

LESSON TEXT: Deuteronomy 1:1---2:37

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

The word *Deuteronomy* literally means, “Second Law,” or “repetition of the law.” That is the title assigned it when the Septuagint (Greek language OT) was written (ca. 300-200 B.C.). It is much more than a “repetition of the law.” The Hebrew name for it is *Elleh haddevharim*, or, “These are the words,” taken from Deut. 1:1.

This book seemed to be a favorite of Jesus; it is the only one quoted by him when tempted of the devil in the wilderness (Matt. 4:1-11; Lk. 4:1-13—Deut. 8:3; 6:13,16; 10:20). The prophets of the OT also quoted extensively from Deuteronomy.

The whole book is a divine treatise on **obedience**. It reviews the past with an eye to the future. Key words in the book are “remember,” “forget not,” “obedience.” The Hebrew people faced the crisis of changing from a huge band of nomads to settled farmers and merchants in a land of plenty; from dependence upon heavenly manna to the cultivation of the fields. Peace and righteousness would depend upon a strict observance and application of the law of God. They would also face the temptation of the pagan culture of the Canaanites and their religion of Baalism.

Deuteronomy might be called, “The Book of Instruction.” It was written by Moses (except for the last 8 verses written by Joshua), one month before entering the land of Canaan, about 1407 B.C. A new generation of Israelites had grown up in the wilderness who had not heard the law at Mt. Sinai. Even those still living who had heard the law earlier certainly needed to hear it again. If there is a “key” verse to the whole book it is Deut. 12:1. The book could be outlined (a) Review—instruction from Israel’s sojourn (1:1—11:32); (b) Restatement—instruction to obey laws and statutes (12:1—26:19); (c) Reassurance—final instruction of Moses (27:1—34:12).

Deuteronomy proclaims, “All is law, yet all is love!” Both law and love meet and are fulfilled or become one in Jesus Christ who is revealed as “the Prophet like unto Moses” see Deut. 18:15-18—PTB

QUESTIONS:

1. If it is only 22 days journey from Horeb (by way of Mt. Seir) to Kadesh-barnea, why did it take Israel 40 years to get there? 1:2
2. Is it possible that leaders of God’s covenant people might be guilty of *partiality* in judgment? 1:16-18; Acts 6:1-4; 1 Tim. 5:21; Jas. 2:9
3. When the Israelites had all the evidence of God’s love and care for them in the exodus, plus the “goodness” of the land of Canaan, why did they say the Lord hated them? 1:26-33
4. Why was God angry with Moses on their account? 1:37. Was it fair for God to bar Moses from Canaan for just one mistake? What does that say about God’s attitude toward sin? Isn’t it wonderful to be saved by grace?
5. What was Moses trying to tell the Israelites by recounting their former struggles with the Edomites, Moabites & Ammonites? 2:1-25. See Dan. 2:21; 4:35; 5:21. Does God still work that way today? When?
6. How did God “harden” the spirit of Sihon? 2:30
7. How could God be so cruel as to order the Israelites to slay women and children? 2:34

**“Memory is the cabinet of  
imagination, the treasury of reason,  
the registry of conscience, and the  
council chamber of thought.”**

—St. Basil

LESSON TEXT: Deuteronomy 3:1—4:49

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

Who, or what, is God? What is his nature? What are his qualities? What does God look like? Where does God live? There are probably as many conceptions of God as there are human beings!

Franz Joseph Haydn (1732-1809) said: “Whenever I think of God I can only conceive of him as a Being infinitely great and infinitely good. This last quality of the divine nature inspires me with such confidence and joy that I could have written even a *miserere* in *tempo allegro*.” Haydn was saying that God’s goodness made him want to write a psalm of mourning and penitence (like Psa. 51) in fast, joyful tempo.

John Randolph Paxton (1843-1923), an American theologian, said, “God is kind; but within the limits of inexorable law. He is good; but you can take no liberties with him; for back of his pity and kindness is the righteousness that is so exact, and must be satisfied to the uttermost.”

Probably the best way to describe God is simply to say that he is Good. We are indebted to the Saxons (Dutch) for our word “God” which is literally, “The Good.” No one knows what God looks like for he is invisible to the physical eye. Although no one knows **where** God lives in his transcendent being, those who love him know what it is **like** where he lives.

A follower of Jesus, Philip, said to him: “Lord, show us the Father, and we shall be satisfied.” Jesus replied, “Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, Show us the Father?” John 14:8-9. Jesus was God in the flesh—let that satisfy the deepest longing of your soul! We will learn a great deal about God’s nature and qualities in our study of Deuteronomy, chs. 3 & 4. BE IN BIBLE SCHOOL AND KNOW GOD!

“All I have seen teaches me to trust the Creator  
for all I have not seen.”

—Ralph Waldo Emerson (1803-1882)

QUESTIONS:

1. Why mention the hugeness of the bedstead of King Og? How large was it? 3:11
2. Why did Moses order the east-side tribes of Israel to assist the others in occupying the west-side before settling in the east? 3:18-22 (Num. Ch. 32).
3. What admirable quality is revealed in Moses’ writing about himself? 3:23-29
4. Why is God so insistent that his word not be added to or diminished? 4:2 (see also Deut. 12:32; Prov. 30:5-6; Rev. 22:18-19). Is interpreting it adding to it? What about religious traditions?—or ethical opinions?
5. Will heathen respect those who keep God’s commandments? 4:6-8 Why?
6. Why would God not want humans to represent him by an image? 4:9-19 (c. Hosea 9:10). Is it wrong to have pictures of Jesus?
7. Name 5 ways God showed his greatness to Israel (4:25-40). Does God still show his greatness to the church in the same ways today?
8. Did the “cities of refuge” let criminals get away with crime? (See Deut. 19:1-13) and Num. 35:9-15). What does this provision say about God’s character?

**Among Australian aborigines there is a tradition about God. He is pictured in different shades of color; yellow, red, and black, and with a heart in the center, but no mouth. The tradition says, “We do not know why. It is a mystery to us.” However, we find it inconceivable that God could have a heart and no mouth, that he could care about us, yet never speak to us.**

*1000 Windows*—by Robert C. Shannon

LESSON TEXT: Deuteronomy 5:1—6:25

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

The One, True God channels his love and power to mankind through his covenants. He is a covenant-making and covenant-keeping Father. The word *covenant* in Deuteronomy (Heb. *berith*) means, “to fetter, or to bind.” A covenant always has terms or stipulations to be obeyed.

