

# DEUTERONOMY

## Chapter 4

*Moses Commands Obedience*

**“And now, O Israel, listen to the statutes and the rules that I am teaching you, and do them, that you may live, and go in and take possession of the land that the LORD, the God of your fathers, is giving you. 2 You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you. 3 Your eyes have seen what the LORD did at Baal-peor, for the LORD your God destroyed from among you all the men who followed the Baal of Peor. 4 But you who held fast to the LORD your God are all alive today. 5 See, I have taught you statutes and rules, as the LORD my God commanded me, that you should do them in the land that you are entering to take possession of it. 6 Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, ‘Surely this great nation is a wise and understanding people.’ 7 For what great nation is there that has a god so near to it as the LORD our God is to us, whenever we call upon him? 8 And what great nation is there, that has statutes and rules so righteous as all this law that I set before you today? 9 “Only take care, and keep your soul diligently, lest you forget the things that your eyes have seen, and lest they depart from your heart all the days of your life. Make them known to your children and your children’s children— 10 how on the day that you stood before the LORD your God at Horeb, the LORD said to me, ‘Gather the people to me, that I may let them hear my words, so that they may learn to fear me all the days that they live on the earth, and that they may teach their children so.’ 11 And you came near and stood at the foot of the mountain, while the mountain burned with fire to the heart of heaven, wrapped in darkness, cloud, and gloom. 12 Then the LORD spoke to you out of the midst of the fire. You heard the sound of words, but saw no form; there was only a voice. 13 And he declared to you his covenant, which he commanded you to perform, that is, the Ten Commandments, and he wrote them on two tablets of stone. 14 And the LORD commanded me at that time to teach you statutes and rules, that you might do them in the land that you are going over to possess.**

**Chs 4–26** The main section of the Book: a re-presentation of the covenant. (TLSB)

**4:1** *O Israel listen.* God’s call to his people to hear and obey is a frequent theme in Deuteronomy (see, e.g., 5:1; 6:3–4; 9:1; 20:3) and elsewhere in the OT. (CSB)

This is an imperative that serves as an attention-grabbing summons when he wants Israel to receive in faith the Word that will establish, commission, and empower them as his covenant people. (Concordia Pulpit Resources – Volume 10, Part 3)

*statues and rules* – These are virtually synonymous in the OT, with little distinction in meaning. Through many of these decrees in the Torah God calls not just for certain outward behaviors and observances from his people but also for faith in his promises to love, bless and forgive them. (Concordia Pulpit Resources – Volume 10, Part 3)

God's promise of blessing was subject to Israel's response to His laws and decrees. Israel's obedience here should be understood in the broad sense as obedience that results from God's gift of faith. (TLSB)

*chuqqim* and *mishpatim* are translated "statutes" and "rules," respectively. This is a common construction for the instructions given from God to the Israelites. This is not an instance of redundancy, but rather these two words are specific in their references. Luther comments in his lectures on Deuteronomy: (Concordia Pulpit Resources - Volume 19, Part 3)

Yes, if we consider carefully, only two or three words will properly signify law, namely, *choq* and *mishpat*, statute and law, of which the one, namely, *choq*, means that by which we are set in order toward God; the other, namely, *mishpat*, that by which we are set in order toward men. These two are enough, and this contrast seems to me to be valid and consistent. For so also Moses begins in this chapter: "Hear the statutes and laws which I teach," as though he were gathering together everything in these two words, as if he said: "I shall teach you how to live properly before God and men." (LW 9:49–50) (Concordia Pulpit Resources - Volume 19, Part 3)

*Mishpat* denotes the kingdom of the left and *choq* the kingdom of the right. The two tables of the law (First through Third and Fourth through Tenth Commandments) readily fall into these distinctions. (Concordia Pulpit Resources - Volume 19, Part 3)

Command given 70 times in Dt. However, as Israel transitions from the nomadic to the settled life, God's relationship with them will not change. (TLSB)

*I am teaching you* – Note the Gospel action, his initiative-taking, and his covenant faithfulness to Abraham, Isaac, Jacob, and their descendants. The Promised Land is not earned or deserved; it is given as a gift. Thus it is a type of the ultimate Promised Land, heaven, which is opened to sinners only through Christ's atoning work and entered via God-given faith. (Concordia Pulpit Resources – Volume 10, Part 3)

