May 2017

McInteer Sermon Outlines - Deuteronomy

Jim Bill McInteer

Follow this and additional works at: https://scholarworks.harding.edu/mcinteer-sermons-scripture

Recommended Citation
THE MAN & THE BIG BED
Deut. 3:1-13

1. He rather they had quite a record. Speaking on conquests Moses & Joshua had a good record. They conquered 33 Kings.
   A. 2 went to Moses.
   B. 31 to Joshua - recorded Josh. 12:8-34.
   C. Moses were really the biggies.
Deut. 3:3-9 "So the Lord our God delivered into our
Josh. 13:31 "And half Gilead, and Ashtaroth, and Ez".
Ps. 135:11-12 "Sihon king of the Amorites, and Og k".
  136:19-20 "Sihon king of the Amorites; for his me"

1. We find 31 unnamed for Joshua.
2. We don't know how they fell.
3. But we do know one of Moses that we study now.

II. Og, King of Bashan.
A. He was massive.
   1. Last giant - but was he as big as his bed?
   2. Iron bedstead 9 cubits long (13 1/2') & 4 cubits wide (6' wide) - Room to toss!
   3. Name means long necked or bread baked in ash.
B. He was Amorite.
   1. Land of Moab.
   2. Country from Jabbok to Herman, Gilead.
C. He fought Moses.
   1. He was in way of Canaan conquest.
   2. 60 fortified villages fell.
   3. Cities lit. double gates & bars.
   4. Very advanced civilization.
   5. Utterly vanquished.
III. What does he teach us?

A. Some men may pretend to be bigger than they really are! Was he as big as his bed?
   1. Alexander Dumas wrote play

B. Problems have a way of getting bigger.
   1. Og bigger than Sihon.
   2. Look unconquerable.
      a.) Land of giants (V. 13),
      b.) Fully occupied,
      c.) Cities unwalled - so big felt they needed none.
      Phil. 3:3 "No confidence in the flesh"

C. Little permanency here.
   1. Walls outlasted folks.
   2. Still found houses intact - doors even on hinges today.

D. Our opposition is usually strong.
   1. P.O. Dear God - 200 - P.O. Keep 200

E. Don't get impressed c yourself.
   1. Who moans the passing of Og.
   2. No one is indispensable.
   3. Out fashion girls who faint when kissed.
F. One victory makes possible another & more will follow.
1. Your winning inspires me.
2. Your achievements make mine easier.
3. As apparent junction of earth & sky is seen to be.

G. Sometimes we remove a lesser good & put a better one in its place:
Og removed for Israelites.
1. Sarah Abel built - 65

H. We usually get what's coming to us.
1. John Everybody "No exit"

1. God's in control over nations of men.
Ezek. 29:18-20 (Read)
Rom 9: "Who art thou that repliest
We comprehend Him not.
Yet earth & heaven tell
God sits as sovereign on the throne
And ruleth all things well.

Nashville Christian Singles Madison Church 6-284
Nashville Christian School, Chapel 11/1984
MISSION
From our glass-walled living room in Hyannis, we can see the sleek, white steamers plowing steadily through the waves. We watch them often as they disappear over the horizon, carrying people, goods and sometimes cars and trucks to the busy island communities off the coast of Massachusetts.

Often I think about this horizon, which actually is something that does not exist. Webster’s dictionary defines horizon as the “apparent junction of earth and sky.” A horizon, then, is something that only seems to be, and it always exists in relation to our own observation. As we go forward, our horizon extends . . .

Mission is an intriguing word. Jesus was engaged in mission, which began where he lived and extended beyond his horizon. If we truly follow Him in any age, must not our horizon extend throughout the world?

—Marion R. Vuilleumier,
Meditations By the Sea
Abingdon

POSTURE
“Sedentary work,” said the college lecturer, “tends to lessen the endurance.”

“In other words,” butted in the smart student, “the more one sits, the less one can stand.”

“Exactly,” retorted the lecturer, “and if one lies a great deal, one’s standing is lost completely.”

—Speaker’s and Toastmaster’s Handbook
Alexandre Dumas' unbroken string of successes as a writer made him the envy of his fellow authors, who longed to see him fall on his face.

Once, in Paris, they almost got their wish. A new Dumas play opened to only a lukewarm reception. When the final curtain came down, a rival dramatist asked, with obvious relish:

"Well, how does it feel to write something that nobody likes?"

"I'm sure you liked it," Dumas answered.

---

Frank Sinatra was scheduled to sing at a music festival in Chicago. Another singer was asked to be on the show with Sinatra but he insisted that whatever Sinatra was being paid, he wanted to be paid $1 more. The promoters agreed and the singer was given a check for one dollar. Sinatra did it for nothing for a producer-friend down on his luck.

---

John Barrymore attended the funeral of a fellow actor who frequently had been the butt of his criticism.

As the casket was being lowered, there was a clap of thunder, followed by a downpour that soaked the mourners.

Drenched, Barrymore grumbled:

"He never could make an exit!"
THE ROUTE TO GREATNESS
Deut. 4:1-3

I. Have you ever thrilled to the signal "We're No. 1"?
A. Do you share this experience?
B. Do you want that to happen?
C. Do you know how to bring it about?
D. Do you remember the time God raised the possibility?

II. It's in the 2nd Law - Deut. - it's part of Moses' sermon.
A. Let's see that formula.
B. If we duplicate the principles today why can't we expect a kindred blessing?

III. These Eternal Principles
A. Let man know God has spoken & we have His word.
   1. Statutes.
      a) Ordinances.
      b) Rites of worship.
      c) From root "to engrave" thus permanent rules of conduct.
      d) Institutes.
      e) Things prescribed or enacted by law whether moral, ritual, or civil.
      f) Moral commandments.
2. Judgements
   a) Civil matters
   b) Decisions
   c) Rights
   d) Requirements
   e) Precepts enjoining what is due from man to men, or to God.
3. All this decided by Heaven not trial & error of man's judgement & experiences.

B. What is man to do with them?

1. Do them
   a) All God's laws are important & are to be obeyed.
   b) Moses earlier told Israel what God's done for them not tell what they are to do for God.
   c) Follow - walk after.

2. Result - he'll live.
   a) Life is possible in obedience to the Word
   b) Our being is bound up in its observance.
   c) It makes life full.
   d) Word of God is the bread of life.

Deut. 8:3 "Man doth not live by bread only"
   e) Living is put before possessing the Land.
   f) It means healthful existence, a harmonious experience.

3. Possess the land - take what God is giving.
C. Man's respect for Word is to be manifested.
1. Add not to it.
   a) Dissatisfaction with the pure Word causes folks to add to it.
   b) We are not to enlarge or diminish.
   c) We are not expected to amend - only obey Word.
   d) We diminish it by neglect or omission.
   e) Word is singular.
   f) Be honest - neither alter, mutilate, nor add or subtract.

2. Diminish not ought from it.
   a) God's Word is perfect - needs no alterations.
   b) Preserve Word in entirety in order that it may be obeyed in its entirety.

Ecc. 3:14 "Whatsoever God doeth, it shall be for ever"

3. You will know you are keeping the commandments.
   a) God gave his word not to discuss, sit in judgement on, argue about but that we might do it.
   b) Your obedience honors the Author.
   c) We must know & adopt.

D. Profit From Past Experience
1. Cites Baalpeor
2. 24,000 died because they disregarded word.
4. Learn from experiences.
5. We must not let ignorance abound.

Judges 2:10 "There arose another gen. which knew"
6. Those that did cleave are alive - we ever
   need this close attachment.

IV. Moses reviews his work.
A. I have taught you statutes & judgements.
   1. Teach used v. 1, 5, 14.
   2. You are vital.
B. Keep - Do
   1. Hearing must be in order to doing.
   2. Knowledge must be in order to practice.
C. You'll be No. 1
   1. Obedience would lead to eminence among
      nations.
   2. Two advantages:
      a) God will hear them.
      b) Their laws will be superior to other
         nations.
   3. No nation has a God so near or a law so
      righteous.
   4. You will make a great impression on others.
   5. Don't you want to be No. 1?
D. Be sure to remember - Don't forget.
   1. Speaks to a nation of young men.
   2. God's word good for both body & soul.
   3. Haunted with "Lest thou forget". It's
      hard to get away from our upbringing.
   4. Have reverence in your spirit.
E. Teach the Children

1. Home heads must not neglect teaching the little ones.
2. Father reveals truth to his sons.
3. We are responsible individually for obeying Word then we are obliged to teach children of next generation.
4. We are to hand from parents to son law of righteousness & truth.
5. Spirit of obedience is self propagating.
6. Every man bequeathes to his posterity blessing or bane.
7. God knew Abraham would teach his sons.
   Gen. 18:19 "I know A... he will command his ch..."

F. Remember How You Came To Know: Hereby

1. Mt. of fire
   a) Uses Fire 10X
   b) Up to the very skies - like a pillar of fire.
   c) Like in the mt. we are shut up to the Scriptures - all else out of place.

2. Voice
   a) When law was given people saw no similitude - no shape or physical form.
   b) Heard voice - all there was.
   c) So worship God thus under no visible image or form.
   d) See the presence of God in his word.
6.
   e) Law is the voice of God — manifestation of his thoughts.
   f) Tis not to sight God reveals himself but to ear.

3. 10 great words
   a) They speak the mind of God.
   b) Covenant — 1st of 27 references to it.
      Contract, Relationship.
"I believe, right worshipful, that you are not ignorant of what has been determined concerning me; therefore I entreat your lordship, and that by the Lord Jesus, that if I am to remain here during the winter, you will request the Procureur to be kind enough to send me, from my goods which he has in his possession, a warmer cap, for I suffer extremely from cold in the head, being afflicted with a perpetual catarrh, which is considerably increased in this cell. A warmer coat also, for that which I have is very thin; also a piece of cloth to patch my leggings; my overcoat is worn out; my shirts are also worn out. . . . I wish also his permission to have a lamp in the evening, for it is wearisome to sit alone in the dark. But above all, I entreat and beseech your clemency to be urgent with the Procureur that he may kindly permit me to have my Hebrew Bible, Hebrew Grammar, and Hebrew Dictionary, that I may spend my time with that study. And in return, may you obtain your dearest wish, provided always it be consistent with the salvation of your soul. But if, before the end of the winter, a different decision be reached concerning me, I shall be patient, abiding the will of God to the glory of the grace of my Lord Jesus Christ, whose Spirit, I pray, may ever direct your heart. Amen.