The fundamental idea of covenant-relationship is that of a clearly defined community of believers who are united by sacred vows to God and to one another in a relationship which, if the prescribed conditions are fulfilled, will ensure the only kind of righteous prosperity and peace that is possible in the present evil world.

Almighty God’s covenant is found in the announcement or action of his holy will to extend the benefits of his unmerited grace to men who are willing by faith to receive them, and who by entering into a personal commitment to God bind themselves to him by the ties of faithful obedience. God unreservedly gives himself to his people and he belongs to them. They in turn unreservedly give themselves to him and belong to him. They are his “own possession.” Ex. 19:5; Deut. 7:6; 14:2; 26:18; Psa. 135:4; Mal. 3:17.

In the olden days God’s covenant relation to mankind was through “prophets” (spoken and written word). In the end of the ages God himself (in the Incarnate Son) came to earth to be a **personal** covenant (Heb. 1:1; Isa. 42:6; 49:8). All the covenant promises of God find their YES in Christ (2 Cor. 1:20-21)—Jesus Christ is our covenant!

“God’s divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, through these we may escape from the corruption that is in the world because of passion, and become partakers of the divine nature.” 2 Pet. 1:3-4.

“God’s covenant does not operate for good outside of the parameters of obedience”  
—PTB

QUESTIONS:

1. Why does covenant relationship to God entail ordinances to keep? 5:1
2. Are the “Ten Commandments” viable, in principle, for Christians? See Matt. 5:17-20. Does the Christian covenant have commandments?
3. Why did God approve of the people’s cry that Moses be a mediator for them? 5:22-33 does the Christian covenant have a mediator?
4. How “careful” should a believer be to do God’s commandments? 6:3
5. What was the **motive** God wanted in the Israelite for keeping his law? 6:4ff What is the Christian motive for keeping his covenant? 2 Cor. 5:14; Jn. 14:15
6. Should Christians be as **diligent** to teach their children the New Covenant?
7. Is there a danger to our covenant relationship with God in having too much prosperity? 6:10-15
8. Who decides what is “right and good”? 6:18
9. How could keeping the Law be righteousness for anyone? 6:25; Rom. 3:21-26.

“Our only warrant for believing that God cares is that he has communicated this fact to us. It is the key fact about himself which he has chosen to reveal to us, and it is the most comforting fact imaginable.”  
—Louis Cassels

LESSON TEXT: Deuteronomy 7:1—8:20

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

Hosea the prophet proclaimed God's word to Israel at her darkest hour. Through Hosea God said to Israel, "And she did not know that it was I who gave her the grain, the wine, and the oil, and who lavished upon her silver and gold which they used for Baal." Hosea 2:8.

**Ingratitude!** It was Israel's greatest sin. Israel did exactly what Moses told them **not** to do. She "lifted up her heart and forgot the Lord her God" (Deut. 8:11-20) and she "said in her heart, My power and the might of my hand have gotten me this wealth."

Dietrich Bonhoeffer, a Christian minister who died during WWII in one of Hitler's prisons, said, "In ordinary life we hardly realize that we receive a great deal more than we give, and that it is only with gratitude that life becomes rich. It is very easy to overestimate the importance of our own achievements in comparison with what we owe others."

The fundamental sin of that depraved Gentile society described by the apostle Paul in Romans 1:18-32 was **ingratitude**. "...for although they knew God they did not honor him as God or give thanks to him, but they became futile in their thinking and their senseless minds were darkened." **So, God gave them up to their depravity and they became worse than animals!**

Without thankfulness there is no **true motive** for worship, evangelism, stewardship, benevolence or any other virtue. ***Thankfulness is indispensable and elemental!***

Fulton J. Sheen said, "A very interesting phenomenon in children is that gratitude or thankfulness comes relatively late in their young lives. They...have to be taught it; if not, they are apt to grow up thinking that the world owes them a living."

**Be with your family in Bible School—let's all learn gratitude!**

"Thou who hast given so much to me, give one more thing—  
a grateful heart!"

—George Herbert

QUESTIONS:

1. If the Lord was serious enough about Israelites keeping separated from the heathen to tell them to destroy them utterly, how serious do you think he is about Christians being separated from the world? 7:1-5
2. Was the Lord gracious to deliver Israel from Egypt because of the faith of Israel's "fathers"? 7:6-11 how did Israel forfeit that grace?
3. Why did God emphasize earthly blessings to Israel for keeping his covenant rather than spiritual ones? 7:12-16 maybe he didn't (see 8:3)
4. If God gave Israel the "booty" from defeated enemies, why did he prohibit the taking of gold and silver on the images? 7:17-26
5. What did the "promised land" have to do with Israel's need for discipline?
6. Are you able to always see good as the end of humiliation and testing? 8:16 what is required on your part to see that?
7. Are there really people in the world who believe they have gotten their wealth by the power of their own hand? 8:17 Why do they believe that?
8. Why does the Lord **insist** that we **obey** him? 8:19-20 does he want to stifle our freedom and destroy our creativity? How do you know?

"To be grateful is to recognize the love of  
God in everything he has given us—and he has  
given us everything. Every breath we draw is a gift  
of his love, every moment of existence a gift of grace."

—Thomas Merton

**"Seeing our Father in everything makes life one long  
thanksgiving and gives a rest of heart."**

—Hannah Whitall Smith

LESSON TEXT: Deuteronomy 9:1—10:22

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

Have you ever tried to pick your teeth with the stub of a toothpick? How about trying to write with the stub of a pencil? Every boy or girl reared on a farm knows what a field full of “stubs” does to bare feet! A stub of anything is an unmanageable thing! That is where the word **stubborn** originated in our English language. The Hebrew word *qashah*, pronounced *ka-shah*, means “hard, unyielding, stiff-necked.” That is the word that is repeated in the 2 chapters for today’s Bible School lesson.