**4:2** Several places in Scripture repeat this theme. God's Word, with its promises of the Messiah and their fulfillment in Jesus Christ, is sacred, and mankind cannot change it. Luther: "But you will say: 'Then why have so many additional books of the prophets been added? And David decided that a temple should be built when the tabernacle of Moses had been done away with, and he arranged the orders of the Levites. And Joshua did many things and commanded the people. So it can be said about many other things.' I answer: It does not take away from or add to the word of Moses when someone teaches the same thing in other words or in more words. Thus the prophets taught and explained Moses, not themselves, and they judged according to his Law and reprov'd kings and people. Moreover, what Moses says here applies not to God but to the people: 'Do not add, etc.' For who doubts that as the time requires God Himself can add or subtract something? Whether He adds or subtracts, He Himself always remains true; His Word is always true and leads and preserves us faithfully" (AE 9:51–52). (TLSB)

*shakk not add...nor take away.*† The revelation the Lord gives is sufficient. All of it must be accepted, and anything that adulterates or contradicts it cannot be tolerated (see 12:32; Pr 30:6; Gal 3:15; Rev 22:18–19). (CSB)

To enhance or increase. To shave, trim, take away from or diminish. Both approaches, when unaccompanied by repentance, lead only to death. (Concordia Pulpit Resources – Volume 10, Part 3)

Moses' powerful charge that Israel neither add nor subtraction from His words is repeated throughout Scripture. Agur son of Jakeh wrote, "Every word of God is flawless; He is a shield to those who take refuge in Him. Do not add to His words, or he will rebuke you and prove you a liar" (Proverbs 30:5, 6). The Apostle John concluded the Revelation, "I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, I will add to him the plagues described in this book. And if anyone takes towards away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book" (Revelation 22:18,19) (PBC)

Jesus criticized the Pharisees for adding a burdensome body of rules and regulations to the Scriptures: "Thus you nullify the word of God for the sake of your tradition" (Matthew 15:6). One of the great blessings we inherited from the Reformation is the ability to distinguish between what's God's Word and what's man's. We may be tempted to elevate our own pious notions or pet tradition to the level of the Scripture, but he have no business binding another person's heart or life unless we can demonstrate "This is what the Lord says." The OT prophets condemned their generation of ignoring God's Word when it spoke to their sinful sexual habits, their hollow worship practices, or their corrupt business tactics. The Lord spoke through Hosea; "There is no faithfulness, no love, no acknowledgment of God in the land. There is only cursing, lying, and murder, stealing and adultery; they break all bounds, and bloodshed follows bloodshed... Because you have rejected knowledge, I also reject you as my priests; because you have ignored the law of your God, I will ignore your children." (Hosea 4:1, 2, 6) (PBC)

We may be tempted to subtract from the Word of God whatever makes us uncomfortable or unpopular. But what do we stand to lose? Moses said God gives people His word and commands "so that you may live." The pathway to the only life worth living leads to God. "I have come," Jesus said, "that they may have life, and have it to the full" (John 10:10). (PBC)

Those hearing the statues and rules are warned not to add to or take from these commands. St. John provides a similar warning at the end of the Book of Revelation:

I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book. (Rev 22:18–19)

God does not want his Word to be adulterated by human wisdom or skirted over in the interest of social harmony. Yet the Church in both Old and New Testament times (and even today) has suffered from groups and individuals who sought to add to, and take from, God's Word. This happens when legalistic prescriptions bind people's consciences where God has not, and also when that which God calls sin is not condemned but embraced as good and right. (Concordia Pulpit Resources - Volume 19, Part 3)

Revelation 22:18-19, "<sup>18</sup>I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book. <sup>19</sup>And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book."