(Belgium prison 1535) W. Tindale.

"Practical Truths From the Pastoral Epistles", pg. 324—Eugene Stock.
When God wants an important thing done in this world or a wrong righted, he goes about it in a very singular way. He doesn't release his thunderbolts or stir up his earthquakes. He simply has a tiny baby born, perhaps in a very humble home, perhaps of a very humble mother. And he puts the idea or purpose into the mother's heart. And she puts it in the baby's mind, and then - God waits. The great events of this world are not battles and elections and earthquakes and thunderbolts. The great events are babies, for each child comes with a message that God is not yet discouraged with man but is still expecting goodwill to become incarnate in each human life.

- Edward McDonald
This recipe for any cake will be appreciated by all mothers:

Light oven, get bowl, spoons, and ingredients. Grease pan, crack nuts. Remove 10 blocks and seven toy autos from kitchen table.

Measure two cups of flour; remove Johnny's hands from flour; wash flour off him. Measure one more cup of flour to replace flour on floor.


Return to kitchen and find Johnny; remove his hands from bowl; wash shortening, etc., etc., off him. Take up greased pan and find quarter-inch of nutshell in it. Head for Johnny, who flees knocking bowl off table.

HOW CAN GOD TELL ME NOT TO KILL AND THEN HE DOES IT?

I. The subject question has puzzled people as long as they have tried to serve God.
   A. Is God inconsistent?
   B. Do I feel I have, of all things, to defend God?
   C. If God needs me to apologize for Him—what type of deity is He?

II. Let's lay some basic truths.
   A. Life originates with God.
      1. Out of dust he made man.
      2. Breathed into his nostrils the breath of life.
   B. Blood is precious in His sight as we recall from Cain and Abel.
   C. He made laws to protect life even in the Ten Commandments.
   D. Jesus is never envisioned as a bloody man as was David and the songs about him.
      1. Smoking flax—broken reed.
      2. Would not stone the adulteress woman.
      3. Yet he will divide sheep and goats and tells more about hell than any others.
4. He put in his gospel four restrictions relative to diet — to not eat blood nor eat things strangled.

III. Yet God ordered the annihilation of nations and sent the 12 tribes on a conquering mission as they took over the land of Israel.
   A. Is there harmony in this?
   B. Is all killing wrong?
   C. Is there planted in man the feeling of self-preservation and that of his family—where does he get these feelings?

IV. I went to Young's Analytical Concordance of the whole Bible and found 16 different words under the category of "kill."
   A. To slay, Harag
      Lev. 20:16
      Deut. 13:9
      I Sam. 16:2
      Ecc. 3:3
   
   B. To slaughter — Zabach
      Deut. 12:15
      I Sam. 28:24
   
   C. To pierce, wound — Chalal
      Judges 20:29
D. To slaughter - Tabach
Exo. 22:1
I Sam. 25:11

E. To put to death - Muth
Exo. 17:3
Exo. 21:29
Num. 14:15
I Sam. 19:2

F. To strive, cause, to smite - Nakah
Gen. 4:15
Deut. 19:4
I Sam. 17:9

G. To go round - Naqaph
Isa. 20:1
(Only one time in Bible)

H. To kill - Gatal
Job. 24:14
(Only one time in Bible)

I. To murder, pierce - Ratsach
Exo. 20:13
Deut. 5:17
Hos. 4:2

J. To slaughter, kill - Shachat
Gen. 37:31
Lev. 1:11
Lev. 14:13

K. To take away, kill - Anaireo
Luke 22:2
Acts 7:28
Acts 9:23
L. To kill entirely - Apokleino
Matt. 10:28
Mark 3:4
(Many, many references)
M. To handle violently
Acts 26:21
(Only one time in Bible)
N. To slaughter, sacrifice - Thuo
Luke 15:23
O. To slay, kill, wound - Sphatto
Rev. 6:4
P. To murder - Phoneuo
Matt. 5:21
Mark 10:19
Luke 18:20
Rom. 13:9
James 2:11

A. He points out one word - RASAH and gives its meaning.
B. Word of the 6th Commandment.
   1. To deliberately take human life.
   2. To do it with premeditation and intentionally.
   3. Other words are used for capital punishment.
C. Harvey Floyd said "to murder."
D. Read Hazelip sheets.

Neely's Bend C/C - 3/2/08 (Partial)
Neely's Bend C/C - 3/9/08
It is the spirit of hatred that makes the thought of murder welcome, not merely the active killing of a man that makes murder and sin.
Matt. 5:22

Sin is not merely to desist from this or that. Jesus spent little time in denouncing this sin or that sin; rather did he set before men the ideal of true living which if accepted and acted upon will drive away all the desire of wrong doing. To him righteousness is life.
Repentance is change of mind, but such a change must issue in a changed manner of living.

—Robertson
**Murder City**

This past summer, comedian Bill Cosby came to Motor City and invited 700 men to an east side church. His aim? To combat violent crime by encouraging more parental involvement. "We've got to get these parents to get fired up," he told a reporter afterward.

Last month, Congressional Quarterly released a report detailing the central problem Mr. Cosby is trying to address: violence. Detroit isn't just another violent city. According to the CQ report, which analyzed statistics compiled by the FBI, it is now America's most dangerous city. Its murder rate of 47 per 100,000 residents is well above Chicago and New York.

It is little wonder then that Mr. Cosby is making Detroit a centerpiece of his national campaign against black crime.

Detroit is 81% black and, according to the Census Bureau, one-third of its residents live below the poverty line. The nuclear family is all but nonexistent in the city. In 1960, 25% of black residents were born to single mothers. By 1980, that number had climbed to 48%. Today, over 90% of Detroit's black children are born to single-parent households. Just one in nine black boys is raised with a father.

According to academic research, over 50% of black men in Detroit are high-school dropouts. In 2004, 72% of those dropouts were jobless. By their mid-30s, 60% have done prison time. Among black dropouts in their late 20s, according to a University of California, Berkeley, study, more are in prison (34%) than are working (30%).

Some have said that Detroit is in the throws of committing cultural suicide. It may be more accurate to call it a cultural homicide. One murder victim this year was 34-year-old Lakesha White. She was eight-months pregnant with a baby boy, and the mother of two other children, when she was gunned down. Brian Carter, just 16, was shot and killed earlier this year while standing on a street corner. Another victim, a 49-year-old man, was walking his four-year-old nephew to a neighborhood pharmacy when a bullet found and killed him.

Notwithstanding the crime, city officials responded to CQ's report by attacking it. "The city is as safe as any other major American city," Mayor Kwame Kilpatrick declared through a spokesman. Police Chief Ella M. Bully-Cummings, whose four-year tenure has coincided with a 15% rise in homicides, said CQ had a "skewed methodology" that forced Detroit to come out on top of nearly 400 cities studied nationwide with populations over 75,000.

It's true that there is a bright spot on Detroit's landscape—a newly restored downtown. With the help of nearly $15 billion in public and private development funds, downtown Detroit has become a one-square-mile wonder ring with people, small shops and restaurants. Crime in the downtown area is down by 23% since 2001—thanks, a Wayne State University study found, to the "vigilance of law enforcement agencies," which along with private security guards, have about 2,000 people patrolling streets near the renovated squares and graffiti-scrubbed buildings.

Of course, outside of downtown there are the other 138 square miles of the city. There it's a different story. The city's population peaked in the 1950s, after decades of multiethnic urban migration. At the time crime rates were stable, even in a blue-collar city rife with racial tension. That changed with the social welfare policies of the 1960s. Detroit erupted into riot in 1967, and in the years that followed violence never abated. In 1986 the murder rate stood at 13 per 100,000 residents. By 1996 it had climbed to 51 per 100,000 residents and has hovered there since.

Downtown is an island in a city with one of the lowest median incomes ($25,000) in America. The city's middle class—black and white—has vanished. Downtown Detroit brings in 74,000 middle-class workers every day, but only 6,500 people actually live there. The workers have little reason to stay. Detroit public schools are the worst in the state, and local politicians oppose school choice, even turning down a $250 million gift from education philanthropist Robert Thompson, who in 2003 wanted to fund new charter schools.

The one-two punch of family disintegration and middle-class flight has left Detroit unable to address its problems. New York tackled crime in the 1990s because voters, many of them middle class, elected Rudy Giuliani and other leaders to combat crime and reform the city's police force. Homicide fell, to six per 100,000 residents from 30 per 100,000. Likewise, in Southfield, Mich., a suburb of Detroit, middle-class blacks are a majority of the population and display little tolerance for unsafe streets. The murder rate there is 1.3 per 100,000 residents.

In contrast, Detroit's city council is elected at large, so neighborhoods have no direct representation and therefore little ability to force change through the ballot box. The one exception is downtown, where business coalitions form a powerful constituency that can affect change other neighborhoods cannot.

Ultimately, Detroit's future may depend on whether Bill Cosby is right in saying that we need to get parents fired up. To Detroit's west is Dearborn, Mich., a city with a population that's 30% minority-Arab. Here children—many of whom are first generation immigrants who can't speak English—are raised in a vibrant culture where
20:13 You Shall Not Take Life?
Is the sixth commandment a prohibition against the taking of all forms of life in any manner whatsoever? Or is it limited to the taking of human life, as the NIV translation suggests? And if it is limited to the taking of human life, is that a prohibition under all circumstances, by all methods, for all causes and in all times?

The Hebrew language possesses seven words related to killing, and the word used in this sixth commandment appears only forty-seven times in the Old Testament. This Hebrew verb, רָעָה (raʿah), refers only to the killing of a person, never to killing animals, and not even to killing persons in a war. It carries no implications of the means of killing.