The Israelites were a **stubborn**, unmanageable, unyielding people. It seems they grumbled and resisted everything God and Moses did for them. Their obstinance did not cease after they possessed the land of Canaan (see Judgs. 2:16-23). Hosea said Israel was “like a stubborn heifer” and every farmer knows about that! Ezekiel characterized Judah as “a nation of rebels, impudent, **stubborn**, hard as flint.”

What did these Israelites do to be accused by God of being **stubborn**? (a) they murmured about difficult and trying circumstances; they griped about having the same old things to eat all the time; (b) they had a heathen party, reveling and indulging in immoralities; (c) they incited a literal rebellion against the leadership of Moses, God’s appointed man.

The New Testament solemnly warns Christians they are not to become unmanageable “stubs,” unyielding to the will of God in Christ Jesus. Paul says we must not indulge in immorality as some of them did, or grumble, or put the Lord to the test (1 Cor. 10:1-11). He also wrote to warn us not to harden our hearts as in their rebellion through the deceitfulness of sin, Heb. 3:1-19.

“Rebellion is as sinful as sorcery, and stubbornness is as sinful as idolatry”  
—a paraphrase of 1 Samuel 15:23

QUESTIONS:

1. If *neither* Israel or the nations God drove out of the land were righteous, why did God favor Israel? 9:1-5
2. Would the same idea present a problem for God’s favoritism toward the church in the New Dispensation? Is it our righteousness that causes God to favor the church? What, then?
3. How could the Israelites engage in such ungodliness when Moses was in the process of receiving the great Ten Commandments? 9:6-12
4. Did the Lord refrain from destroying the Israelites on the basis of Moses’ intercession **only**, or was there some other reason? 9:13-21. What?
5. Why was Moses concerning himself about God’s reputation with Egypt? 9:22-29.
6. Why did Moses break the tables of stone and then make another? 10:1-5
7. Was Moses’ prayer for the people granted? see Ex. 32:33-35
8. Why mention Aaron’s death? 10:6-9
9. How does one “circumcise” his heart? 10:10-16 see Rom. 2:28-29. Had God ever blessed Jews just because they were Jews?
10. What does remembering their “sojourning” days in Egypt have to do with protection against **stubbornness**? 10:17-22

“There is no limit  
to what God can make us----  
if we are willing”  
—Oswald Chambers

LESSON TEXT: Deuteronomy 11:1—13:18

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

**Discipline** is necessary in playing a straight game. Christy Mathewson was a much loved baseball player, but he had trouble with one of the rules—**obedience**. New York Giants manager John McGraw required that at the end of every day's practice all extra players must run around the ball field twice before climbing into the bus to go home. On a particular day all who were supposed to run around the bases started except Mathewson. "Go ahead, Matty, take the run with those fellows, and we'll all go home," said McGraw. "I've worked hard enough today," replied Mathewson. "Just the same you've got to go," said the manager. Matty sat there on the bench. "We don't move a foot till Matty runs," said McGraw. His teammates urged, but there he sat for over half an hour. Finally he arose, stood at first base as if struggling with himself, then ran the bases twice and jumped into the bus. He said, "That was the most important lesson I ever had. I had to win in the fight over myself, and I did it."

If you think the Lord doesn't "run a tight ship" (an old Navy adage), you have another think coming! The lesson of these three chapters are on **discipline**. The Lord's covenant people are his army. He expects to have a militaristic control over his army and he is determined to have it through testing, chastening and **discipline**. It should be evident in the most cursory reading of these 3 chapters that God requires **discipline** of his covenant people simply for the sake of **discipline** (or, self-control—an attribute of God's Holy Spirit, Gal. 5:23).

Surely no believer would ever think the New Covenant demand for **discipline** could be **less** than the Old! Every Christian is a *soldier* in Christ's army (2 Tim. 2:4-6). Every Christian must be a self-disciplined *athlete* on Christ's team (2 Tim. 2:5-6; 1 Cor. 9:24-27). Jesus exemplified perfect self-control, demonstrating that even in the flesh it is possible to give total submission to God's word. There simply is no place in God's covenant for those unwilling to submit to **discipline**. DISCIPLINE YOURSELF TO BE IN BIBLE SCHOOL!

"No conflict is so severe as his who labors to subdue himself."  
—Thomas a Kempis

QUESTIONS:

1. What 2 aspects of discipline from the Lord are pointed out in 11:1-7? What are the Lord's methods of **disciplining** his people?
2. What is a third method of **discipline** mentioned in 11:8-17? Are these 3 methods mentioned in the New Testament? Where?
3. What was the point of "binding" these commandments on the hand, between the eyes, and writing them on their doorposts? 11:18-25. What might this symbolize?
4. Are blessings and cursings the only two ways God deals with humankind? 11:26-32. Isn't there an "in-between"?
5. Why won't God allow every human to do what is right in his own eyes? 12:8
6. Why did God appoint only **one** place where he might be formally worshiped? 12:1-19. Why couldn't they eat the blood of their slaughtered animals? 12:20-28. Was all this just for **discipline**?
7. Why would a loving God demand the death penalty for anyone (even a "sign worker") who would teach his people another religion? 13:1-18. Is the **discipline** of obeying God's commandments **that serious**?

**"To be in good moral condition requires at least as much training as to be in good physical condition."**  
---Jawaharlal Nehru

**"What we do on some great occasion will probably depend on what we already are; and what we are will be the result of previous years of self-discipline."**  
—H. P. Liddon

LESSON TEXT: Deuteronomy 14:1—16:17

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

“I will place no value on anything I have or may possess except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept, only as by the giving or keeping of it I shall most promote the glory of him to whom I owe my hopes in time and eternity. May grace and strength sufficient to enable me to adhere faithfully to this resolution be imparted to me, so that, not in name only, all my interest may be identified with his causes.” So said David Livingstone (1813-1873), missionary to Africa.

Whether **discipline** is the *cause* or the *result* of **consecration** is difficult to say, but the fact that they go hand-in-hand is incontrovertible. You can't have one without the other. Our lesson last Lord's Day was on godly discipline. Our lesson this Lord's Day is on **consecration**. In all the laws of foods, fraternity, and feasts, God was *disciplining* the Israelites toward **consecration**. He wanted them to be singularly, peculiarly, and totally his people. He wanted them to display his character and nature to a lost world.