**4:6** *keep them and do them* – Along with a knowledge of what the Lord wanted, the Spirit of God also gave His people willing hearts to respond to His commands. (PBC)

*wisdom and understanding* – Wisdom in this sense is “prudence, shrewdness, and insight in the whole gamut of human experience, derived from the revelation of God. Likewise, “understanding” refers to more than natural intelligence or problem-solving skills. It is spiritual insight into God’s ways and his plan of salvation. While God’s understanding is unfathomable even to the most intelligent humans, if they are left to themselves, God grants each believer (no matter how “simple” by the world’s reckoning) through the revealed Word, the portion needed for salvation and godly living. (Concordia Pulpit Resources – Volume 10, Part 3)

Nations passing along Israel’s trade route will see God reflected in the lives of His people. (TLSB)

*peoples...they hear* – The Israelites could observe them and follow them, and the nations around would see and be drawn to their God through them. Jesus taught the same thing: “You are the light of the world. A city on a hill cannot be hidden. ... Let your light shine before men, that they may see your good deeds and praise your Father in heaven” (Matthew 5:14, 16). (PBC)

A fulfillment of God’s promise to Abram (Gn 12:2). (TLSB)

**4:7** *what great nation* - Neighboring pagan nations would look to Israel and see that the true God is not silent or inanimate but rather living and active. YHWH is not distant from Israel, far removed in the heavens. He is near to them, and in their time of troubles—which will certainly come—they may call upon him and he will answer them. (Concordia Pulpit Resources - Volume 19, Part 3)

*near to it...whenever call on him.* The Israelites always had access to the Lord in prayer. His presence was symbolized by the tabernacle in the center of the camp, and by the pillar of cloud over the tabernacle (see Ex 40:34–38; Nu 23:21). (CSB)

God will make His dwelling among the Israelites, who faithfully keep God’s laws and decrees (Lv 26:11–12). (TLSB)

This implies not just close proximity spatially, but nearness in relationship, affection, and commitment. He is near especially in the Word he has given to them, in which he dwells. This is the unchanging foundation and continuing lifeblood of God’s covenant with his people and the source and power for them to receive it, cling to it, and live it out. (Concordia Pulpit Resources – Volume 10, Part 3) - His presence was symbolized by the tabernacle in the center of the camp, and by the pillar of cloud over the tabernacle. (PBC)

This is synonymous with “to call out.” To call on God is to summon his aid. Calling in this sense constitutes a prayer prompted by recognized need and directed to the One who is able and willing to respond. (Concordia Pulpit Resources – Volume 10, Part 3)

If we were asked to list the great spiritual advantages the Savior has given us, what would our list include? For many of us, a godly mother and father who told us about Jesus, prayed for us, and set an example of the faith-full life. For many of us, a community of believers who provided opportunities for worship, education, and encouragement in the faith. For many of us, the privilege of growing up in a country where religious beliefs were neither legislated nor forbidden, but where we could believe and live our faith as we wished. Those are giant blessings. (PBC)

**4:8** *that has statues and rules* – The “greatness” of Israel consists not in any inherent admirable qualities or behaviors but in the “body of laws” that the one, living God, Yahweh, has bestowed on them. (Concordia Pulpit Resources – Volume 10, Part 3)

**4:9** *lest you forget* – The first generation of Israelites quickly forgot God’s powerful Sinai sermon. Moses urges them to learn this lesson from their parents and pass it on to the next generation. (PBC)

The Israelites should be alert for deceptions that would turn their hearts away from God. (TLSB)

*hishamer laka*, literally, “take heed unto yourself.” These statues and rules are not simply show pieces but are a daily part of the life of Israel. (Concordia Pulpit Resources - Volume 19, Part 3)

*make them known to your children.* Parents have a covenant responsibility to train their children in obedience to God (Pr 22:6). This command extends into the NT (Mt 19:14; Ac 2:39). (TLSB)

“Make them known to your children and your children’s children.” This remains as important today as it was then. The people of Israel would have instructed their children both in these commands of God and in the promise of a Messiah. Today the Church must continue to teach children both Law and Gospel, the full counsel of God. (Concordia Pulpit Resources - Volume 19, Part 3)

**4:10–14** See Ex 19–24. (CSB)

**4:10** *may learn.* The divine call to Israel to remember the Lord’s past redemptive acts—especially how he delivered them from slavery in Egypt—is a common theme in Deuteronomy (5:15; 7:18; 8:2, 18; 9:7, 27; 11:2; 15:15; 16:3, 12; 24:9, 18, 22; 25:17) and is summarized in 32:7: “Remember the days of old.” (CSB)

*fear.* This admonition is often repeated (6:24; 8:6; 10:12; 28:58). (TLSB)