If any one of the seven words for killing in the Old Testament signifies what we refer to as “murder,” this is the verb. It implies premeditation and intentionality. Without exception, especially in the later Old Testament periods, it refers to intentional, violent murder (Ps 94:6; Prov 22:13; Is 1:21; Jer 7:9; Hos 4:2; 6:9). In each instance, the act was conceived in the mind first and the victim was chosen deliberately.

Thus the Old Testament would never use this verb to denote the killing of beasts for food (Gen 9:6) or the nation’s involvement in a war commanded by God. It would, however, use this verb in reference to self-murder (suicide) and in reference to the actions of accessories to a murder (2 Sam 12:9).

Note that Numbers 35:31 specifically distinguishes the capital offense of murder from the almost twenty other offenses punishable by death. Jewish and modern interpreters have long held that since this verse prohibited taking a “ransom for the life of a murderer”—a substitute of some kind—in all other cases a substitution could be made for the death penalty. But so serious was murder that the death penalty was to be enforced.

In cases of nighttime invasion of a household by burglars, the prohibition in this verse did not apply, and רָעָה is not the verb used (Ex 22:2). Nor does this commandment apply to accidental killings—that is, cases of manslaughter (Deut 19:5)—or to the execution of murderers by the recognized arm of the state (Gen 9:6).

Life was so sacred to God that all violent forms of taking human life caused guilt to fall upon the land. This was true of both manslaughter and premeditated murder. Both forms of killing demanded some type of atonement.

The reason life was so valuable was that men and women are made in the image of God. That is why the life of the murderer was owed to God, not to the bereaved relatives of the victim or to society. Capital punishment for first-degree murder was, and continues to be, mandated because God honors his image in all humanity. To fail to carry out this mandate is ultimately to attack the value, worth and dignity of all. It underlines other struggles as well, including those for racial equality, women’s rights, civil rights and human embryo rights—all are equally based on the fact that persons are made in the “image of God.”

Life was and remains sacred to the Giver of life. Under no circumstances was one to take one’s own life or lie in wait to take someone else’s life. So valuable was life, however, that the only way to cleanse the evil caused by killing was atonement before God. Each murder placed blood-guilt on the land until it was solved and atoned for.

See also comment on Numbers 35:31; Judges 5:24-27.

21:2-11 Does God Approve of Slavery?
Does God approve of slavery? If not, why do we find so much legislation in the Old Testament on how to treat slaves?

There were basically two types of slaves in the Old Testament: the fell Hebrew who sold himself in order to raise capital (Lev 25:39-55; Deut 15:18) and the foreign prisoner of war. The postexilic days, during the days of Ezra and Nehemiah, there was a type known as the נִדְנִים. Their origin probably was the same as those G enoites of Joshua’s day who became c ters of woods and carriers of water rather than risk losing their lives in futile military opposition to Israel.

Never, however, did Israel ever enter into the capture and sale of human life as did the Phoenician and Phili st traders and later the European traders. The third class of slaves called נִדְנִים never were real serfs, but instead formed a clerical order attached to the temple with positions ranking just below that of the Levites, who also assisted the services at the temple.

A fellow Israelite who needed to raise money for debts or the like could not borrow against his property for that was owned by the Lord according to Leviticus 25:23) but had to sell the asset he possessed: his labor power. However, there were strict rules that governed his or her treatment during the maximum of six years that such relationship could be entered into by another Israelite. Should any master mistreat his slave with a rod, leaving injury, the owner forfeited his whole estate (Ex 21:20-21, 26) and the slave was immediately released, or if the master caused the slave’s death, the master was subject to capital punishment.

What about the status of non-Heb slaves? These captives were permen slaves to the Israelites, but that did mean that they could treat them as they were mere chattel. The same r of Exodus 21:20-21, 26 applied to the
teach that it was God's judgment on all mortals living on earth except the eight on the ark. On the other matters we must await more information.

9:6 Capital Punishment Mandated by God?
Can Genesis 9:6 properly be used to answer modern questions about capital punishment? The debate is one of no small proportions, and the consequences both for the condemned murderer and for society are great indeed.

Genesis 9:5-6 is the simplest statement mandating society to punish their fellow beings for murder. However, its very simplicity and lack of any development allow opponents of capital punishment to question the passage's relevance. Missing, they claim, are all references to civil government, due process, exceptions and distinctions between various degrees of murder.

Genesis 9:5-6 is part of the covenant God established with Noah following the flood. Involved in this covenant were the animals' fear of people, permission to eat meat that did not contain the lifeblood and the delegation of the death penalty for murder into the hands of men and women. But more than this was involved, and this tends to demonstrate the enduring nature of the provisions of this covenant. Seasons were instituted as part of the enduring natural order (Gen 8:22), the rainbow would serve as a continuing pledge that the earth would not be flooded again (Gen 9:13) and the image of God provided the rationale for exacting the extreme penalty (Gen 9:6). The covenant established with Noah is therefore one that involves his representing "every living creature" (Gen 6:18-19; 9:10-11, 12, 15-17).

The text has a clear statement on capital punishment. God requires a "reckoning" of both the person and the beast who shed anyone's blood. But since both are held responsible, even though the beasts cannot make moral discriminations or act intentionally, how can advocates of capital punishment use this text to sort out the issue?

One could argue that Exodus 21:28-36 supplies the principle of animal liability while the Mosaic law makes a distinction between manslaughter and murder, or between first, second and third degree murder. Opponents would contend, however, that the Mosaic law was made between God and Israel while the Noachian covenant was between God and every living creature.

This distinction, however, is most curious, because it makes a sharper dichotomy between law and grace than what Scripture intends. For even when the civil code of the Mosaic law demonstrates a particularistic and distinctively cultural relevance, which is limited to the period for which they were written, these same laws have behind them eternal principles as enduring as the character of God. That is the point so clearly made by the recent discovery that the Ten Commandments, with their moral code, set the agenda for both the Covenant Code of Exodus 21-23 and the specifications of Deuteronomy 6-26. I have argued this case in some detail in *Toward Old Testament Ethics* (Grand Rapids, Mich.: Zondervan, 1983).

But let us settle the matter on the textual grounds of Genesis 9:6 itself. First, it is clear that the text is giving us a command and not just a suggestion or permission. Verse 5 states that God demands a punishment: "I [God] will demand an accounting for the life of his fellow man." Moreover, the reason given for this action is one that remains in force for as long as men and women are made in the image of God.

This matter of the image of God brings us to the heart of the issue: "for [because] in the image of God has God..."
made man." The word for cannot be rendered "although" here, as in Genesis 8:21 or Joshua 17:13—as if the fact that a person was made in the image of God was an impediment to the sentence of death. The clearest reading is that the murderer had to suffer for his or her actions because it was a fundamental denial of the image of God in the harmed individual. The person who destroyed another being made in God’s image in fact did violence to God himself—so sacred and so permanent was the worth and value that God had invested in the slain victim.

Some interpreters connect the causal conjunction not with the shedding of blood, but with everything that preceded it—verse 1, 2 and 7. On these grounds, the reason given in the last part of verse 6 is instead the reason that God saved a remnant of the human race through Noah and why he protects people from the threats of wild animals.

But all of this is too distantly related. Furthermore, it is based on the alleged excuse that verse 6 has a peculiar structure (chiastic). This seems more like special pleading than solid exegesis. Ordinarily, one takes the nearest expression when seeking the expression or word that the for or because clause modifies. More indicators are needed to prove that a chiastic word order is unusual in this situation. This happens in poetry regularly.

Others object to transferring this demand for capital punishment in Genesis 9:6 to the law books as a universally binding law without including Genesis 9:4—"You must not eat meat that has its lifeblood still in it"—"I will demand an accounting from every animal." This can be partially answered by recognizing that the New Testament forbids Gentiles from eating blood or things that have not been properly bled (Acts 15:29, 29; compare with Lev 3:17; 17:14; Deut 12:16, 23). And Exodus 21:28-36 does enforce the principle of animal liability.

It is likewise too much to assert that "the shedding of blood" be taken merely as a metaphor for death. Most frequently the concept of pouring was a physical act; its metaphoric usages were reserved for such ideas as the pouring out of the wrath of God or the pouring out of one’s heart or soul. But when blood was poured out in a violent way, that outpouring was said to pollute the land (Num 35:33; 2 Kings 24:4; Ezek 22:3-4). It is this pouring out of blood that constitutes the single most frequent use of this verb. It is hardly a metaphorical usage. No picture of violent death could be more graphically depicted.

Later in the sixth commandment, one word is chosen to depict first degree murder out of the seven possible verbs in Hebrew for kill, Hā生姜 became restricted to deliberate and premeditated murder (Ps 94:6; Prov 22:13, 15:12, Jer 7:9; Hos 4:2; 6:9). This verb was not used for killing beasts for food (Gen 9:3), defending oneself in a nighttime attack (Ex 22:2), accidental killings (Deut 19:5) or even manslaughter (Num 35:16, 25). What joins murder with manslaughter is that both incur blood guilt and both pollute the land. What differentiates the two is that there is no substitute allowed for death which comes by the hand of a murderer (that is to say, for one who premeditates his act), but the text implies that for every other of the sixteen to twenty death penalty crimes in the Old Testament a substitute is permitted (Num 35:31). It is with this concept that the shedding of blood would appear to be linked.

Nowhere does the text introduce the political state as the one that demands that life from the murderer. While this is true, it is only another evidence of the phenomenon of progressive revelation.
No one passage supplies all the details. Even the statement in Romans 13 on the state does not include the caveat raised in Acts 4:19-20 that circumscribes the authority of the state over a Christian when obeying human government would exclude obeying God.

Jesus himself seems to have accepted the principle of capital punishment when he reminded Pilate that government was divinely conferred (Jn 19:11). The same position is elsewhere supported by the New Testament by Romans 13:4 and Acts 25:11. However, the major argument for capital punishment still rests in the image-of-God argument given in Genesis 9:6. This can hardly be bypassed by anyone who take Scripture seriously. But if a society persists in refusing to take the life of those conclusively proven to have deliberately and violently taken others' lives, then that society will stand under God's judgment and the value, worth, dignity and respect for persons in that society and nation will diminish accordingly.