Much of what God prohibited or commanded may have seemed unreasonable or, at best, unnecessary to the Israelites. But that is exactly the point! Human beings must learn to trust totally in God's revealed word—even when it appears to them to be inexplicable or contrary to the norm! In every area of living (in what they ate, how they dressed, what they did with their money, how they treated other people, the One to whom they devoted their worship, how they worshiped) the Israelites were to be, not simply different, but **absolutely dedicated** to God's word. In so doing they would be free from the guilt and harm their heathen neighbors brought upon themselves. At the same time they could expect the providential goodness of God to be present in every day of their lives. **You must be in Bible School to learn about consecration to God!**

“Our reservations are the damnation of our consecrations.”  
—William Booth, founder of the Salvation Army

QUESTIONS:

1. What was God's reason for prohibiting the Israelites from disfiguring or altering their appearance? 14:1-2 (see Lev. 19:28; Jer. 16:6; 48:36; Ezek. 7:18; 27:31). Is there similar instruction in the NT? 1 Cor. 11:2-16
2. If, for a Christian, everything is clean (see 1 Tim. 4:4; Rom. 14:14), why did God make certain foods, etc., unclean for the Israelites? 14:3-21
3. How much is a “tithe”? 14:22-29. Did God expect every Hebrew to tithe—or just the rich? Do you tithe? Should a Christian give more than a tithe? How much more?
4. Should Christian congregations exceed the Mosaic law in assisting the poor? 15:1-6. Do we? Should it be done by individuals or congregations?
5. Could poverty be eliminated if all people followed the law of Moses? 15:7-11 Why did God say there would be no poor (15:4), then say there would be, 15:11?
6. Why require the Israelites firstling to be consecrated to God? 15:19ff
7. Name the 3 things an Israelite was to do at the annual feasts. 16:1-17
8. How did all this make the Israelite **consecrated**?
9. Are there spiritual principles in all these which may be found in the New Covenant? What?

**“One hundred years from now, it won't matter  
if you got that big break,  
or finally traded up to a Mercedes  
...it will greatly matter, one hundred  
years from now,  
that you made a commitment to Jesus Christ.”**  
—David Shibley

LESSON TEXT: Deuteronomy 16:18—18:22

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

One of the late John Lennon's albums deals with kids in school. Lennon described its purpose thus: "I'd like to incite people to break the framework, to be disobedient in school, to stick their tongues out, to keep insulting authority."

The Ohio Department of Education funded a study guide called *Education in Human Sexuality*, to be used in Ohio high schools. It teaches total autonomy in the area of ethics: "Moral behavior is behavior the individual feels is 'good' and immoral behavior is behavior the individual feels is 'bad'" (pg. 84). "By definition, behavior you believe to be moral is moral and behavior you believe to be immoral is immoral, as you personally define and use your own values...Every person has the right to his own concept of sexual morality" (pg. 89). "It is no wonder," says Jack Cottrell in his book, *The Bible Says*, "that a Cincinnati high-school senior was quoted in the newspaper as saying, 'If we are going to have morals, let's have personal ones. People should make their own rules.'"

In the covenant God made for his people (those who wanted to belong to him) in the OT, he delegated his authority to the spiritual leaders—priests, prophets, and later, kings. God strictly charged these spiritual leaders to lead according to God's word. He also solemnly warned the covenant people **not** to be **presumptuous** and disobey these leaders!

In this OT people God wanted to exemplify to all the world that happiness, health and holiness is a result of submitting to God's authority as it is administered through his word. His word must be communicated; those who communicate it are God's ordained leaders.

The only real authority is God. Nothing bad can **ever** result from obeying God's word! There may be people who do **not** love God's word claiming, from time to time, they deserve to be obeyed. **BUT WE ARE NOT TO OBEY THEM!**

**"The average intellectual contrasts authority and freedom. I say that freedom is impossible without authority. The absence of authority is anarchy—and anarchy is a thousand-headed tyrant."**

—Eric Hoffer

QUESTIONS:

1. Is justice an innate virtue of man? 16:18-21. What is the only way a judge (in any society) may be certain he is acting justly?
2. What constitutes "worshipping" an idol? 17:1-7
3. Why would priests be qualified to make difficult judgments? 17:8-13
4. Why was God so insistent that the people not presume to disobey a priest's judgment? 17:8-13
5. Should we have the death penalty today for disobedience to judges? 17:12
6. Why would God predict that the people would some day wish for a king? 17:14
7. What would be the king's source for ruling the people? 17:18-20 should that be the source for rulers today? Why?
8. Why didn't God give the Levites "an inheritance"? 18:1-5. Does this have any application in the New Israel (the church)?
9. What were "prophets" for in Israel? Who is the "prophet like Moses"? 18:18
10. What authority does a "prophet" exercise? 18:19
11. How are we to know which "prophets" are from the Lord? 18:20-23

**"Obey your leaders and submit to them; for they are keeping watch over your souls, as men who will have to give account. Let them do this joyfully, and not sadly, for that would be of no advantage to you."** —Hebrews 13:17

**"Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment."**  
—Romans 13:1-2



LESSON TEXT: Deuteronomy 19:1—20:20

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

It was inauguration day, 1921 and a sick Woodrow Wilson was ending two terms as president. Warren G. Harding was to be inaugurated within a short time. Wilson's secretary, Joseph Tully, who had been with him for 11 years, stopped by to see Wilson. In his hand he held a pardon for an aged Nebraska man who had been convicted of a federal crime. The criminal had persuaded Tully to help get him a presidential pardon. "I know," said Tully to Wilson, "some day, when you need mercy this last act will be remembered for you." The president looked at the paper. He could grant the pardon with his signature. Then he shook his head. "No, Joe, that case has been reviewed. The country needs a just government more than the old man needs a pardon or I need an act of mercy." Wilson took his pen and wrote "Disapproved" across the paper.

Justice means, "right judgment." Justice and righteousness are synonymous. Justice cannot be separated from truth. Falsehood produces injustice. Isaiah said, "Justice is turned back, and righteousness stands afar off; for truth has fallen in the public squares, and uprightness cannot enter" (Isa. 49:14). That was God's covenant people in Isaiah's day!

