

University Heights Baptist Church

Ambassador's Class.
Loving, Growing, Sharing

3 July 2011

Andy on Life

(Andy Discovers America)

INTRODUCTION

How did you feel about history when you were in school?

OBSERVATION/INTERPRETATION

Read Dt 4:5-14

Note: The nation was gathered on the Plains of Moab “on this side of Jordan.” It had taken them forty years to get there, yet Dt. 1:2 states that the journey should have taken eleven days! This is the tragedy of unbelief: it wastes time, energy, and manpower; and it robs God of the glory due His Name. Moses began to “declare” God’s Law. This word “declare” literally means “to engrave.” He wanted to make it clear, to write it on their hearts.¹

1. What did Moses teach the Israelites? Why? Vv 5-9
2. What did Moses say parents should do? Why? Vv 9-10
3. It may be a sin to *live* in the past, but what is the value of *knowing* about it?
4. Prior to this Moses explained that this God of *deliverance* is also a God of *judgment*. Dt. 3:26 He did not allow Moses to enter the Promise land. What is the value of understanding that God is both?
5. It seems that Israel needed to trust and obey God to receive his blessings? How is that done today? Heb 11:4-7

APPLICATION

How are you remembering your journey (history) with God? What difference does it make?

What other nation had been blessed with God’s Word? God’s Word was Israel’s wisdom and their power. If they obeyed His Word, He would bless them and they would possess the land. If they changed His Word (vs. 4:2) or disobeyed it, He would chasten them and they would lose the enjoyment of their land. When God’s Word becomes commonplace to the children of God in any time, and they no longer respect it, then they are heading for serious trouble.²

The theology of the nations at large taught that the supreme gods were remote and inaccessible. Though they were perceived in highly anthropomorphic terms, they also were thought to be so busy and preoccupied with their own affairs that they could scarcely take notice of their devotees except when they needed them.¹⁵⁷ It was in contrast to these notions, then, that Moses drew attention to the Lord, God of Israel, who, though utterly transcendent and wholly different from humankind, paradoxically lives and moves among them. The idea of the immanence of God is ancient, indeed, finding its first expression in the Eden narratives where God “walked about” in the presence of his people (Gen 3:8). Thereafter he came in epiphany and theophany throughout patriarchal times until finally, at the burning bush and at Sinai, he disclosed his nearness to Moses and Israel. It was to these experiences within living memory that Moses here made special reference.³ How much better is His entrance to the world as Jesus?

^{1 2} Wiersbe, W. W. (1993). *Wiersbe’s expository outlines on the Old Testament* (Dt 1–3). Wheaton, IL: Victor Books.

¹⁵⁷ M. Eliade, *The Sacred and the Profane* (New York: Harper & Row, 1959), 121–25. For a counterbalance to the notion that such gods were only numinous powers or gods of nature and had no concern for history, see B. Albrektson, *History and the Gods* (Lund: CWK Gleerup, 1967), 42–52.

³ Merrill, E. H. (2001). *Vol. 4: Deuteronomy* (electronic ed.). Logos Library System; The New American Commentary (117). Nashville: Broadman & Holman Publishers.