**4:11** Moses recounts God’s appearance in fire at Mount Sinai. (TLSB)

**4:12** *no form.* The visible appearance of God’s presence is known as a theophany. Cyr Jer: “He is Holy, and Almighty, and excels all in goodness, and majesty, and wisdom: of Whom we can declare neither beginning, nor form, nor shape.... If it is wholly impossible to imagine His likeness, how shall thought come near His substance? There have been many imaginations by many persons, and all have failed” (NPNF 2 7:35). (TLSB)

**4:13** *his covenant, the Ten Commandments.* God’s Law included much more than the Ten Commandments, but they sum up the whole Law. (TLSB)

*He wrote them.* God personally inscribed the two stone tablets He gave to Moses (Ex 31:18). Luth: “It is impossible for men to think properly about God, speak about Him, or worship Him, without the Word of God” (AE 9:58). (TLSB)

**4:14** Iren: “The laws of bondage [civil and ceremonial], however, were one by one promulgated to the people by Moses, suited for their instruction or for their punishment.... These things,

therefore, which were given for bondage, and for a sign to them, He cancelled by the new covenant of liberty. But He has increased and widened those laws which are natural, and noble, and common to all, granting to men largely and without grudging, by means of adoption, to know God the Father, and to love Him with the whole heart, and to follow His word unswervingly” (ANF 1:482).

**4:1–14** God desires to dwell among His people, but a holy God cannot live among an unholy people. So God lovingly establishes His ordinances, including the Ten Commandments. Through the Word, the Lord leads us to faith and to keep His commands faithfully; He shows forth His blessings in our lives. • Lord of all, we gratefully acknowledge that Christ has freed us from the bondage of the Law, for we are “justified by His grace as a gift, through the redemption that is in Christ Jesus” (Rm 3:24). Thanks be to God! Amen. (TLSB)

#### *Idolatry Forbidden*

**15 “Therefore watch yourselves very carefully. Since you saw no form on the day that the LORD spoke to you at Horeb out of the midst of the fire, 16 beware lest you act corruptly by making a carved image for yourselves, in the form of any figure, the likeness of male or female, 17 the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the air, 18 the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth. 19 And beware lest you raise your eyes to heaven, and when you see the sun and the moon and the stars, all the host of heaven, you be drawn away and bow down to them and serve them, things that the LORD your God has allotted to all the peoples under the whole heaven. 20 But the LORD has taken you and brought you out of the iron furnace, out of Egypt, to be a people of his own inheritance, as you are this day. 21 Furthermore, the LORD was angry with me because of you, and he swore that I should not cross the Jordan, and that I should not enter the good land that the LORD your God is giving you for an inheritance. 22 For I must die in this land; I must not go over the Jordan. But you shall go over and take possession of that good land. 23 Take care, lest you forget the covenant of the LORD your God, which he made with you, and make a carved image, the form of anything that the LORD your God has forbidden you. 24 For the LORD your God is a consuming fire, a jealous God. 25 “When you father children and children’s children, and have grown old in the land, if you act corruptly by making a carved image in the form of anything, and by doing what is evil in the sight of the LORD your God, so as to provoke him to anger, 26 I call heaven and earth to witness against you today, that you will soon utterly perish from the land that you are going over the Jordan to possess. You will not live long in it, but will be utterly destroyed. 27 And the LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD will drive you. 28 And there you will serve gods of wood and stone, the work of human hands, that neither see, nor hear, nor eat, nor smell. 29 But from there you will seek the LORD your God and you will find him, if you search after him with all your heart and with all your soul. 30 When you are in tribulation, and all these things come upon you in the latter days, you will return to the LORD your God and obey his voice. 31 For the LORD your God is a merciful God. He will not leave you or destroy you or forget the covenant with your fathers that he swore to them.**

**4:19** *be aware.* As kings of Judah would be later (2Ki 23:5). (CSB)

Canaanites worshiped the sun, moon, and stars. E.g., Jericho was a center of Canaanite moon worship. (TLSB)

**4:20** *iron furnace*. Suggests that the period in Egypt was a time of affliction, testing and refinement for the Israelites (see 1Ki 8:51; Jer 11:4; see also Isa 48:10). (CSB)