Our lesson text (Deut. 19 & 20) teaches that God demands justice—not just in human government, but in his covenant people! Many prophecies of the Messiah emphasize he would come (the first time) to inaugurate a kingdom (the church) of justice (Isa. 9:7; Jer. 23:5, etc.).

Justice is even more important than mercy! Actually, there can be no mercy without first seeing that justice is done! For example, when God ordained the "cities of refuge" he declared they were only for the man involved in the accidental death of another. He might remain there until his innocence was verified. But any person guilty of premeditated murder was not to be allowed asylum in these cities—he was to be executed without pity (Deut. 19:11-13). God doesn't even extend mercy to sinners without punishing their sins! our sins are punished in Christ! **God is merciful—but first, he is just! So must all Christians be!**

**"No question is ever settled, until it is settled right!"**

QUESTIONS:

1. Where were these cities of refuge located? 19:1-3 How many were there? (see Num. 35:6,14; Josh. 20:7ff; 21:13; 27:32,38).
2. Why did God ordain such cities? 19:4-10. Aren't humans merciful by nature? What is the first impulse of a human when he has been hurt?
3. Was the apostle Paul aiming for mercy by calling for justice in the church? (see 1 Cor. 5:1-13; 1 Tim. 1:20, etc.)
4. Why would God say to execute the murderer without pity? 19:13
5. What does the church do today about those who go around bearing false witness? 19:15-21 what about gossip, backbiting, slander (Rom. 1:29-30; 2 Cor. 12:20; 1 Tim. 3:11)
6. How do you reconcile God's instructions to allow the "faint hearted" to be excused from holy battle with Jesus' demand that whoever loves his houses or wives more than him is not worthy of him? Deut. 20:1-11
7. Could it be just and merciful to "save nothing alive that breathes" in the heathen cities of Canaan? 20:10-17
8. Is God serious about the associations his covenant people keep? 20:18-20

"Justice is the ligament which holds civilized beings and civilized nations together."

—Daniel Webster

"Justice and power must be brought together, so that whatever is just may be powerful, and whatever is powerful may be just."

—Blaise Pascal

LESSON TEXT: Deuteronomy 21:1—22:29

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

“Flamingoes are very shy and timid birds, and shun all attempts of man to approach them; the vicinity of animals, however, they disregard. Any one who is acquainted with this fact can take advantage of it by dressing himself up in the skin of a horse or an ox. Thus disguised, the sportsman may get close to them and shoot them down at his ease. They are taken in by appearances. Shy, beautiful, and harmless, they unfortunate bird meets destruction simply for want of wariness. Many a lovely human being with the like qualities has met her (or his) doom for want of the same trait.” —*Scientific Illustrations*

Most of the heathen nations surrounding Israel **victimized** the weak and timid people in their societies. Captives of war were enslaved and treated like animals; if a neighbor had financial or family difficulties it was “touch luck” and no help offered; the animal world was exploited and cruelly abused; character assassination (slander) was practiced to advance one’s own status; the cadavers of dead poor and slaves and criminals were left, disrespectfully, to rot in garbage heaps or on crosses.

God was preparing, through Israel, to change that. He began, in Israel, the formation of a **redeemed** society. His “kingdom” was to be one of righteousness and justice; it was also to be a society in which **mercy** and **kindness** was practiced. In our lesson God issues his laws (will) for merciful treatment of the **victimized** of society. Only those who love God and believe his word **really care** for the oppressed and suffering.

Jesus, God in the flesh, reached out to the **victimized**. He ministered to outcast women; he was a friend of publicans and “sinners”; he helped the lepers, lame and blind. Jesus “went about doing good and healing all that were oppressed by the devil” (Acts 10:38). That’s the way God is! That’s the way God wants his children to be!

**“I will charge thee nothing for my help but  
the promise that thou wilt help the next  
man thou findest in trouble.”** —Quaker proverb

QUESTIONS:

1. Why would God give such extensive ritual to be performed when a victim of murder was found and the culprit is not known? 21:1-9 (see 19:10)
2. Why would God allow an Israelite soldier to take a captive woman as his wife? 21:10-14. How did other nations treat captive women?
3. Did God feel it was necessary to protect a first-born son against his own father’s prejudices? 21:15-17. Why? Name a case in point?
4. What was to be done about a child who was victimizing his parents? 21:18-21. See Ex. 21:15,17; Lev. 20:9; Prov. 30:17. Why is God so serious about this?
5. Why this law about removal of dead bodies? 21:22-23. Is it symptomatic of a moral problem? See Lev. 18:24-28; Num. 35:34
6. What about “finders keepers, losers weepers” in the light of 22:1-4? Would the Golden Rule apply here? Does God care about lost and suffering animals?
7. There is a point to every law in 22:5-12—what is it? Does it have anything to do with God wanting them to be “peculiar”? Why would he want that?
8. Are there ever innocent victims in sexual offenses? How are they to be treated? How are the guilty to be treated? 22:13-29. Is sex that serious?

“The quality of mercy is not strain’d;  
It droppeth as the gentle rain from heaven  
Upon the place beneath. It is twice blest;  
It blesseth him that gives and him that takes:  
‘Tis mightiest in the mightiest: it becomes  
The throned monarch better than his crown.”  
—William Shakespeare, in *The Merchant of Venice*  
(1596), act 4, sc. 1

LESSON TEXT: Deuteronomy 23:1—24:22

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

Throughout his dedicated life of service in Africa, David Livingstone (1812-1873) did everything possible to end the slave trading. One of his first trips into the jungle a tiny black girl ran out of her village and hid beneath Livingstone's wagon. She was fleeing from men who would sell her to traders for a bit of cloth or a gun. The sympathetic missionary hid the frightened child in his wagon, and she escaped. Wherever he journeyed he tried to abolish the slave trading. His death in 1873 ended the long fight he had made against slavery. But his influence lived on. Due to his influence, central Africa had been opened to legitimate commerce and missions, and he had so publicized the evil slave trade that the conscience of England was awakened. One area after another made the slave trade illegal.

God mad it a **sin** long before it became "illegal"! Indentured service (hiring out to someone as a paid servant) was approved by God in the OT, and in the NT. Any human being who "hires" out to an employer today is an "indentured servant." But oppressive slavery of human beings has always been an abomination before God.

