

November 25: 10:12- 11:32

Section:

- I. Deuteronomy 10:12-22: What does the Lord expect of you... love God and people
  - a. Verses 12-13 are a summary
  - b. Verse 14: The Lord owns it all
  - c. Verse 15: the Lord loves you
  - d. Verse 16: don't be stubborn
  - e. Verse 17: God is great and does not show partiality
    - i. Verse 18 is an example
    - ii. Verse 19 stems from that example with a command that they take care of the alien
  - f. Verses 20-21: Fear the Lord...
  - g. Verse 22: The Lord multiplied you
- II. Deuteronomy 11:1-7: Reiteration of the call to obedience
  - a. Verse 1 is a summary
  - b. Verses 2—7: You have seen what God did... not your children
- III. Deuteronomy 11:8- 12: Obey the Lord with the purpose of possessing the land; The abundance of the land of promise
- IV. Deuteronomy 11:13-17: If you listen and obey the Lord will provide for the agriculture; starting in verse 16 are the consequences if they do not
- V. Deuteronomy 11:18-15: The HIGH importance of the commandments; if you keep them the Lord will bless and expand your nation
- VI. Deuteronomy 11:26-28: You have before you a blessing and a curse
- VII. Deuteronomy 11:29-32: an example of the blessing and the curse.

The Moody Bible Commentary summarizes this first section:

*Moses signaled a conclusion to this address by the words Now, Israel (cf. 4:1). He summarized the message by asking the rhetorical question, what does the LORD your God require from you? (v. 12). The definitive answer is to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul, and to keep the LORD'S commandments and His statutes which I am commanding you today for your good. **This is an appropriate way to summarize his message which began in 4:44 and ends at 11:32. Many of the key verbs are repeated from this larger section (i.e. "fear" 5:29; 6:13, "walk" 5:33; 8:6, "love" 6:5; 7:9, "serve" 5:9; 8:19, "keep" 6:2; 8:6).***

*Moses sought to foster total commitment to the Lord, not only because of His sovereignty, since to Him belong heaven and earth (v. 14), but also because God was continuing to demonstrate His love for the descendants of their fathers, whom He intentionally chose (v. 15). The intended result was that the people were to circumcise their heart (mind and emotions) and stiffen their necks (their wills) no longer (v. 16). Circumcision was an outward sign of conformity to the covenant, but Moses here was saying that an inner conformity of the heart to the LORD was more important. Another purpose Moses had in mind for this message was to encourage the people to execute justice to those less fortunate in their midst (vv. 17-19). The awesome God ... does not show partiality or take bribes, so neither should the Israelites as they interacted with the orphan ... widow and alien in their midst. Micah later captured the embodiment of this section (Mc 6:8). To elicit praise for God, Moses reminded them of the great and awesome things God did for them which were visibly demonstrated before their own eyes (v. 21). Another proof of His love is that Israel, starting with only seventy persons had now multiplied in size as numerous as the stars of heaven (v. 22).<sup>1</sup>*

---

<sup>1</sup> The Moody Bible Commentary (Kindle Locations 10894-10898). Moody Publishers. Kindle Edition.

### Detailed analysis:

#### I. Deuteronomy 10:12-22: What does the Lord expect of you... love God and people

Deut 10:12-22:

<sup>12</sup> "Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul, <sup>13</sup> and to keep the LORD's commandments and His statutes which I am commanding you today for your good? <sup>14</sup> Behold, to the LORD your God belong heaven and the highest heavens, the earth and all that is in it. <sup>15</sup> Yet on your fathers did the LORD set His affection to love them, and He chose their descendants after them, even you above all peoples, as it is this day. <sup>16</sup> So circumcise your heart, and stiffen your neck no longer. <sup>17</sup> For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality nor take a bribe. <sup>18</sup> He executes justice for the orphan and the widow, and shows His love for the alien by giving him food and clothing. <sup>19</sup> So show your love for the alien, for you were aliens in the land of Egypt. <sup>20</sup> You shall fear the LORD your God; you shall serve Him and cling to Him, and you shall swear by His name. <sup>21</sup> He is your praise and He is your God, who has done these great and awesome things for you which your eyes have seen. <sup>22</sup> Your fathers went down to Egypt seventy persons in all, and now the LORD your God has made you as numerous as the stars of heaven.