But the oppression of blacks by whites cannot be justified from this story. What happened is that Noah, a righteous and blameless man, had been drinking wine (Gen 9:21). That in itself was not the issue here, for in Scripture wine is viewed as one of God's gifts to mankind (Ps 104:15). Every burnt offering and peace offering was accompanied by a libation of wine (Num 15:5-10), and the drinking of wine at festivals was acknowledged (Deut 14:26). One of the symbols for Israel was the vine (Is 5:1-7; Mk 12:1-11).

But the Bible also warns about the dangers of wine. Nazirites were to abstain from all alcohol and wine (Num 6:3-4), and priests were forbidden to drink prior to officiating in the sanctuary lest they die (Lev 10:9). The latter were also warned that drinking too much wine was dangerous to people and offensive to God (Prov 21:17; 23:20, 21; 29:5; Is 5:22). Drunkenness was especially reprehensible when it led to self-exposure (Hab 2:15; Lam 4:21). The exposure of one's nakedness was not
PACKING TO MOVE
Deut. 6

I. Though Betty & I have done little of it, most of us know what it means to move.
   A. All the packing, preparation, anticipation is present.
   B. Furthermore, there is a reason for our move—something necessitates it.

II. But one day we will all move—from Earth to Heaven's shore. In anticipation of this there needs be thought on my part.
   A. God's people, via Deut. 6, were preparing to move—out of Egypt into Israel.
   B. Certain principles were laid down ere these people were to grace the promised land.
   C. Though I duplicate not their geographical move—I want to make a spiritual application that will help me today.

III. Let's Pick the Principles and see their current application.
   A. 1st let me recognize God is in charge:
      1. He has commandments, statutes & judgements He expects me to heed.
      2. He prescriptions for the current and all succeeding generations.
      3. His will is competent & full.
      4. I must respect, yea "fear & keep all" for without fear and obedience I have decay & destruction.
   B. Next let me know who this God is: Heb. 1:1
      v-4 "Hear O Israel, the Lord our God is one"
1. There is no other God, monotheism is our way.
2. Though one, there is unity in the godhead.
3. God is his family name.
4. God is both one & plural.
5. One--unique.

C. With intensity I must love God. (3)

v-5"Thou shalt love the Lord thy God"

1. 1st commandment.
Matt. 22:38"This is the 1st & great commandment"

2. Shema from 1st word of formula.
   a) Opening sentence in public worship.
   b) Jews repeated twice daily.
   c) Shema from Hear.

3. Loyalty to the Lord the 1st commandment.

4. Love
   a) Lasts longer than faith & hope.
   b) God wants our love.
   c) Cannot be forced, coerced or compelled (Coffman).
   d) 10X Love God in Deut.--nowhere else in Pentateuch.

5. About Deut.
   a) Jesus quotes it to Satan.
   b) 182 N.T. references to Deut.
   c) Our Lord took all his answers from the Scriptures.
   d) No wonder modernist attack Deut.

6. It must be from the heart--known & felt.
D. So important is this truth I must engage in saturation teaching.
1. Truth is not automatically transferred to next generation—I must teach it.
2. Children must not be neglected in our teaching.
3. Home is the setting for religious instruction—Bruce.
4. Not abstract truth but basis facts taught.
5. We will Teach—Talk—Visualize
   a) Sit  
   b) Walk  
   c) Lie  
   d) Rise  
   e) Bind frontlets & signs.  
   f) Write on posts  
      (1) Zizith (fringe)  
      (2) Tephillin (box)  
      (3) Mezuza

E. Recognize Grace Given Me  
v. 10-11  
1. I received that I did not earn.  
2. Wells, hewn pits are associated with settled existence—not nomads.

F. There is the Danger of Forgetting.  
v-11 "When thou shalt have eaten & be full"
1. God the source of our resources so don't forget it.  
2. Self-sufficiency is dangerous.  
3. Remember your resources, your redemption, your responsibilities.  
4. We are in danger of forgetting past mercies of God.
5. Negligence will ruin us. (Wesley)
6. God is recognized as the unseen witness of all our transactions, our swearing.
7. We find other folk & ways attractive.
   a) Don't imitate your neighbors.
   b) God is intolerate of others who prevent his people.

[v. 14–15]

G. Do Not Tempt God
   1. Tempt--make God act in a certain way to prove his goodness, his power.
   2. It's to force conditions on God by imposing conditions to make Him prove himself.
   3. Did it at Massah.

Exo. 17:1–7
   4. Presumption demanded proof.
   5. Beware of dictating to God.

H. What Appetite for Truth.
   v. 20 "And when thy son asks thee"
   1. It's good when our children are arrested by our religious life & ask us to account reasons for it.
   2. Seek to live so young folk will inquire of our secret.

Lu. 11:1
   3. Make a public acknowledgement of God before them.
   4. Do parents see themselves as guardians of children's spiritual life?
5. Do we take advantage of their inquiring minds?
6. Do we teach them to drink or to pray?
I. Remember the Commands exist for our God.

v-24 "For our good always"
1. Necessary for our survival.
2. Necessary for our righteousness.
3. We are ever before the Lord.
4. It is our righteousness.

J. Please Obey

v-18 "Thou shall do what is good & "
v-25 "Observe, to do"
1. God reveals His standard to us.
2. Quotes
   a) "O.T. gospel entails obedience" - Bruce.
   b) Obedience is still the one condition of true prosperity & success - Meyer.
   c) If we obey him God will pronounce us righteous - Wesley.
   d) Love includes obedience - Dumelow.
   e) Obedience increases merit - Dumelow.

K. Summation--as Bruce says he adumbrates these themes:
1. Loyalty to God's covenant.
2. Avoid Idolatry.
3. See the material benefits of obedience.
4. Keep loyalty to God.
5. Know the penalty for apostacy.

Bells, TN (BC) - 3/31/91
"Love is a great thing, a blessing very good, the only thing which makes all burdens light, bearing evenly what is uneven, carrying a weight without feeling it, turning all bitterness into a sweet savour. It makes light of toil, would do more than it can, and pleads no impossibility, but is strong for anything."

- James Strahan
HEBREW IDEALS IN GENESIS, pg.241

"The best life is that in which one does and bears everything because of some great and strong feeling, so that this and that in one's circumstances does not signify." As Ferdinand, carrying his logs, exclaims:

'This my task
Would be as heavy to me as odious; but
The mistress whom I serve quickens what's dead,
And makes my labours pleasures.' (The Tempest)

- James Strahan
HEBREW IDEALS IN GENESIS, pgs.241-242
So You Think You Know the Bible!

1. Who said, “Whither thou goest, I will go”?
   a. Ruth
   b. Christ’s beloved disciple, John
   c. Mary Magdalene (5 points)

2. After the Flood, Noah was shamed because he:
   a. Couldn’t get the Ark off Mt. Ararat
   b. Had forgotten to say good-bye to the giraffes
   c. Got drunk (5 points)
3. Where did Samson find a special kind of comb? (Warning: there's a catch to this one.)
   a. In a hollow tree
   b. In the carcass of a beast
   c. In a cave known only to him  (10 points)

4. Curiosity killed a cat. And what Biblical figure?
   a. Thomas, the doubter
   b. Lazarus
   c. Lot's wife  (5 points)

5. In what Book is there mention of a horse that says "Ha, ha" among the trumpets?
   a. Job
   b. Joshua
   c. Jonah  (10 points)

6. Who called his listeners "a generation of vipers"?
   a. John the Baptist
   b. Job
   c. Christ  (5 points)

7. How did Potiphar's wife revenge herself when Joseph the Israelite turned down her advances?
   a. She had him strangled
   b. She had him whipped by her slaves
   c. She framed him  (10 points)

8. What was prescribed for Saul's depression?
   a. The milk of an ass
   b. Soft music
   c. A warm bath  (2 points)

9. Which Hebrew prophet, best known for his messianic prophecies, denounced the provocative behavior of Jerusalem women with a remarkably appreciative eye?
   a. Isaiah
   b. Ezekiel
   c. Jeremiah  (5 points)

10. By what subterfuge did one Biblical father marry off a spinster daughter?
    a. He lied about her age
    b. He lied about her dowry
    c. He substituted her as the bride at someone else's wedding  (5 points)

11. Name the four Gospels in their Biblical order.
    a. Matthew
    b. John
    c. Mark
    d. Luke  (2 points)

12. Why had Mary and Joseph traveled to Bethlehem when Mary was so close to giving birth?
    a. To escape persecution
    b. To register for the tax census
    c. To visit relatives  (2 points)

13. What was Christ's first miracle?
    a. Raising Lazarus from the dead
    b. Turning water into wine
    c. Turning loaves of bread into fishes  (2 points)

14. Why did Jesus make a Samaritan the hero of a parable about neighbors?
    a. The Samaritan people were traditional enemies of the Jews
SO YOU THINK YOU KNOW THE BIBLE!