Our lesson today deals with that very subject, and many others (including the rights of women, welfare for the poor, environmental pollution, etc.). God demands social purity and social order. He chose the Israelite people to become the prototype of the pure and orderly society he wanted to create under the kingship of the Messiah by regenerating people's hearts.

You will want to be in Bible School this Lord's Day to learn God's will for society—because you are a part of God's society!

A "social gospel" will not redeem society; but  
the gospel of Christ redeems individuals one by one!

—PTB

QUESTIONS:

1. What is the point of prohibiting eunuchs and illegitimate children from "entering the assembly of the Lord"? 23:1-2
2. Did the God of the OT teach the Israelites to hate people when he told them not to allow Ammonites and Moabites to "enter the assembly" nor to "seek their peace or prosperity all their days for ever"? 23:3-8
3. Why did God concern himself with the minutiae of these directions about personal hygiene? 23:9-14 wouldn't people be clean naturally?
4. How did God's commandments concerning mercy and helpfulness to their brethren make the Israelites different from the heathen? 23:15-25
5. Are Christians to be especially helpful to their own Christian brethren? Gal. 6:10. Does this set them apart from the world? 1 Pet. 1:22
6. Why did God give the provisions for a divorced woman—does God approve of divorce? 24:1-4 see Malachi 2:16 Matt. 5:31-32; 19:1-12; 1 Cor. 7
7. Why did God insist on mercifulness in business dealings between people—shouldn't a business take advantage of every possible way to make money? 24:5-16
8. Why did God want the Israelites to be so kind and helpful to "sojourners"? 24:17- 22. Is there a parallel in this for the Christian? (see Lk. 10:25-37).

**"Among a people generally corrupt, liberty cannot long exist."**

—Edmund Burke

**"Liberty is the only thing you can't have unless you give it to others."**

—William Allen White

**"Where Slavery is, there Liberty cannot be; and where Liberty is, there Slavery cannot be."**

—Charles Sumner

LESSON TEXT: Deuteronomy 25:1—26:19

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

Few international celebrities have been so baffling as Charles Lindbergh. It was unreasonable to many—yet remarkable to others—why he did not capitalize more on his flight across the Atlantic in 1927. But commercializing the flight was the last thing he wanted. One friend estimated that Lindbergh could have made \$5,000,000 in one week if he would have accepted the hundreds of offers to sign testimonials, write books, or go into the movies. William Randolph Hearst offered Lindbergh \$500,000 if he would star in a film about aviation. He declined a vaudeville contract to which was attached a \$1,000,000 guarantee. A movie company upped its offer to 5 million. Money came to him as gifts, but it was always returned. An associate summed it up: “Lindbergh won’t take money he hasn’t earned.”

If it had not been for a crooked grocery-man, J.C. Penney might have become the owner of a grocery store rather than of a dry goods chain. When he was a teen-ager, Jim worked for a grocery-man in Hamilton, MO. He liked the work and had plans to make a career of it. One night he came home and proudly told his family about his “foxy” employer. The grocer had a practice of mixing low quality coffee with the expensive brand and thus increasing his profit. Jim laughed as he told the story at the supper table. His father didn’t see anything funny about the practice. “Tell me,” he said, “if the grocer found someone palming off an inferior article on him for the price of the best, do you think he would think they were just being foxy and laugh about it?” Jim could see his father was disappointed in him. “I guess not,” he replied. “I guess I just didn’t think about it that way.” Jim’s father instructed him to go to the grocer the next day, collect whatever money due him and tell the grocer he wouldn’t be working for him any longer. Jobs were not plentiful in Hamilton, but Mr. Penney would rather his son be unemployed than be associated with a crooked businessman.

Our lesson in Deuteronomy 25-26 will be mainly on **honesty**. An “honest heart” is **absolutely necessary** to be in covenant relationship to God (Lk. 8:15). Be in Bible School and learn about the honest heart!

QUESTIONS:

1. Why did God deem it necessary to limit the number of blows for punishing a guilty criminal? 25:1-3
2. If God is concerned that a working animal receive proper remuneration for its work, what is his attitude toward employers who do not give their employees proper remuneration? 25:4
3. What was the purpose of the Levirate law? 25:5-10
4. Why the prohibition of Deut. 25:11-12? Who needs protection here?
5. Why are cheating and dishonesty such an **abomination** to the Lord? 25:13-16
6. Why was the Israelite to recite from memory the past history of his people when he offered the “first fruits of the ground”? 26:1-11
7. What is the purpose of the commandment to confess one’s actions? 26:12-15
8. How do you **do** commandments with your heart and soul? 26:16-19

**In Jeff MacNelly’s “Shoe” comic strip, the answering machine says, “Hi, you’ve reached Professor Cosmo Fishawk. I can’t come to the phone right now because I’m listening intently to this machine to see if you’re someone I want to talk with. So after the beep, start talking. If I want to talk with you, I’ll probably come on the line with some lame excuse such as, ‘I was just on the way out the door when I heard the phone.’ If you make it all the way through your message and I don’t pick up, it’s because I don’t want to talk to you.” Shoe says, “At last, an honest phone machine!”**

**“An honest man’s the noblest work of God.”  
—Alexander Pope**

**“To make your children capable of honesty is  
the beginning of education.”  
—John Ruskin**

LESSON TEXT: Deuteronomy 27:1—28:68

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

“I pledge allegiance to the flag, of the United States of America; and to the republic for which it stands...” That pledge, the alphabet, and numbers, are the first 3 things an American child learns when he starts to school (at least 65 years ago he did!). Loyalty to one’s cultural and moral moorings is absolutely necessary to the development of good character.

President Woodrow Wilson once addressed a ceremony for U.S. citizenship: “Loyalty means nothing unless it has at its heart the absolute principle of self-sacrifice. Loyalty means that you ought to be ready to sacrifice every interest that you have, and your life itself, if your country calls upon you to do so; and that is the sort of loyalty which ought to be inculcated into these newcomers, that they are not to be loyal only so long as they are pleased, but that, having once entered into this sacred relationship, they are bound to be loyal whether they are pleased or not; and that loyalty which is merely self-pleasing is only self-indulgence and selfishness. No man has ever risen to the real statue of spiritual manhood until he has found it is finer to serve somebody else than it is to serve himself.”

