move was given.

3. The 2<sup>nd</sup> generation has passed the “discipline test” but now they have to face the test given to the 1<sup>st</sup> generation.

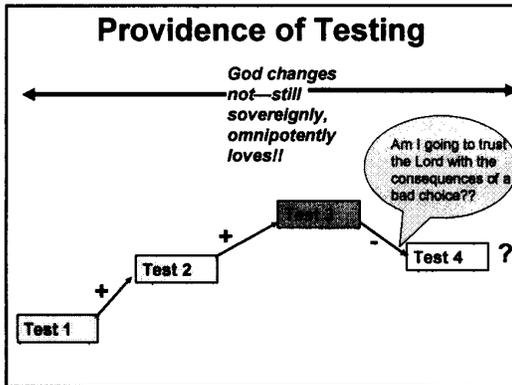
#### Application:

God the Father is raising us as children toward maturity

There are going to be tests and challenges, defeats and—hopefully—recoveries.

Our tools: **1 Cor 10:23; Rom 8:28; 1 Thess 5:18; Phil 4:6-7**

Knowing and remembering God’s revelation and providence—His show and tell—through the centuries.



Abrahamic Covenant	Royal Grant
Gen. 12:1-3 the call	Unconditional blessing by a superior to an inferior merely on the basis of the benefactor's good will and loyalty of the beneficiary
Gen. 15:5-21 the signing	
Gen. 17:1-14 the symbol	
Gen. 22:15-18 confirmation	

It is now agreed that the OT gives evidence of the 'royal grant' model based upon ancient Assyrian prototypes. . . . The Ab Cov is akin to the royal grant model in that it is . . . unconditional in form and intent and consists of the awarding of a blessing by a superior to an inferior merely on the basis of the benefactor's good will and loyalty of the beneficiary." Eugene Merrill, *A Theology of the OT*, p. 239

"The one who passed through was binding himself by the symbolism, under punishment of death, to fulfill the oath or promise." Allen Ross, *Creation and Blessing*, p. 312.