##### a. Verses 12-13 are a summary

- i. In this long section the ESV Study Bible rightly points out: *Exhortation: Having focused on the key commandments and Shema (6:4–5; see note on 6:4), and having repeatedly expressed concern at Israel's record of failure and its heart of fear and pride, Moses now exhorts the Israelites to get their hearts right.*
- ii. Moses submits a question with an answer at the same time.
- iii. What does the Lord require of you? 5 commands follow the central command of love.
  1. Fear [or revere] the Lord...
  2. Walk in all His ways
  3. Love Him
  4. Serve Him With all your Heart Soul AND
  5. Keep the Lord's commandments And His statutes
- iv. Moses is commanding these to them today and they are for their good.
  - a. This is important, never forget this.
  - b. The commandments are for their good.
  - c. The commandments are for our good.
- v. One writes: *Moses called Israel to exercise her only option for survival: total commitment to **the LORD**. This is seen in the several infinitives used: **to fear** (cf. comments on 4:10), **walk ... love ... serve**, and **observe**. Such commitment was **for their own good** (cf. comments on "go well with you," 4:40).<sup>2</sup>*

---

<sup>2</sup> Jack S. Deere, "[Deuteronomy](#)," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 281.

Micah 6:8: *He has told you, O man, what is good, and what the LORD really wants from you: He wants you to promote justice, to be faithful, and to live obediently before your God.*

Dt 6:5 You must love the LORD your God with your whole mind, your whole being, and all your strength.

Mt 22:37 Jesus said to him, “ ***Love the Lord your God with all your heart, with all your soul, and with all your mind.***’

1 Ti 1:5 But the aim of our instruction is love that comes from a pure heart, a good conscience, and a sincere faith.

- b. Verse 14: The Lord owns it all
  - i. The highest Heaven and heaven
  - ii. The earth
  - iii. Everything in it

Cross reference:

1 Ki 8:27 “*God does not really live on the earth! Look, if the sky and the highest heaven cannot contain you, how much less this temple I have built!*

Ne 9:6 *You alone are the LORD. You made the heavens, even the highest heavens, along with all their multitude of stars, the earth and all that is on it, the seas and all that is in them. You impart life to them all, and the multitudes of heaven worship you.*

Ps 68:33 *to the one who rides through the sky from ancient times! Look! He thunders loudly.*

Ps 115:16 *The heavens belong to the LORD, but the earth he has given to mankind.*

Ps 24:1 *The LORD owns the earth and all it contains, the world and all who live in it.*

Dt 4:37 *Moreover, because he loved your ancestors, he chose their descendants who followed them and personally brought you out of Egypt with his great power*

Psalm 50:10-12:

<sup>10</sup> “*For every beast of the forest is Mine,  
The cattle on a thousand hills.*

<sup>11</sup> “*I know every bird of the mountains,  
And everything that moves in the field is Mine.*

<sup>12</sup> “*If I were hungry I would not tell you,  
For the world is Mine, and all it contains.*

- c. Verse 15: the Lord loves you
  - i. Major contrast here
  - ii. Even though the Lord owns it all, he loved them
  - iii. The NET Bible points out: *Heb* “take delight to love.” Here again the verb אָהַב (*’ahav*, “love”), juxtaposed with בָּחַר (*bakhar*, “choose”), **is a term in covenant contexts that describes the LORD’s initiative in calling the patriarchal ancestors to be the founders of a people special to him.**<sup>3</sup>
  - iv. The Lord loved them [their fathers]
  - v. The Lord loved them with affection
  - vi. The Lord chose their descendants
  - vii. EVEN above all other peoples and that continues to this day
- d. Verse 16: summary: don’t be stubborn:

---

<sup>3</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 10:14–15.