In Deuteronomy 27-28 God calls the Israelites to loyalty to the covenant he has given them through Moses. They are to: (a) keep the words of the covenant prominently and constantly in their consciousness; (b) swear allegiance to it by saying, “Amen” (“so be it”); (c) understand and trust that blessings will surely accrue to them for being loyal and obedient; (d) remember and be warned that a curse will be upon them if they are disloyal and disobedient.

Every time you attend Bible School and worship services in loyalty to Christ you fulfill these four expressions of the will of God. Every time you read your Bible and obey Christ’s commandments you do this. Now, put your hand over your heart, and repeat after me: “I pledge allegiance to God, and to his Son Jesus, and to the kingdom for which they stand...” Well, no, just be in Bible School this Lord’s Day!

“It is better to be faithful than famous”  
—Theodore Roosevelt

QUESTIONS:

1. Did the Israelites ever carry out these instructions? 27:1-8 (Josh. 8:30-35)—How thoroughly?
2. Why did Moses say, “this day you have become the people of the Lord”? 27:9-10—Why not before?
3. What would an Israelite have to admit if he seriously said “Amen” to the last “curse”? 27:26
4. Go through the text 28:1-14 and underline in your Bible every “if”—Shouldn’t the world be told that God’s blessings are conditional?
5. What “reason” did the Israelites have for serving God with joyfulness? 28:47. What “reason” does a Christian have? Rom. 12:1-2
6. Did these terrible curses of God actually come upon the Israelites? 28:15-68 Eating their own children? (see Lev. 26:27-29; 2 Kings 6:29; Jer. 19:9; Josephus, *Wars of the Jews*, V:X:3; and VI:III:4)
7. How does God provide Jews a cure for these curses? See Gal. 3:10-14!

**“In northern Scotland are two outstanding mountains called Ben Hope and Ben Loyal. In the Gaelic language of Scotland ‘Ben’ means ‘a mountain peak.’ One wonders why they are named Hope and Loyal. Certainly, hope towers above all the other intangibles of life. We can live without love. We can live without faith. We can live without friends. But we cannot live without hope, and loyalty towers above other human virtues. The disloyal we call traitors. The loyal we value as friends, patriots, comrades, and partners.”**

—*1000 Windows*, by Robert C. Shannon

*‘Tis not the many oaths that make the truth;  
But the plain single vow, that is  
vow’d true.”*

—*William Shakespeare*

LESSON TEXT: Deuteronomy 29:1—30:20

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS

Samuel Johnson (1790-1784), the son of a poor bookseller, was an English critic and writer. He attended Oxford University but had to drop out after 2 years because he ran out of money. In 1755 Johnson's famous *Dictionary of the English Language* was published. He wrote a novel, 10 volumes of *The Lives of the Poets*, and many other books. His wise sayings are still quoted today, over 200 years after his major writings were first published. Samuel Johnson said: "Ignorance, when voluntary, is criminal."

Is it possible that Americans can receive a good education and yet know little about the Bible? Henrietta Mears said a brilliant young man, who was working on his doctorate, told her, "I have taught in Sunday School. I consider myself a person of average intelligence, but I would flunk on a simple Bible examination."

Bible college students, most of whom have attended Sunday School all their lives, average about 30% of a possible 100% on simple Bible knowledge tests when they first enter Bible college! (70% is passing!). What kind of "criminals" are Christian adults who could not pass the same Bible knowledge test?

Our lesson in Deuteronomy 29-30 is a solemn warning to the Israelites (and certainly for Christians) about voluntary **ignorance** of God's revealed and written word. College Heights is bending over backward to provide its membership with opportunities and materials to know God's Word. There are comfortable, roomy classrooms; there is more than adequate material; there are teachers who spend hours preparing lessons; there are weekly study guides (these little question sheets); an eldership dedicated to **Bible exegesis and exposition**; and how many of us study our lesson and prepare to enter discussion ahead of time? Must we some day render an account of our stewardship in Bible knowledge? **BE IN BIBLE SCHOOL; BRING YOUR FAMILY; BRING YOUR NEIGHBORS—"IGNORANCE WHEN VOLUNTARY IS CRIMINAL"**

QUESTIONS:

1. On what basis did the Lord condemn (through Moses) the Israelites for not understanding his law? 29:2-9
2. What did the Lord expect to motivate the Israelites to know and do his covenant? 29:5-9
3. Who was expected to know the Lord's covenant? 29:10-15
4. What would happen to the Israelite who deliberately turned away from what he knew? 29:16-28
5. Are there some facts and/or ideas God does **not** want us to know? 29:29 . Do we know all we are able to know about what he **does** want us to know?
6. How did God deal with the possible excuses the Israelites might make for not being able to know his word? 30:1-14. What does 30:11-14 mean where it is quoted in the NT (Rom. 10:5ff)?
7. How does heaven and earth witness against human ignorance of God's will? 39:19

**Once upon a time, a man owned a race horse. He didn't see much potential in that animal as a money-maker, so he sold him for \$1000. The new owner sold him for \$2000. The third owner did even better, selling the horse for \$10,000. The fourth owner soon took advantage of an opportunity to trade the horse for two quality horses. The fifth owner decided there wasn't enough potential to bother. Finally, someone took a risk, buying the horse that nobody wanted—for \$25,000. The horse was known as *John Henry*, and he became the leading money-maker in 1981. When he was eventually retired from racing, he had been credited with earning more than \$6,000,000 during his career. Six men had owned a winning race horse and didn't realize what they had. Do you know what you have in God's Holy Word, the Bible? Let us determine that, regardless of what life brings, we will do our best to discover the glorious treasures we have in God's Word!**

**Knowledge has to be improved, challenged, and increased constantly, or it vanishes. Some people drink at the fountain of knowledge. Others just gargle. ----PTB**

LESSON TEXT: Deuteronomy 31:1—32:52

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

Although Jerome Hines had world-wide fame as an opera singer, he had never sung in a church service as a believer until he had a chance to sing at a Salvation Army meeting in London. He was bothered when the meeting leader asked a woman to sing just before he was to be introduced. “Why,” he wondered, “do they let her sing? What a terrible sound. It’s strange that they’d let **her** sing, knowing there’s a Metropolitan Opera singer on the program.” He was disturbed.