Iron smelting required very high temperatures compared to other metals. Moses reminds the Israelites that their Egyptian captivity was a time of great suffering. (TLSB)

**4:21** *because of you*. If God was so strict with Moses, how much stricter would He be with the people if they flagrantly violated His commands? (TLSB)

**4:24** *consuming fire*. Iren: “God was indeed a consuming fire (*igneum*) to the people that transgressed the law, and threatened that God would bring upon them a day of fire; but to those who had the fear of God he said, ‘The Lord God is merciful and gracious’ ” (ANF 1:490). Ambr: “[Moses] saw the fire in the bush, and had heard God when the voice from the flame of fire came to him ... and the fire did no harm” (NPNF 2 10:112). (TLSB)

*jealous God*. God maintains the honor of His promises. (TLSB)

**4:25** *have grown old in the land*. The pattern of Israel’s rebellion, resulting in expulsion from the land, and then their repentance, leading to restoration to the land, is prominent in Deuteronomy (see, e.g., the blessing and curse formulas in chs. 27–28). (CSB)

**4:26** *heaven and earth as witnesses*. Moses calls on all of God’s creation as witness to God’s covenant with His people. Parties in ancient Near Eastern treaties often called upon their gods as covenant witnesses. (TLSB)

**4:27–28** Unfortunately, this consequence for disobedience is in Israel’s future (2Ki 17:6; 25:21). Blessings and curses were part of ancient Near Eastern treaties; cf Dt 28. (TLSB)

**4:29** *with all your heart and ... soul*. Indicates total involvement and commitment. The phrase is applied not only to how the Lord’s people should seek him, but also to how they should fear (revere) him, live in obedience to him, love and serve him (6:5; 10:12; 11:13; 13:3; 30:6), and, after forsaking him, renew their allegiance and commitment (26:16; 30:2, 10). (CSB)

Although the Israelites will later be enslaved by the Assyrians and the Babylonians, God provides a means whereby the repentant may return to Him. (TLSB)

**4:30** *tribulation*. Lit, “narrowness.” Similar to Eng expression “a tight spot.” (TLSB)

*latter days*. Moses prophesies Israel’s future. (TLSB)

**4:31** *a merciful God*. Though God knows Israel’s future unfaithfulness, He promises mercy and that He will not forget His covenant. (TLSB)

*covenant*. In ancient times, parties to a covenant were expected to confirm their intentions by means of a self-maledictory oath. (CSB)

*He swore to them*. God attested to this covenant (Gn 22:15–18). (TLSB)

**4:15–31** Just as a loving father warns his children against life’s dangers, so God warns Israel. Through Moses, God warns the Israelites of the perils of following pagan gods. Consequences would include forfeiting the land, though God retained ownership of it (Lv 25:23). He promises

mercy to Israel and extends that kindness to us too. • Almighty God, though Israel’s disobedience caused the forfeiture of their land, You never removed the promise of a Savior given first to Adam and Eve (Gn 3:15) and confirmed to Abram (Gn 12:3b). That promise is completed in the life, death, and resurrection of my Lord Jesus. Great is Your faithfulness! Amen. (TLSB)

*The LORD Alone Is God*

**32 “For ask now of the days that are past, which were before you, since the day that God created man on the earth, and ask from one end of heaven to the other, whether such a great thing as this has ever happened or was ever heard of. 33 Did any people ever hear the voice of a god speaking out of the midst of the fire, as you have heard, and still live? 34 Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great deeds of terror, all of which the LORD your God did for you in Egypt before your eyes? 35 To you it was shown, that you might know that the LORD is God; there is no other besides him. 36 Out of heaven he let you hear his voice, that he might discipline you. And on earth he let you see his great fire, and you heard his words out of the midst of the fire. 37 And because he loved your fathers and chose their offspring after them and brought you out of Egypt with his own presence, by his great power, 38 driving out before you nations greater and mightier than you, to bring you in, to give you their land for an inheritance, as it is this day, 39 know therefore today, and lay it to your heart, that the LORD is God in heaven above and on the earth beneath; there is no other. 40 Therefore you shall keep his statutes and his commandments, which I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land that the LORD your God is giving you for all time.”**