- i. In light of everything mentioned in the previous verses about God greatness and His love for them here is an application.
- ii. The ESV Study Bible summarizes this as: *The mention of “offspring” (v. 15) recalls Genesis 17, where God instituted circumcision as his covenant sign for Abraham and his descendants (cf. Gen. 17:9–14). This verse explicitly recognizes Israel’s need to change its heart (cf. Deut. 29:4; see also Jer. 4:4; 9:25–26; Rom. 2:25–29). Here, circumcision symbolizes removing the stubbornness that prevents the heart from properly loving God.*
- iii. The next verse goes back to God’s greatness.

Le 26:41 (and I myself will walk in hostility against them and bring them into the land of their enemies), and then their uncircumcised hearts become humbled and they make up for their iniquity,

Je 4:4 Just as ritual circumcision cuts away the foreskin as an external symbol of dedicated covenant commitment, you must genuinely dedicate yourselves to the LORD and get rid of everything that hinders your commitment to me, people of Judah and inhabitants of Jerusalem. If you do not, my anger will blaze up like a flaming fire against you that no one will be able to extinguish. That will happen because of the evil you have done.”

- e. Verse 17: God is great and does not show partiality
  - i. Notice the detail in describing God’s greatness

- 1. God of gods
- 2. Lord of lords
- 3. The great
- 4. Mighty
- 5. Awesome God

- a. He does not show partiality
- b. He does not take bribes

Jos 22:22 “El, God, the LORD! El, God, the LORD! He knows the truth! Israel must also know! If we have rebelled or disobeyed the LORD, don’t spare us today!

Ps 136:2 Give thanks to the God of gods, for his loyal love endures.

Da 2:47 The king replied to Daniel, “Certainly your God is a God of gods and Lord of kings and revealer of mysteries, for you were able to reveal this mystery!”

1 Ti 6:15 —whose appearing the blessed and only Sovereign, the King of kings and Lord of lords, will reveal at the right time.

Re 19:16 He has a name written on his clothing and on his thigh: “King of kings and Lord of lords.”

Re 17:14 They will make war with the Lamb, but the Lamb will conquer them, because he is Lord of lords and King of kings, and those accompanying the Lamb are the called, chosen, and faithful.”

**GOD DOES NOT SHOW PARTIALITY** cross reference

Dt 1:17 They must not discriminate in judgment, but hear the lowly and the great alike. Nor should they be intimidated by human beings, for judgment belongs to God. If the matter being adjudicated is too difficult for them, they should bring it before me for a hearing.

Ac 10:34 Then Peter started speaking: “I now truly understand that God does not show favoritism in dealing with people,

Ro 2:11 For there is no partiality with God.

Ga 2:6 But from those who were influential (whatever they were makes no difference to me; God shows no favoritism between people)—those influential leaders added nothing to my message.

Eph 6:9 Masters, treat your slaves the same way, giving up the use of threats, because you know that both you and they have the same master in heaven, and there is no favoritism with him.

Dt 16:19 You must not pervert justice or show favor. Do not take a bribe, for bribes blind the eyes of the wise and distort the words of the righteous.