Then Hines was struck by the radiant, beautiful look on the woman’s face. The impact of the **words** of the song struck him. He soon forgot the unpleasant scratch of her voice. When she finished, Hines rose to sing. To his complete consternation his voice was so scratchy and hoarse that he had to stop in the middle of the hymn, make an apology for an unexpected laryngitis attack, and then sat down. He was confused; here he was trying to sing for the Lord for the first time and it was a complete failure. He questioned God and seemed to hear him reply: “I am not interested in your beautiful voice, but in your message” it was a humbling but valuable experience for Jerome Hines. Since then, the “message” has been the motivation for his singing.

In 1742 John Wesley gave five rules on singing in church. The last rule was the most significant one: “Above all, sing spiritually. Have an eye to God in every word you sing. In order to do this, attend strictly to the sense of what you sing and see that your heart is not carried away with the sound but offered to God continually.”

The song God gave Moses for the Israelites was not for entertainment nor for display of performing skills. It was for worship and for teaching (see Deut. 31:19,21,28; 32:1-3). It contains the elements of praise, confession, evidences for God, history, nature of God’s personality, judgment and redemption. It is imperative that you learn the song of Moses—be in Bible School!

**If you haven’t learned the song of Moses and the Lamb, you can forget about going to heaven! (See Rev. 15:2-4)—PTB**

QUESTIONS:

1. Moses had served the Lord well—why was he not allowed to enter Canaan? 31:2 (see Deut. 32:51).
2. How many times did the Israelites fulfill the command to read the law to all the people at the Feast of Tabernacles? 31:10-13. See Josh. 8:3; 2 Chron. 17:7; 2 Chron. 34:30; Neh. 8:2.
3. Would you have been discouraged if you had been Moses when God told him about the future disobedience of his people? 31:16-22
4. So, what was the purpose of the song of Moses taught to the people? 31:19,21. Do you think modern religious music serves Biblical purposes?
5. Have you noticed that the main element of the song of Moses is directed toward who and what God is? List all the characteristics of God you find.
6. God wants his people to sing songs which point them to his law (word)—to have music point to any other things (such as mystical experiences) would seem to be “trifling” with the Lord (Deut. 32:44-47)—how do you understand Moses’ song?
7. If Moses is in heaven (see Matt. 17:1-8), why was he forbidden entrance to Canaan land? 32:48-52

“Congregational singing, next to Bible Teaching, is the best feature of a religious service, the most effective way to preach Gospel.

A singing church is always well attended. People love it.

A singing church and a teaching pulpit...sing the same hymns often. Only as they are sung often can the people become familiar with them. It is the hymns that we know that are the ones we love.

And we never tire of the hymns that we love. Never! **Sing the old hymns. Sing them over and over.** A church that would do this would not have to beg people to come to church. It could not keep them away!”

*Halley’s Bible Handbook, pp. 826-827*

LESSON TEXT: Deuteronomy 33:1—34:12

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

The American “Moses,” George Washington, wept as he bade his troops farewell and resigned his commission to Congress, and said: “I consider it an indispensable duty to close this last solemn act of my official life by commending the interests of our dearest country to the protection of Almighty God, and of those who have superintendence of them to his holy keeping.”

Alexander Campbell, the “Moses” of the Restoration Movement, said farewell to family and friends on his deathbed “exhorting all to read and study the Bible, that Book of books, a library within itself, with system and order; spoke on the glories of a future life; spoke of the apostles and exhorted all to spread the Gospel; and talked all night of God’s goodness and power and wonderful works, and the Savior...” —from his daughter-in-law’s diary. Sunday morning, March 4, 1866, he died.

These last two chapters of Deuteronomy were probably written by Joshua. They are a record of the last thoughts and deeds of Moses, of whom God said, “And there has not arisen a greater prophet since in Israel like Moses...”

Moses was a great leader. George Washington, Alexander Campbell, and a host of other humans have been great leaders. Moses was an exemplary leader because, as even his farewell words show, his primary concern was not for himself but for the glory of God and the growth of God’s people. Moses was a great leader because he was a humble *servant* (Heb. 3:2,5; Ex. 14:31; Lev. 12:7; Rev. 15:3). A wise man said, “At the close of life, the question will be not, How much have you got? but How much have you given?—not How much have you won? but How much have you done?—not How much have you saved? but How much have you sacrificed? It will be, How much have you loved and served, not How much were you honored?”

**“If you wish to be a leader you will be frustrated, for very few people wish to be led. If you aim to be a servant you will never be frustrated.”**

—Frank F. Warren

QUESTIONS:

1. Is 33:2 the answer to the question, “Where did God come from?”
2. How did God express his love for his people? 33:3-4
3. The Hebrew text of 33:6 says, “but let his (Reuben’s) men be few”—Why? (See Gen. 49:3-4). Who **now** possesses the territory of Reuben?
4. Why did God give to Levi the honor of being priests and teachers? 33:8-11 (See Ex. 32:1ff).
5. The original Hebrew text of 33:27 would read: “The eternal God is your **habitation**, and underneath are the everlasting arms.” Why does God come on the “clouds” (or “skies”)? Ex. 13:21
6. Why did God keep the place of Moses’ burial a secret? 34:6
7. Why is Moses distinguished from others as the man whom God knew “face to face”? 34:10

How excessively is Moses venerated by Jewish rabbinic tradition?

1. The whole world was created only on account of the merit of Moses and for Moses’ sake.
2. He was given not only the Written Law, but also the Oral law (the Talmud, Mishna, Gemara) and whatever new interpretation of the Law is ever brought was already given to Moses at Sinai (known as *Bath Kol*, “the divine voice”).
3. Noah was rescued from the flood only because Moses was destined to descend from him.
4. Moses was born circumcised, spoke with his parents on the day of his birth, and prophesied at the age of three.

Some NT references to Jewish veneration of Moses: John 5:45; 6:31-32; 7:22,23; 9:28-29; Acts 6:11,14; 15:1,5; 15:21; 21:21; Matt. 17:4; Mk. 9:5; Lk. 9:33; Matt. 19:7; Mk. 10:3; Matt. 22:24; Mk. 12:19; Lk. 20:28; Acts 6:11

But all Moses wanted was to be known as a faithful servant of God!