17. disciples the. Last Supper, them to follow someone carrying:
   a. Cast thy bread upon the waters for thou shalt find it after many days
   b. As one whom his mother comforteth, so will I comfort you
   c. No prophet is accepted in his own country

15. Which of these Biblical words were spoken by Jesus?
   a. Cast thy bread upon the waters for thou shalt find it after many days
   b. As one whom his mother comforteth, so will I comfort you
   c. No prophet is accepted in his own country

16. What did Jesus say would happen to the poor in spirit?
   a. They would never find happiness
   b. They would become moneylenders
   c. They would have a heavenly reward

17. When Jesus sent two of his disciples into Jerusalem to prepare the Last Supper, he instructed them to follow someone carrying:
   a. A large fish

18. What did Judas do with the money he received for betraying Christ?
   a. He threw it away
   b. He gave it to the poor
   c. He buried it under an olive tree

19. Who was the young man seen running away naked from Christ’s arrest?
   a. A prisoner who escaped in the commotion
   b. A rich man who had given away everything to become Christ’s follower
   c. One of his disciples

20. To whom did Christ say, “Today shalt thou be with me in paradise”?
   a. His disciples
   b. His mother
   c. A thief

Answers

1. (a) Ruth, to her mother-in-law, Naomi. (Ruth 1:16)
2. (c) After disembarking from the Ark, Noah became a farmer. He got so drunk on the juice of his grapes that he passed out in his tent, where his son Ham discovered him naked. (Genesis 9:20–27)
3. (b) In a colorful passage in Judges, Samson slays a lion on the road to Timnath. Later, he finds a swarm of bees in the lion’s carcass and helps himself to the honeycomb. (Judges 14:5–9)
4. (c) Lot’s wife was turned into a pillar of salt when she disobeyed God’s orders not to look back at the destruction of Sodom and Gomorrah. (Genesis 19:15–26)
5. (a) The Book of Job, in the
Religion

More Spongian Eruptions
An Episcopal bishop’s unorthodoxy reaches epic proportions

Jesus Christ, as portrayed in some New Testament passages, is “narrow-minded” and “vindictive.” The Gospel writers “twisted” the facts concerning Jesus’ resurrection, which was never meant to be taken literally. The virgin birth of Christ is an unholy notion, and there is not much value in the doctrine of the Trinity, or in the belief that Jesus Christ was sent to save fallen humanity from sin. St. Paul, the missionary of Christianity to the Gentiles, Was a repressed and “self-loathing” homosexual: As for the Old Testament, it contains “a vicious tribal code of ethics” attributed to a “sadistic” God. The idea that Yahweh bestowed the Promised Land upon the Israelites is “arrogance.”

Excerpts from a tract by a staunch atheist? On the contrary, those are assertions offered by a bishop of America’s Episcopal Church, John Spong of Newark, in his new book, Rescuing the Bible from Fundamentalism (Harper San Francisco, $16.95). Spong’s unorthodoxy is of long standing, but it has now reached epic proportions. His previous book, Living in Sin?, assailed Christian dos and don’ts on sex and asserted that nonmarital sex can be holy under some circumstances. After the work appeared in 1988, Spong ordained a sexually active gay priest, inspiring the Episcopal House of Bishops to “disassociate” itself from Spong’s action.

The provocative prelate also has Roman Catholics fuming. A task force in his Newark diocese has just declared that Catholicism’s view of women is “so insulting, so retrograde that we can respond only by saying that women should, for the sake of their own humanity, leave that communion.” Spong handpicked the panel, and offers no particular criticism of its assertions, though he says he might have employed milder language. Newark’s Catholic Archbishop, Theodore McCarrick, has decried the “offensive attacks” on Catholicism.

In Rescuing the Bible, Spong brands traditional Catholicism as a “destructive” creed. But he is even more offended by conservative Protestants who take a literal view of biblical exegesis. Spong, 59, held similar beliefs in his boyhood as a practicing Presbyterian, and has admitted that Fundamentalism gave him a “love of Scripture that is no longer present in the liberal tradition of the church.” In taking aim at literalism, Spong declares his goal is to reveal the spiritual truths underlying the biblical text. Still, his book latches out both at the conservative view of the Bible and at its adherents, who are, Spong says, consumed by “enormous fear” of doctrinal uncertainty.

Spong’s wildly offbeat convictions raise an intriguing question: Are there any limits to what an Episcopal leader may believe—or disbelieve? His Paul-was-gay argument, based tenuously upon the Apostle’s unmarried state and frequently mentioned sense of sin, is causing a growing uproar among traditionalists. But conservative Bishop William Frey, president of Pennsylvania’s Trinity Episcopal School for Ministry, doubts any decisive stand will be taken by the church against his colleague’s writings. “The House of Bishops has shown itself to be impotent in the face of challenges to the core beliefs of the church,” Frey says. “We’ve been paralyzed by our politeness.”

Los Angeles Bishop Frederick Borsch, who chairs the hierarchy’s theology committee (on which Spong sits), explains that “we are not a confessional church that tries to write a definition of orthodoxy. A lot of us would defend this as the genius of Episcopalianism.” Spong’s latest work, however, leaves the genius somewhat embattled.

—By Richard N. Ostling.
Reported by Michael P. Harris/Newark

Milestones
**Little Realists**

*When first-graders were asked to complete the sentence, “My mother cooks the best...,” a boy supplied “that she can.”*  
—Herb Caen in San Francisco Chronicle

*On an eighth-grade vocabulary test one enterprising young man defined “biography” as the story of a person’s life and “autobiography” as the story of a person’s car.*  
—Contributed by B. B.

*A teacher was describing the Statue of Liberty to her second-graders. She explained that Lady Liberty held a torch in one hand and a tablet, which was something like a book, in the other. Then she asked the students if they knew why the statue held a torch. One youngster raised his hand and answered, “Because you’re not supposed to read in the dark.”*  
—Contributed by Pamela Schenk

*The Sunday-school teacher asked her class, “Does anyone know where to find the Beatitudes?” Replied one little boy, “Did you look in the Yellow Pages?”*  
—Quoted by James Dent in Charleston, W. Va., Gazette

230
I. In this lesson we call for three very hard things.
   A. Obey Hard Commandments.
   B. Remember what has been done for us.
   C. Say thank you.

II. We will do this via study of Deuteronomy 8.
   A. All the commandments Do.
      1. Result--live in peace.

B. Remember 40 years wilderness led.
   1. Purpose
      a) Humble
      b) Prove thee
      c) Know what is in thine heart.
      d) Whether keep commandments.
   2. Humbled--suffered to hunger--test thine. God wants humble dependency, submission, obedience & hopeful trust from man.
   3. Other wilderness items to recall.
      a) Manna
         (1) Didn't know what to call it.
         (2) What is it = manna.
         (3) Jesus called it wicked.
         Luke 16:9
      b) First quote for Jesus when tempted.
         (1) Would not make stones bread.
(2) Left it to God to sustain life.
(3) Devil confounded by Word.
(4) The only weapon Jesus knew.
(5) Not I think, I feel, but it is written.
(6) Word absolutely essential.
(7) Every word—all things whatsoever.
(8) Mouth—inspirational.
(9) Quoted Scripture to cite his position.

c) Raiment waxed not old.
   (1) 2 schools—renewed on them and grew as children did or used talents they had plus wool & leather of flocks.
   (2) Not told how he did it—marvelously kept from decay.
   (3) Lit. did not fall away.
   (4) Durable.

d) Foot did not swell—40 years.
   (1) No callous.
   (2) God tenderly takes care of folk even to a swollen foot.
   (3) Shows tenderness as a father.

e) Consider
   (1) Remember experience of 40 years.

   (2) God guided them for their good.
   (3) Refreshing to look back & see what God's done for us.
C. Entrance to a Good Land
1. Contrasts to desert where they have been. Exchange sand for land.
2. Land of brooks and water.
   a) Running streams.
   b) Contrasts seen.
3. Fountains
   a) Perennial springs.
   b) Natural flow—not water out of flint.
4. Wheat, Barley, Vines, Fig, Pomgranite, Oil, Honey.
   a) All products of Israel.
   b) Honey from bees or boiled down grapes.
5. Bread without scarceness.
   a) Inexhaustible.
   b) Israel has fruit from the North to the tropics.
   c) Present is only sample of future to come.


D. Common Danger--Forget!
1. In prosperity still stands the commandments to keep, judgements and statutes to face.
2. Prosperity comes to those who have been poor then inherit, or business success, affluencies lead to two Cadillacs & a yacht, and we go to hell in all directions. (Coffman)
3. Eat--full; build goodly houses, dwell there, herds & flocks multiply, so does gold & silver & all thou hast is multiplied.

4. Heart lifted up and we forget the wilderness with fiery serpents, scorpions, drought; feed--to do thee good at thy latter end. Wealth so subtle makes us forget.
5. My power & the might of mine hand --
gotten this!
   a) I've done it.
   b) Delusion of solo worker, not
      fellow workers.
Gen. 32:10 "I am not worthy of the least"

6. Remember the Lord thy God
   a) Gratitude takes pride down.
   b) God will not be ignored.
   c) Recognize His hand in everything.
   d) Remember past, consider present,
      anticipate future as admonitory
      word is added.

7. If you forget will perish.
   a) Only destruction awaits.
   b) He's consistent with other
      nations and with Israel.

Maryville, TN - 11/23/99
Nashville Road - 1/5/00
In a short story titled "The Capital of the World," Nobel prize-winning author Ernest Hemingway tells about a father and a teenage son, Paco, whose relationship breaks down. After the son runs away from home, the father begins a long journey in search of him. Finally as a last resort, the man puts an ad in the local newspaper in Madrid. It reads, "Dear Paco, meet me in front of the newspaper office tomorrow at noon... all is forgiven... I love you." The next morning in front of the newspaper office were eight hundred men named Paco, desiring to restore a broken relationship. Never underestimate the power of relationships on people's lives.

—over—
An inmate at Butte County Jail in California explained his absence from jail to sheriff's deputies in this way: "I was playing pole vault and I got too close to the wall and I fell over the wall. When I regained my senses, I ran around to try and find a way back in, but being unfamiliar with the area, got lost. Next thing I knew I was in Chico." People seldom realize how weak their excuses are until they hear some from others.

--John C. Maxwell
The 21 Indispensable Qualities of a Leader
pg.117
No person was ever honored for what he received.
Honor has been the reward for what he gave.
--Calvin Coolidge, American President

Giving is the highest level of living.
--John C. Maxwell

--John C. Maxwell
The 21 Indispensable Qualities of a Leader
pg.58
Turkey Day Forecast

At Thanksgiving a meteorologist gave this forecast: "Turkeys will thaw out in the morning, then warm in the oven to 350 degrees F. This afternoon, the kitchen will become hot and humid and if you bother the cook there may be a squall. Later the cold front of the knife will slice thru the turkey, and cause it to accumulate one to possibly three inches of plates. Cranberry sauce will create slippery spots on one side of the plate, mashed potatoes will drift across the other. Butter will spread across some sections. "A weight watch and indigestion warning are in effect for the entire country. Later this evening clean-up operations will begin and the turkey will diminish to sandwiches, which will become colder during the night inside the refrigerator. This weekend the turkey will taper off and end as leftovers. In some sections, of course, there will be a warming trend as soup develops."