The IVP Bible Backgrounds Commentary adds:

**gods accepting bribes:** In the religious beliefs of the ancient Near East the gods could be manipulated because they were believed to have needs. Sacrifice and temple upkeep were part of a program of taking care of them and feeding them. By providing the food, clothing and shelter that the gods needed, an individual could win the favor of the deity. This text makes it clear that Yahweh is not to be thought of in the same way as the gods of Israel's neighbors. This also reflects the picture of Yahweh as a just judge who refuses to distort justice for personal gain.<sup>4</sup>

- ii. Verse 18 is an example
  - 1. He gives food
  - 2. He gives clothing
- iii. Verse 19 stems from that example with a command that they take care of the alien
  - 1. Show love for the alien
  - 2. They were aliens

The ESV study Bible points out:

*The fatherless, the widow, and the sojourner are the main categories of landless people (in addition to the Levites). Deuteronomy commands special care for such people (e.g., 14:29; 16:11, 14; 24:17, 19–21; 27:19). you were sojourners. Israel's own experience in Egypt is a motivation for several laws in Deuteronomy (e.g., 15:15; 24:18, 22).*

Ex 22:22–24 “You must not afflict any widow or orphan. <sup>22:23</sup> If you afflict them in any way and they cry to me, I will surely hear their cry, <sup>22:24</sup> and my anger will burn and I will kill you with the sword, and your wives will be widows and your children will be fatherless.

Ps 68:5 He is a father to the fatherless and an advocate for widows. God rules from his holy palace.

Ps 146:9 The LORD protects those residing outside their native land; he lifts up the fatherless and the widow, but he opposes the wicked.

- f. Verses 20-21: Fear the Lord...
  - i. Fear Him
  - ii. Serve Him
  - iii. Cling to Him
  - iv. Swear by His name; Take the name of the Lord seriously

Dt 5:11 You must not make use of the name of the LORD your God for worthless purposes, for the LORD will not exonerate anyone who abuses his name that way.

Dt 6:13 You must revere the LORD your God, serve him, and take oaths using only his name.

Ps 63:11 But the king will rejoice in God; everyone who takes oaths in his name will boast, for the mouths of those who speak lies will be shut up.

- g. Verse 22: The Lord multiplied you

Ge 46:27 Counting the two sons of Joseph who were born to him in Egypt, all the people of the household of Jacob who were in Egypt numbered seventy.

---

<sup>4</sup> Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [\*The IVP Bible Background Commentary: Old Testament\*](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 10:17.

Ge 15:5 The LORD took him outside and said, “Gaze into the sky and count the stars—if you are able to count them!” Then he said to him, “So will your descendants be.”

Ge 22:17 I will indeed bless you, and I will greatly multiply your descendants so that they will be as countless as the stars in the sky or the grains of sand on the seashore. Your descendants will take possession of the strongholds of their enemies.

Dt 1:10 The LORD your God has increased your population to the point that you are now as numerous as the very stars of the sky.

## II. Deuteronomy 11:1-7: Reiteration of the call to obedience

*II “You shall therefore love the LORD your God, and always keep His charge, His statutes, His ordinances, and His commandments. <sup>2</sup> Know this day that I am not speaking with your sons who have not known and who have not seen the discipline of the LORD your God—His greatness, His mighty hand and His outstretched arm, <sup>3</sup> and His signs and His works which He did in the midst of Egypt to Pharaoh the king of Egypt and to all his land; <sup>4</sup> and what He did to Egypt’s army, to its horses and its chariots, when He made the water of the Red Sea to engulf them while they were pursuing you, and the LORD completely destroyed them; <sup>5</sup> and what He did to you in the wilderness until you came to this place; <sup>6</sup> and what He did to Dathan and Abiram, the sons of Eliab, the son of Reuben, when the earth opened its mouth and swallowed them, their households, their tents, and every living thing that followed them, among all Israel— <sup>7</sup> but your own eyes have seen all the great work of the LORD which He did.*

a. Verse 1 is a summary

b. The ESV Study Bible points out: The command to love is grounded in God’s gracious rescue of Israel from Egypt ([10:21–22](#)).