**4:32 ask now.** A great source of learning comes from asking one’s elders to explain the past (cf 32:7). The Passover Seder revolves around the asking of questions (Ex 12:26–27) When the Israelites entered the Promised Land, memorials were erected as teaching tools (Jsh 4:7–9). (TLSB)

**4:34** Israel’s deliverance is unique in historical annals.

**4:35** *that you might know.* See v. 10. (CSB)

The exodus is a catechetical event. (TLSB)

*no other besides him.* Moses’ belief in one God was total and uncompromising. (CSB)

**4:36 discipline.** Or, “rebuke.” God’s discipline is designed to bring the recipient back to Him. (TLSB)

**4:37 he loved.** The first reference in Deuteronomy to God’s love for his people. The corollary truth is that his people should love him. (CSB)

First reference to God’s love for His people recorded in Dt. As a result of God’s love, His people should love Him.

*brought ... with His own presence.* God’s grace alone delivered Israel from the oppressions of Egypt. His great miracles confirmed His presence among them (Ex 13:21–22; 14:19–31). (TLSB)



**4:39** *there is no other.* No other god has authority over the forces of nature or history. (TLSB)

**4:32–40** Moses reminds the people that with fire and wonders God has established Himself as the God of Israel. No other god has led a people away from their captors, conquered their enemies, and established them in a new land. Such a God is worthy of our worship and praise. In Christ, He declares us His very own people. • Lord Almighty, in our times of trouble, let us remember that You are with us always. Amen. (TLSB)

#### *Cities of Refuge*

**41 Then Moses set apart three cities in the east beyond the Jordan, 42 that the manslayer might flee there, anyone who kills his neighbor unintentionally, without being at enmity with him in time past; he may flee to one of these cities and save his life: 43 Bezer in the wilderness on the tableland for the Reubenites, Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites.**

**4:41–43** Moses establishes three cities of refuge in the land east of the Jordan River. These cities are already securely in the hands of the Reubenites, Gadites, and the half-tribe of Manasseh. (TLSB)

**4:41–43** The Lord provides refuge for His people east of the Jordan. Today, the Lord Himself is our refuge. He prepares an everlasting home for us. • Father, as sinners, it is reassuring to know that You are our refuge and our strength (Ps 46:1). We trust in Your providential care. Amen. (TLSB)

**4:43** *Bezer.* About 20 miles east of the northeast corner of the Dead Sea. (CSB)

#### *Introduction to the Law*

**44 This is the law that Moses set before the people of Israel. 45 These are the testimonies, the statutes, and the rules, which Moses spoke to the people of Israel when they came out of Egypt, 46 beyond the Jordan in the valley opposite Beth-peor, in the land of Sihon the king of the Amorites, who lived at Heshbon, whom Moses and the people of Israel defeated when they came out of Egypt. 47 And they took possession of his land and the land of Og, the king of Bashan, the two kings of the Amorites, who lived to the east beyond the Jordan; 48 from Aroer, which is on the edge of the Valley of the Arnon, as far as Mount Sirion[d] (that is, Hermon), 49 together with all the Arabah on the east side of the Jordan as far as the Sea of the Arabah, under the slopes of Pisgah.**

**4:45** *testimonies ... statutes ... rules.* Covenantal language similar to ancient Near Eastern treaties of the day. Everything God has commanded is obeyed in faith. Throughout the course of the OT, God calls on His people to abide by His Word. Cf Gn 26:5; Lv 10:11; 18:3; Ezk 43:11; Mal 3:7. (TLSB)

**4:49** *slopes of Pisgah.* Israel now possesses the territory on the east side of the Jordan as far north as Mount Hermon and as far south as the Arnon River, which separates the Reubenites from the Moabites. (TLSB)

**4:44–49** The conquest of Canaan is underway. Territories once belonging to Sihon and Og are under full control of the Reubenites, Gadites, and the half-tribe of Manasseh. Moses presents God's Word to the Israelites, including many laws and promises. Holding fast to these laws and

promises, the people would experience God's blessings. Still today, He promises many and great blessings to those who receive His testimonies. • Faithful Lord, we have the assurance that "all the promises of God find their Yes in [Jesus]" (2Co 1:20). For Your rich blessings in our lives, we humbly give You thanks. Amen. (TLSB)