Lucas, Kan. Joyce
PASS OVER JORDAN THIS DAY
Deut. 9:1-6

I. There are principles that are timeless.
   A. Things written aforetime for our learning.
   B. Those who ignore history bound to repeat its mistakes.

II. In Israel's move to Canaan there are things for us to apply today. We study Deut. 9:1-6.
   A. Hear, O' Israel
      1. We never stop learning.
      2. Our training continues.
      3. 1st grade child was asked after 1st day, "How do you like school?" Ans. "I've got to go back again."
      4. It's imperative that we must listen & grow with the knowledge we have.
   B. Thou art to Pass
      1. Individually I must act.
      2. There are times when no one else is being considered.
         a) Marriage shares.
         b) Businesses have partners.
         c) But you have the X-rays, the CAT scans.
         d) You individually stand before God.
      3. "Pass" a sweet sound.
      5. Smart father.
C. Pass Over Jordan This Day
1. There is transition in life.
2. Nothing stays the same.
   a) Parthenon closed due to deterioration.
   b) Pictures of 10 yr. ago look funny.
3. The time of anything is of utter importance this day.
   a) 40 yrs. ago Israel left Egypt - wandered 38 - now time to cross over.
   b) It's the arrival of something expected - this was a dream, a vision - not just moved by the passing of time. (Man lived to be 100 - all he ever did was grow old - look how long he took to do it.)
   c) This day - very soon - be prepared.

D. Possess nations greater & mightier than yourself.
1. Life has serious difficulties & formidable enemies - Mackintosh.
2. We cite them not to discourage but forewarn & prepare.
3. We must honestly see the power of our enemies.
   a) Greater.
   b) Mightier.
   c) Cities great, fenced to Heaven.
   d) People great & tall.
   e) Children of Anakims.
   f) So we see taller folk, braver, well built ramparts, strong reputation.
3. Our enemies are of great strength.
Eph. 5:12

5. God never asks you to underrate difficulties.
6. "There is no security on this earth; only opportunity." (D. MacArthur)

E. Because of victory we get false sense of power (V-4).
1. We've a strange capacity for self-delusion.
   a) My power.
   b) My righteousness.
   c) Compare ourselves with others & come out favorably.
   d) Helen Hayes clip.
2. We must be preserved from self-confidence - Einstein quote.
3. We are capable of egregious folly - Eisenhower clip.
4. Erdman - "Temptations assail the prosperous".
5. We attribute success to virtues & righteousness.
   a) Need but to review & see we emphasize our obedience & forget our transgressions.
   b) Need to recall:
Taberah - Nu. 11:3
Horeb - Ex. 32:4
Massah - Ex. 17:7
Kib roth hat ta avah - Nu. 11:33-34
Kadesh barnea - Nu. 13:3
6. We flatter ourselves – Lt. mud story.
7. It was 7 nations' sins that caused their expulsion (V-5).
   a) Every landlord has a right to eject bad tenants.
   b) These nations failed to pay their rent.
   c) Glory of God demands their expulsion.
   d) Driven out not because God needed land for Israel but because they were wicked.
   e) Rebels are punished.
   f) "All whom God rejects are rejected due to their own wickedness" – Scott.
   g) There is a judgement against sin.
8. Success tempts & tests you.
9. LBJ & his refrigerator.
10. Airplane & 4 parachutes.

F. We succeed because God uses us.
1. Don't start & stop.
2. Don't think you do it all.
3. See God – thus face life's battles.
4. No obstacle will prevent your taking the land.
5. God sustains.
   a) All depends on Him.
   b) We are worthless to receive great favors – we are not entitled to God.
   c) As all are rejected due to own wickedness he accepts none due to own righteousness – stay humble & honest.
d) Boasting excluded.

Eph. 2:9-12

6. As you know enemies' strength; know also the power of God.

7. God's alliance overmatches enemies' strength.

8. God brings them down - Man drives them out - we are partners.

9. Our purblind eyes must not fail to see.

10. Success & Stevenson clip.

G. Finally the Lord wants two things of you (v-5),

1. Righteousness
   a) Proper conduct - Roosevelt clip.
   b) Right by His standard.
   c) I do not fear the explosive power of the atom bomb. What I fear is the explosive power of evil in the human heart - Einstine.

2. Uprightness.
   a) Motives.
   b) Why do you do what you do.
   c) Motives & purpose are important to Him.

Baccalaureate - Red Boiling Springs, TN - 5/26/85
Baccalaureate - Hickman Cty. H.S. - Centerville - 6/2/85
The knowledge explosion may be more significant than any other explosion. Scientific data is doubling every 10 to 15 years. The available knowledge in the time of Christ doubled by 1900. The available knowledge in 1900 doubled by 1950. By 1960 it doubled again. It is thought that the knowledge of 1960 doubled by 1966.

"The Knowledge Explosion", pg. 13
THE GOSPEL FOR AN EXPLODING WORLD
BY H. Franklin Paschall

We also live in a blindingly fast technological revolution. The "application gap" has shrunk amazingly. It is estimated that from the discovery of the telegraph until its commercial application it took 112 years; for telephone it took 56 years; for radio 34 years; for radar 15; for television 12; for atomic power 6; and for transistors only 5 years. Our exploding technology is like all the rockets at Cape Kennedy going off at once in some Fourth of July spectacular!

"One Way to Change the World" - By Leighton Ford - Page 4
Fables of the Famous

Helen Hayes, the great actress, said her mother drew a distinction between achievement and success. Her mother advised her that "achievement is the knowledge that you have studied and worked hard and done the best that is in you. Success is being praised by others, and that's nice too, but not as important or satisfying. Always aim for achievement and forget about success."

—From Nine to Five

Albert Einstein demonstrated considerable insight when he said it was "in bad taste, to select a few well-known personages and attribute super-human powers of mind and character to them." He went on to say, "This has been my fate, and the contrast between the popular estimate of my powers and the reality is simply grotesque."
May I repeat what I wrote several years ago in the preface to *Guidelines for Successful Living*:

Success means many things to many people; but to me success is equated with neither fame, wealth, nor power. It cannot be measured in the size of bank accounts or the number of trophies of achievement. Real success is finding the will of God and performing His bidding to the greatest potential. Robert Louis Stevenson's searching observation is very appropriate for today: "No one is a success until he writes at the top of the page of his life, 'Enter God.'"

A man who has never gone to school may steal from a freight car; but if he has a university education he may steal the whole railroad. —THEODORE ROOSEVELT.

To educate a man in mind and not in morals is to educate a menace to society. —THEODORE ROOSEVELT.
I. It had to be a most dramatic moment.
   A. Moses called Israel, bound for the Promised Land where he'd never go in his natural life, to hear his solemn charge.
      1. He'd gone to the mountain again.
      2. 40 days. \( \text{Deut. 34:1-7} \)
      3. He'd earlier told (chap. 9) of his interceding for them.
      4. God's grace called him to record the tables of stone, Moses had hewn to be placed in a chest.
         a) Law was perfected and handed to him in perfect condition.
         b) God wrote the 10 commandments.
         c) Pure truth when placed in Moses' hands.
      5. God forgave the people.
      6. Aaron's sin did not stop the priesthood.
      7. Fullness of divine forgiveness shown.
   B. Can all this unfold and man not feel his proper response?
   C. So in the shortest of words Moses gives the 5 principles of divine requirements God has for man.

II. And Now Israel.
    A. Now--At This Very Time.
       1. Calls for immediate personal decision.
       2. Keep in mind all God has just done for you--surely this entails a response.
III. What Doth the Lord Thy God Require of Thee?

A. Most logical question.
1. In spite of every obstacle God has kept His promise.
2. In spite of sin worthy of destruction He has forgiven them.
3. Surely man is not left to be inactive in view of what he has received.

B. Israel
1. Will the knowledge of what God has done for you, how much he has forgiven, move you to appreciated obedience?
2. Will not penitence be felt?
3. Are they worth anything if they don't respond? Any character there?
4. You, out of all the earth, are chosen by him--started with 70 (v-22) and on way to being a great nation.
5. Plans to give you the Promised Land.
6. God in his greatness identifies himself with you!
7. Israel has been wayward but forbearance and forgiveness of God has come—so---

3. The great favor He has shown surely gives him the right to expect something in return.
4. An old man who has served so well stands before them thus adding electricity to the hour.
B. Then comes the quintet of principles that grasp life's deep duty.

IV. What Is Required of Me?
A. Fear the Lord thy God.
   1. First of correlative verbs.  
   2. I am to respect.  
   3. To reverence.  
   4. Awe.  
   5. Attitude of worship, not blind terror.  
   6. God is magnificent.

v-14 "Behold the heaven & the heaven of"
B. Walk In All His Ways.  
   1. Receive the truth and follow the course of conduct he prescribes.

Gen. 18:19 "They shall keep the way...justice and judgement"
   2. In fear I face the altar in worship; during the week my back is to the altar but I walk in the way of the Lord.

C. Love Him.  
   1. Love is the epoxy that binds God and His people.  
   2. Love without fear relaxes.  
   3. Fear without love enslaves and leads to despair.  
   4. Love is completely loyal.  
   5. Love leads to obedience.  

D. Serve the Lord With All Thy Heart...Soul.
   1. Commitment to God must be total.
   2. It's an honor to serve the King.
3. He asks for our reason and our enlightened conscience.
4. His superior wisdom gives Him the right to tell us what to do.
5. Wholehearted obedience is the only path of true happiness.