The Moody Bible Commentary shares:

This section continues the conclusion Moses began in 10:12 and repeats the call to love the LORD and keep ... His commandments. The sermonic style of Moses’ speech is evident with the use of such phrases as know this day (v. 2), heightening the rhetorical effect not only for the original audience but also for all subsequent readers. **Note whom Moses was addressing here. He was not addressing the original adult generation (those over 20) who came out of Egypt, rebelled at Kadesh-barnea, and were sentenced to die in the wilderness.**<sup>5</sup>

At this point in the timeline Moses was addressing the second generation (those under 20 at the time of the exodus), just before they were about to enter the promised land. That first generation (except for Joshua and Caleb) had already died in the wilderness. Moses was focusing his attention on the second generation, since they were the ones who would actually enter the land. Moses here emphasized that he was not speaking to the offspring of that second generation (i.e., third generation) since they neither experienced the exodus nor observed the main disciplinary judgment that God executed on the first generation in the wilderness (such as when Dathan and Abiram were swallowed up by the earth, v. 6; see Nm 16:31-33). The second generation lived through these events, but they were not held accountable because they were under 20. The injunction to love the Lord (Dt 11:1) was based on their having seen with their own eyes their deliverance from Egypt (v. 7).<sup>6</sup>

- i. “therefore” is based off of the previous material
- ii. Based off of everything written in the previous chapter about how great God is and who they are.
- iii. Love God
- iv. Always keep...
- v. This is not sometime, but all the time.

---

<sup>5</sup> The Moody Bible Commentary (Kindle Locations 10899-10901). Moody Publishers. Kindle Edition.

<sup>6</sup> *ibid*

- vi. The NET Bible points out: The Hebrew term מִשְׁמָרוֹת (*mishmarot*, “obligations”) sums up the three terms that follow—חֻקֹּת (*khuqot*), מִשְׁפָּטִים (*mishppatim*), and מִצְוֹת (*mitsot*)<sup>7</sup>
    - 1. Charge
    - 2. Statutes
    - 3. ordinances
    - 4. commandments
  - vii. see Deut 6:5
  - c. Verses 2—7: You have seen what God did... not your children
  - d. The ESV Study Bible points out: Moses addresses the adults of Israel on the basis that all had experienced the exodus and wilderness events, even though the adults who left Egypt had died in the wilderness.
    - i. The terms “Know” and “see” indicate that personal experience of the Lord’s discipline is in view
    - ii. God’s: greatness, mighty hand, outstretched arm
    - iii. Verse 3-7: signs and wonders
      - 1. Things done to Pharaoh’s land
      - 2. Egypt’s army, etc
    - iv. About verse 6 the ESV Study Bible points out: Dathan and Abiram, along with Korah who is unnamed here, rebelled against Moses’ leadership in the wilderness ([Num. 16:1–35](#)).
- III. Deuteronomy 11:8- 12: Obey the Lord with the purpose of possessing the land; The abundance of the land of promise

<sup>8</sup> “You shall therefore keep every commandment which I am commanding you today, so that you may be strong and go in and possess the land into which you are about to cross to possess it; <sup>9</sup> so that you may prolong your days on the land which the LORD swore to your fathers to give to them and to their descendants, a land flowing with milk and honey. <sup>10</sup> For the land, into which you are entering to possess it, is not like the land of Egypt from which you came, where you used to sow your seed and water it with your foot like a vegetable garden. <sup>11</sup> But the land into which you are about to cross to possess it, a land of hills and valleys, drinks water from the rain of heaven, <sup>12</sup> a land for which the LORD your God cares; the eyes of the LORD your God are always on it, from the beginning even to the end of the year.

- a. Verses 8-9 have repeated emphasis on purpose and taking the land:
  - Dt 4:40 Keep his statutes and commandments that I am setting forth today so that it may go well with you and your descendants and that you may enjoy longevity in the land that the LORD your God is about to give you as a permanent possession.
  - Dt 5:16 Honor your father and your mother just as the LORD your God has commanded you to do, so that your days may be extended and that it may go well with you in the land that he is about to give you.
  - Dt 5:33 Walk just as he has commanded you so that you may live, that it may go well with you, and that you may live long in the land you are going to possess.

---

<sup>7</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 11:1.

Dt 6:2 and that you may so revere the LORD your God that you will keep all his statutes and commandments that I am giving you—you, your children, and your grandchildren—all your lives, to prolong your days.

Pr 10:27 Fearing the LORD prolongs life, but the life span of the wicked will be shortened.

- b. Verse 9 reminds them of the covenant
- c. Verse 9 references the goodness of the land with milk and honey
- d. In verse 10 it references their work by foot: The NET Bible points out: *Heb* “with your foot” (so NASB, NLT). There is a two-fold significance to this phrase. First, Egypt had no rain so water supply depended on human efforts at irrigation. Second, the Nile was the source of irrigation waters but those waters sometimes had to be pumped into fields and gardens by foot-power, perhaps the kind of machinery (Arabic *shaduf*) still used by Egyptian farmers (see C. Aldred, *The Egyptians*, 181).<sup>8</sup>
- e. About verses 11-15 the ESV Study Bible points out: The idyllic picture of the land (cf. 6:10–11; 8:7–10) recalls the description of Eden (Gen. 2:5–13) and is an added incentive to conquer it. The eyes of the LORD your God are always upon it suggests care and protection as well as bounty. if you will indeed obey. This command lies in the center of idyllic land descriptions, highlighting the centrality of obedience. early rain and the later rain. Both October/November and March/April rains are needed for good crops. eat and be full.
- f. 1 Kings 9:3: The LORD said to him, “I have answered your prayer and your request for help that you made to me. I have consecrated this temple you built by making it my permanent home; I will be constantly present there.
- g. The NET Bible shares: *Constantly attentive to it*: This attention to the land by the LORD is understandable in light of the centrality of the land in the Abrahamic covenant (cf. Gen 12:1, 7; 13:15; 15:7, 16, 18; 17:8; 26:3).<sup>9</sup>
- h. *From the beginning to the end of the year*: This refers to the agricultural year that was marked by the onset of the heavy rains, thus the autumn. See note on the phrase “the former and the latter rains” in v. 14.<sup>10</sup>
- i. The IVP Bible Backgrounds Commentary adds: Israel has a rainy season (winter months) and a dry season (summer months). The rainy season begins with the autumn rains (“early rains,” October-November) and ends with the spring rains (“latter rains,” early April). These are important for what they contribute to the overall moisture levels in the earth and for softening the ground for plowing. Grain is harvested in the spring (barley in May, wheat in June), and the summer months (July and August) are for threshing and winnowing. Grapes are harvested in the fall, while the olive harvest stretches into the winter.<sup>11</sup>

---

NASB New American Standard Bible

NLT New Living Translation

<sup>8</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 11:10.

<sup>9</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 11:12.

<sup>10</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 11:12.

<sup>11</sup> Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 11:11–15.

IV. Deuteronomy 11:13-17: If you listen and obey the Lord will provide for the agriculture; starting in verse 16 are the consequences if they do not

<sup>13</sup> “It shall come about, if you listen obediently to my commandments which I am commanding you today, to love the LORD your God and to serve Him with all your heart and all your soul, <sup>14</sup> that He will give the rain for your land in its season, the early and late rain, that you may gather in your grain and your new wine and your oil. <sup>15</sup> He will give grass in your fields for your cattle, and you will eat and be satisfied. <sup>16</sup> Beware that your hearts are not deceived, and that you do not turn away and serve other gods and worship them. <sup>17</sup> Or the anger of the LORD will be kindled against you, and He will shut up the heavens so that there will be no rain and the ground will not yield its fruit; and you will perish quickly from the good land which the LORD is giving you.

a. In verses 13-16: Moses reiterates the commandments and the positive ramifications of listening.

i. Love the Lord

ii. Serve Him

1. With all your heart

2. And soul

iii. The rain in its season...Early and late rain

iv. The Scripture gives the positive ramifications for agriculture

v. You will eat and be satisfied.