F. Keep the Commandments of the Lord.
1. "In keeping his commandments we have great reward."
2. He withholds nothing from us for our good, so bow to Him.
3. Make His revealed will our rule.
4. Since God extends his grace man should comply obediently.
5. I have the ability by his strength to do what He requires.
6. They are for thy good.
   a) Every line is for our betterment.
   b) Path of duty is also that of safety and welfare. (Dummelow)
   c) God's goodness makes us know his every requirement is blessed.
   d) Every command is designed for our benefit.

V. Are You Giving God What He Requires?
Spiritual Growth Workshop, Orlando, FL - 8/5/94
Fall Creek Falls (Anioch/Hillsboro Camp) - 8/2/94
Bethany church, Franklin, KY (BC) - 8/7/94
Waverly, TN - 8/21/94
Ashland City, TN - 8/28/94
Corinth church, Sparta, TN - 9/25/94
New Providence, Clarksville, TN - 10/2/94
Little River, Hopkinsville, KY - 6/4/95
Granny White VBS - 7/11/95
Chapel Hill, TN (Methuselah Seminar) - 9/13/96
Gilroy church, Antioch, TN - 9/22/96
Schochob, KY - 9/29/96
Paris, AR - 10/20/96
Antioch (BC) - 2/1/98
Beckwith - 7/6/98
Paid in Full

Tired of nagging my teen-age son about emptying his pants pockets before washday, I told him that all the money I found would not be returned. Instead, I'd put a jar in the laundry room, and when enough money had accumulated, he would have to take me out for Saturday-night dinner and a movie. The next washday, I handed him a laundry basket and asked him to gather up his soiled clothes from his room. I peeked in and was pleased to see him emptying his pockets. But, just as he was about to toss his dirty jeans in the basket, he paused, pulled out his wallet and put a handful of change and a dollar bill into his pants pocket.

—Contributed by Nancy Ervin
I. Deuteronomy is hated by the devil.
   A. Deuteronomy is quoted over 80 times in New Testament.
   B. Deuteronomy is in every NT book except six.
   C. Early Christians made reference to Genesis, Deuteronomy, Psalms and Isaiah.
   D. In this passage we’ll find the third reference Jesus used in debate with Satan.

II. First we see the greatest monotheistic praise imaginable.
   A. Behold Heavens -
      1. All words are plural.
      2. This points out the immensity of God's creation.
      3. There are systems of heavenly bodies - each star a sun with its attendants.
      4. Endless graduation all the way to the throne of God.
      5. All that there in is from Him - source of it all.
      6. Don't need the Mars rock!
      7. We see the greatness and grace of God.

   B. Know we, like them, are a blessed people.
V. 15 "Only the Lord had a delight
1. They have received great privileges.
2. No higher honor than to be His people.
3. Christian's association greater as we cry Abba Father
4. We occupy the highest ground possible.
C. We've appreciative duties as a consequence.

V. 16 "Circumcise there for the foreskin"
1. To please God is the foremost duty of life.
2. Keep commandments (v.13)
   a) Same word for Adam and the garden
   b) For cherub keeping away Adam after he sinned
3. But duty is more than ferinal acts - it is inward to the heart
   a) Uncircumcised heart is closed to the acceptation of God.

Jer. 6:10
Exo. 6:12
Exo. 6:30
b) Cut away all that hinders and cast it away.
c) Heart shows deep spiritual overtones.
d) Outward alterations are not enough.
e) All ceremonies are pointless without purity of heart.

D. Our God is magnificent

V. 17 "For the Lord your God is:
1. God of gods - first title here listed.
2. Lord of lords.
3. Great God
4. Oh mighty and terrible God
5. Regards not persons
   a) All equal before God
   b) He does not tolerate sin in anyone more than others
   c) Makes no destination in basis on which men are accepted in his sight.
   d) Men are saved, not according to the measure of light they have received, but according to use they have made of light God gave them.
   e) God judges properly every man

6. Takes no rewards
   a) No miscarriage of justice born of bribes
   b) God's greatness makes Him independent of any pressure
   c) He is the God of Justice
E. From the highest point He stoops to the greatest need.
1. Fatherless first of trio
   a) Sympathetic to weak and undefended
   b) Over all but still has in his heart the orphans
   c) Cares for the lowly
Psalms 138:6 for the Lord be high, and hath he e) See great strength and great gentleness
   d) Amazing such a God converses with man.
2. Widow - epitome of defenselessness in Old Testament times.
3. Stranger - third in trio
   a) Abraham had only a burial lot
   b) We are foreigners to the earth
   c) Pilgrim - one who crosses the field
   d) Orthodox Jew never completes his residence - leaves a token part of it unfinished.
   e) Who are strangers?
      1) Literally
      2) Unfriendly and helpless
      3) Country youth to city
f) Two examples for loving them
   1) God extends himself beyond Israel
   2) You were a stranger in Egypt
g) Vertical love of God is a prerequisite for horizontal involvement.
h) Give him simple things: food and raiment - this releases us from grasping spirit of the age.
i) We need to remember our past history.
j) We must enter into the feelings of others.

F. Consequently -
1. Fear the Lord
   a) All that He has done for us inclines us to fear Him
   b) Have deep reverence.
2. Another quartet:
   a) Serve
   b) Cleave (hold fast with warm affection)
   c) Swear by His name - never ashamed to confess Him
   d) Praise - the sole object of it
3. Done great things for us
4. From 70 to the stars
   a) How easily can God multiply and diminish
   b) Ever love Him

West End C/C 9/3/96
Shults-Lewis 9/6/96
TRAITS OF CHARACTER YOUR WIFE AND HUSBAND
NEED

1. If you are getting one, or already have one, these characteristics of a wife will increase marital happiness.
   A. She must not be a spendthrift.
   B. She needs to be a good cook.
   C. She must not let motherhood completely absorb her.
   1. Does she give herself so completely to kids nothing left for you?
   2. Such kids are better fed, rested, read & entertained than are their mothers!
   D. She needs to grow c her husband.
      1. Mentally.
      2. Socially.
      3. Physically.
         1 Cor. 7:3-5
   E. She is not a nagger – at least a chronic one.
      1. Yet she does give kindly criticism.

II. Husband needs to meet some matters.
   A. Good provider, but not compulsive worker.
   B. Don’t make her feel like a caged bird.
   C. Man of tolerance - not always heckling or comparing you c his sister.
   D. Yet one who is a tower of strength.
   E. Seeks to understand you.
      1. Voices appreciation.
      2. Knows tears are female safety valve.
      3. Confides in you.
III. Mutually you'll make adjustments.

A. Pace.

B. Role interpretation.

1. Does wife work—& only do dishes?
2. Who does 2:00 A.M. feeding of Jr.

C. Leisure.

Eph. 4:2 "With all lowliness and meekness, with
Col. 3:19 "Husbands, love your wives, and be in

1. You and Yours—By Ellen McKay Trimmer—
Page 103
Sometimes a destructive pattern in a marriage
will be further complicated by the compulsive
use of alcohol. Everyone is familiar with the
home where one parent is an alcoholic. In the
United States, 50% of all first admissions to
mental hospitals suffer from alcoholism. It is
also estimated that 30 to 40% of all delinquent
youths come from homes where excessive drink-
ing or alcoholism exists.

D. Religious.

1. Kinsey Report admits religious faith is the
greatest deterrent to marital infidelity.

E. In-laws.

Gen. 2:24 "Therefore shall a man leave his fathe
Matt. 19:5 "And said, For this cause shall a mar
Mk. 10:7 "For this cause shall a man leave his f

1. You and Yours—By Ellen McKay Trimmer—
Page 87

Studies by Paul H. Landis indicate that of all
married couples studied, one in ten have failed to solve their in-law problems after more than 20 years of marriage. Evelyn Duvall, notes in her book "In Laws: Pro and Con" that a Cornell University research team ranks in-law trouble as the third most common cause of marital disagreement and as the first cause of marital breakdown during the first year of marriage. The interfering mother-in-law with her meddlesome—possessive—nagging syndrome is the most disturbing in-law. Folklore points to the wife's mother as the prime offender, but recent writings single out the husband's mother as the chief source of interference.

**F. Children.**

1. Is he a little intruder to be idolized or jealous of?

2. What method of rearing shall we use?

**G. Age.**

1. You and Yours — By Ellen McKay Trimmer — Pages 106—107

LOVE

I met Love in the Springtime,
A flush upon her cheek,
Her song was bright and lilting,
Her charm my heart did seek.

I skipped with Love through Summer,
Our hearts did close entwine
While laughing on together
Down the wooded paths of time.

I wove with Love in Autumn
A lovely nest for two,
Content were we together
'Though life's chill breezes blew.

I dwelt with Love through Winter,
Storms drove us closer still,
Until one day with slower step
We walked up Sunset Hill.

2. Middle age crisis - I'm not needed any more!
3. You and Yours - By Ellen McKay Trimmer - Page 107

But soon the mature person will be able to
change gears, although a temporary time of
difficulty may be encountered during the
forties while readjustment is taking place.
Women are particularly affected since they are
often experiencing the physical difficulties of
the menopause. Men may also encounter emo-
tional stress and depression as a result of a
similar phase called the climacteric. Added to
this pressure there may be difficulties encoun-
tered by the couple because of the adjustment
problems or waywardness of their children,
now in their late teens or early twenties.

4. You and Yours - By Ellen McKay Trimmer - Page 107

In his book, "The Revolt of the Middle Aged
Man", Edmund Bergler, a medical doctor, describes in detail the conflicts of some men during middle age. He notes that "Man's middle-age revolt—the sudden discontent with everything (including marriage, professional duties, conventional pleasures) befalling men in the middle age—is a sad story of an emotional second adolescence." Then he describes how a man in this conflict longs to live life over again, feeling that he could avoid all of his past mistakes.