**vi. This all goes back to obeying the Lord.**

**vii. I like what the ESV Study Bible says about the next couple verses:** *Take care lest. Abundance always carries warnings (6:12; 8:11–12), often expressed in terms of the heart (8:11–17). The deception here is probably wrongly thinking that the Canaanite fertility gods are the source of the rain, crops, and animals. anger. The warnings also lead to the threat of punishment (see chs. 6; 8). Here, if the Lord is not acknowledged as the provider of rain (11:14), he will cause the rain to stop (see 28:23–24; cf. 1 Kings 17:1).*

V. Deuteronomy 11:18-25: The HIGH importance of the commandments; if you keep them the Lord will bless and expand your nation

<sup>18</sup> “You shall therefore impress these words of mine on your heart and on your soul; and you shall bind them as a sign on your hand, and they shall be as frontals on your forehead. <sup>19</sup> You shall teach them to your sons, talking of them when you sit in your house and when you walk along the road and when you lie down and when you rise up. <sup>20</sup> You shall write them on the doorposts of your house and on your gates, <sup>21</sup> so that your days and the days of your sons may be multiplied on the land which the LORD swore to your fathers to give them, as long as the heavens remain above the earth. <sup>22</sup> For if you are careful to keep all this commandment which I am commanding you to do, to love the LORD your God, to walk in all His ways and hold fast to Him, <sup>23</sup> then the LORD will drive out all these nations from before you, and you will dispossess nations greater and mightier than you. <sup>24</sup> Every place on which the sole of your foot treads shall be yours; your border will be from the wilderness to Lebanon, and from the river, the river

*Euphrates, as far as the western sea.* <sup>25</sup> *No man will be able to stand before you; the LORD your God will lay the dread of you and the fear of you on all the land on which you set foot, as He has spoken to you.*

- a. Verses 18-20 are almost identical to 6:6-9
- b. The Moody Bible Commentary points out: The offspring of the second generation did not see God's mighty hand at work in Egypt and in the wilderness (11:2) so these second-generation parents were to impress the Lord's words first on their own heart and soul (v. 18; cf. 6:5).<sup>12</sup>
- c. I think the key point is to make the Scriptures part of us and teach them to our children all the time.
- d. Verses 21-25 give purpose
- e. You will have an eternal existence in the land.
- f. Starting at verse 22, "IF"
- g. If they keep these commands.. love the Lord, walk in His ways, hold fast to Him
- h. Verse 23, "then" they experience blessing
  - i. The Lord will drive out the nations
  - ii. They will dispossess nations greater and mightier
  - iii. The Moody Bible Commentary points out: The success of the conquest was based not on military prowess but on fidelity to the Lord.
  - iv. Verse 24: every place their foot goes will be theirs: The NET Bible shares: The placing of the foot symbolizes conquest and dominion, especially on land or on the necks of enemies (cf. Deut 1:36; Ps 7:13; Isa 63:3 Hab 3:19; Zech 9:13)<sup>13</sup>
  - v. Verse 24 lists Geography
  - vi. Verse 25 no one will subdue them because *the LORD your God will lay the dread of you and the fear of you on all the land on which you set foot, as He has spoken to you.*

VI. Deuteronomy 11:26-28: You have before you a blessing and a curse

<sup>26</sup> *"See, I am setting before you today a blessing and a curse: <sup>27</sup> the blessing, if you listen to the commandments of the LORD your God, which I am commanding you today; <sup>28</sup> and the curse, if you do not listen to the commandments of the LORD your God, but turn aside from the way which I am commanding you today, by following other gods which you have not known.*

- a. The ESV Study Bible points out: I am setting before you today. This expression, repeated in [v. 32](#), brackets these verses and gives them an urgency for making the right decision. Though the conquest is the immediate concern, general obedience is the ultimate goal. The two options are summarized as a blessing and a curse(see [chs. 27–28](#)).
- b. About verse 28 the ESV Study Bible shares: There has been no personal relationship with the Canaanite Baals, unlike with the Lord, who has entered a covenant relationship with Israel.
- c. This is repeating once again the importance of following the Lord.
- d. The Moody Bible Commentary shares: This section bookends the next discourse of Moses (chaps. 12–26) with another blessing and cursing section in chaps. 27–28.

---

<sup>12</sup> The Moody Bible Commentary (Kindle Locations 10921-10923). Moody Publishers. Kindle Edition.

<sup>13</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 11:24.

VII. Deuteronomy 11:29-32: an example of the blessing and the curse.

<sup>29</sup> "It shall come about, when the LORD your God brings you into the land where you are entering to possess it, that you shall place the blessing on Mount Gerizim and the curse on Mount Ebal. <sup>30</sup> Are they not across the Jordan, west of the way toward the sunset, in the land of the Canaanites who live in the Arabah, opposite Gilgal, beside the oaks of Moreh? <sup>31</sup> For you are about to cross the Jordan to go in to possess the land which the LORD your God is giving you, and you shall possess it and live in it, <sup>32</sup> and you shall be careful to do all the statutes and the judgments which I am setting before you today.

- a. About verse 29 the NET Bible shares: *Mount Gerizim ... Mount Ebal*. These two mountains are near the ancient site of Shechem and the modern city of Nablus. The valley between them is like a great amphitheater with the mountain slopes as seating sections. The place was sacred because it was there that Abraham pitched his camp and built his first altar after coming to Canaan (Gen 12:6). Jacob also settled at Shechem for a time and dug a well from which Jesus once requested a drink of water (Gen 33:18–20; John 4:5–7). When Joshua and the Israelites finally brought Canaan under control they assembled at Shechem as Moses commanded and undertook a ritual of covenant reaffirmation (Josh 8:30–35; 24:1, 25). Half the tribes stood on Mt. Gerizim and half on Mt. Ebal and in antiphonal chorus pledged their loyalty to the LORD before Joshua and the Levites who stood in the valley below (Josh 8:33; cf. Deut 27:11–13).<sup>14</sup>

The IVP Bible Backgrounds Commentary adds:

**11:29. Gerizim and Ebal.** Gerizim and Ebal are the mountains that flank the town of Shechem in the central hill country, Gerizim (elevation 2,849 feet) to the south, Ebal (elevation 3,077 feet) to the north. This site was chosen for the ceremony because it was believed to represent the center of the land (Judg 9:37) and because from here a large portion of the land could be seen. The valley that runs between the two mountains, Wadi Nablus, was one of the only passageways through the region. The valley at its southeastern end is quite narrow (the lower flanks of the hills are separated by little over a quarter of a mile) and would easily accommodate the antiphonal ceremony anticipated here.

**11:29. blessings and curses.** The international treaties of this time featured blessings and curses on the parties responsible for keeping the terms of the covenant. The blessings and curses typically were seen as to be carried out by the deities in whose name the agreement had been made. The blessing formulas are rarer and the curse formulas grow longer between the second and first millennia.

**11:30. Gilgal.** This is not the same Gilgal that the Israelites use as a base in the book of Joshua but is farther north in the vicinity of Shechem. One possibility is the site of El-Unuk, about four miles east of Shechem along the Wadi Far'ah.<sup>15</sup>

---

<sup>14</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 11:29.

<sup>15</sup> Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 11:29–30.

- b. About verse 30 the ESV Study Bible shares: The oak of Moreh is where the promise of land was first made to Abraham ([Gen. 12:6](#)). The ceremony will implicitly acknowledge fulfillment of that promise.
- c. Verses 31-32: These verses conclude the general exhortations from [chs. 5–11](#).
- d.