5. You and Yours — By Ellen McKay Trimmer — Page 108

After the passing of this time of emotional stress marriage partners begin what is described by Dr. Marion Hiltiard in her book, "A Woman Doctor Looks at Life and Love", as the best years of their lives. The couple now have raised their children and are reaping the rewards of seeing them succeeding in a life of their own. These mates with no children to support now have a greater measure of financial security. Socially they are surrounded by a circle of friends who, like themselves, are free to enjoy the pleasures of community activities and good fellowship. Their strains in succeeding are fewer because they are established by their previous efforts and are experienced in their fields of endeavor.
Some of their responsibilities can be relinquished to younger hands, which frees them to fulfill their personal needs in individual pursuits.
I. Without doubt great is the:
   A. Necessity of our identity--are we or are we not His?
   B. Essential to this is a knowledge of our own history--i.e. "A Syrian ready to perish."
   C. Expected is gratitude for our deliverance--"Rejoice."
   D. And without exception is our faithful profession and obedience (16-19).
   E. But the teeth of the matter is the tithing.

II. My purpose is:
   A. Not to put you under the old law of tithing.
   B. But to show you how they gave.
   C. Lead to a comparison for us--is ours a cheaper way to go to heaven?
   D. Ask you to put your money where your mouth is as we learn to be more liberal.

III. As the stage is set:
   A. We see active benevolence follows praise to God and the necessity of doing good to our fellowman--this calls for money.
1. This service is continual that we do good.
2. It knows a consistency.

B. Men were asked to give a tenth.
1. This acknowledges God's ownership of all things.
2. Men are appointed to be God's almoners.
3. Man is not at liberty to hold God's property for himself, nor to set the amount returned by the caprice of human inclination. (P.C.)

C. This third year tithe.
1. Two tithes.
   a) One to Levites.
   b) Tenth of what remains to Jerusalem in kind or converted into money, purchase sheep, bread, oil and eat it at home.
   c) A third went to the poor.
2. Special tithe on third and sixth year.
   a) One at home.
   b) Deut 14:28-29.
   c) Remember it is foolish to take God as our God and not obey his commands.
   d) Note he remembers the Levites, strange, fatherless and widow; special class.
IV. Certain Restrictions Enacted
   A. I have brought away the hallowed things out of my house.
      1. Put away, burned lit.
      2. All that is due God has been duly paid and nothing left in the house.
      3. Lord is addressed as present and ready to hear.
      4. The conscience of self-examination is important.
      5. Hallowed things are not rightfully be retained by owner.
   B. I have not transgressed thy commandments, neither forgotten them.
      1. That's omission and commission is it not?
      2. We are obligated to keep His commands.
   C. I have not eaten thereof in my mourning; nothing for usage; nor given to the dead.
      1. Could be nothing to an idol.
      2. Nothing diverted to other uses—however plausible it might sound.
      3. No part used to by a coffin or funeral feast.
      4. Not used in any way that was ceremonially defiled.
5. Swears nothing that should be given was secretly kept for own usage.

D. I have hearketh—done—all commanded.
1. These are God's commands, not Moses' ideas.
2. Elected to obedience.

I Pet. 1:2
3. Chosen to be holy.

Eph. 1:4
4. Zealously do good works.

Titus 2:14
5. Every day the commandments should be as new before your eyes to do them. (Ellicott)

E. Lord, Look!
1. Honest prayer.
2. Open for examination—buy them for $1,000 in medical school in Mexico Felix Morris told me.
3. God spoke and creation was done yet he cannot control human will.

F. Bless Lord
1. When we have done our duty we can plead to God for his blessings.
2. Make us your peculiar people (V-18).
   a) Pecus = cattle.
b) Peculium = property in cattle, private property, people God has secured as his own by purchase.

3. As he did them may be "exalt us above the nation."

4. God is an act of personal choice for man--our duty is to obey.
SIGNIFICANCE OF A BASKET OF FRUIT
Deut. 26:1-11

I. How meaningful those words:
"Things written aforetime."
A. Old is the New concealed.
B. Shadow 1st then substance.
C. Principles that are eternal.

II. It begins with a basket of fruit.
A. God makes a Promise.
   1. So sure is their coming to the
      promised land one can speak of the
      future in past tense.
   2. This is a conclusion of 2nd address
      that started in Chapter 4.
B. Important to see is that all that Israel
   had is attributed to the grace and
   goodness of God.
   1. He is the primary force.
   2. Man appropriates by obedience.
      a) Inherit
      b) Possess
      c) Dwell
C. Bring God the first fruit in a basket.
   1. You’ll get home as promised & the
      fruit will come.
   2. It is evident that you are there &
      blessed--also God is there in His
      oversight.
   3. This teaches us to acknowledge God
      as the giver of good things that
      support our lives. (Henry)
   4. Teaches secondly to give God the
      best of what we have.
   5. Thirdly, teaches to deny ourselves
      for Him.
D. Put the basket at the places He chooses.
   1. It's his call.
   2. It is not our choosing even as today it's his way of worship—not ours.
   3. Sure respect the silence but obey the commands!

E. Go to the Priest with a Profession.
   1. "I am come."
      a) I am sure as I experience this.
      b) Positively there is no doubt--I have been redeemed & blessed.
      c) I thank God via an an offering.
   2. Then will come, as we shall study, his (man's) speech. (v.5-10A)
   3. Then an act of thanks. (v.10B-11)

III. Life's History Reviewed

A. A Syrian Ready to Perish.
   1. Great summation of Israel's faith.
   2. Our origin (a Syrian perishing) gives us nothing of which to boast.
   3. Jacob this Syrian.
   4. A wandering Aramean is correct.
   5. Animals perish when they wander far from herd--so do we.

B. Went to Egypt.
   1. Few.
   2. Became a nation--great, mighty, populous.
   3. Treated evilly.
   4. Cried to the Lord.
      a) Our blessed resource
      b) All we could do but it is enough.
C. The Lord:
1. Heard our voice.
2. Looked on our affliction, labor, oppression.
   a) Came in the midst of the brick kilns.
   b) Came down to deliver.
   c) Was able!
      (1) Mighty hand.
      (2) Outstretched arm.
      (3) Great terribleness.
      (4) Signs & wonders for the wanderer!
   d) Land with milk and honey.

D. Now I Bring First Fruit.
1. Proclaims the completeness of God's promise. Behold, look, see what I bring!
2. It is God--from 1st to last.
3. Thus ratification by both parties--God & man.
4. Israel & God exchange pledges--later in tithes too.
5. Set it before Him and worship in gratitude.
6. Rejoice!
   a) "Take comfort in all your employment when you have sanctified them by giving God his portion." (Wesley)
   b) Are we slow to convey our thanks?
c) God identifies himself with the Levite, widow, fatherless.
d) Is joy in our faces?
e) Don't be wedded to your woes.

IV. What Does All This Say to Us?

A. Only by the Lord is victory.

B. Blessings demand an expression of gratitude. (How many of us become fat & forget God?)

C. We have received a Kingdom that cannot be moved.
   1. Any doubt you are in it?
   2. Any doubt God is active among men?

D. In our worship do we tell God who He is and what He has done for us?

E. Our superior covenant.
   1. We see God not just in a basket of fruit but in Jesus; not just in nature but in the Christ.
   2. He said, "I am come" and knew he was there—we "know whom we have believed" & cast out all doubt.

F. Next comes the tithe section. (12-14)

G. Finally our Overall obedience (16-19)
   1. Closes with an appeal to obey.
   2. Earlier promised to do this.
   3. God's commands—not Moses' ideas.
   4. Foolish to take God as our God & not obey His commands.
   5. His part to command; our part to obey.
6. Walk in his ways--progressive obedience--we do not stand still.
7. Avouch (say or publicly declare)
   God is my God!
Paragon Mills - 6/27/93
West Nashville Heights - 8/8/93
Jefferson Ave., Cookeville, TN - 9/19/93

Schochok, KY - 10/10/93
Radcliff, KY - 10/24/93
The negative attitude of young people toward organized religion generally issues the following complaints: the failure of churches genuinely to serve those whom Christ loved and sought and reclaimed; the shallow and superficial stance of so many church members; the inability of congregations to deal with the basics of faith and appeal to youth on a solid spiritual basis; the absence of the feeling of excitement or warmth within the church's fellowship; negative feelings about the clergy in charge. Regarding the latter, four in ten young adults state that honesty and the personal ethical standards of clergy are "only average," "low," or "very low."

From: The Search for America's Faith, George Gallup, David Poling
Pg. 18
BIRTHDAYS ARE CELEBRATION TIME
Deut. 31:1-6

1. What is more unique than July 4th on Sunday.
   A. I remember one in Rome.
   B. I’m thankful for our country & its birthday.
   1. Duties of prayer & subjection.
   Rom. 13:1-6 "Let every soul be subject unto the high
   Honor the King.

2. We’ve no King, but we do have a right to honor
   & be grateful.
   a.) Religious liberty.
   b.) Tax of 50% deduction.
   c.) Conscience honored if life supports it.

3. Liberty Bell.

4. Quotes from Paine, Adams.

5. Quote from Coolidge.

II. But another Birthday - Moses   Deut. 31.

A. Moses finishes his work & on 120th birthday winds
   up his estate.
   1. V. 1  Went = disposed or set himself.
   2. He arranged a dramatic moment.
   3. We want to see his last acts.

B. Completion of Duties.
   1. Recognized his limits   V 1-3.
      a.) 120 Yrs. old.
      b.) The eye not dimmed nor natural force abated,
      he "can no more go out & come in" (Deut. 34: 7).

(1) May be healthy but can't do the work.
(2) Gone elasticity of body & mind.
(3) Served nobly, but "It is a law of history that every personality bears within itself a measure which it is not permitted to exceed."
(4) What laurels would more time have granted.
(5) Can leaders of today see their time?

2. Encouraged a fearless participation in course ahead (3-6).
   a.) Nothing inspires like the presence of God.
   b.) Work must be ordered of him - even if judgement must be done.

3. Appoint a successor - Joshua.
   a.) Go forward in same thing.
   b.) "God buries his ministers but he carries on his works."
   c.) Strong faith commended to next generations - never more sure we are right!

4. Priests & elders have law committed to them & are to read it every 7 yrs. (V. 9-13).
   a.) Not merely preserve, but obey!
   b.) Observe at Feast day.
   c.) Nothing as precious as God's word.
Rom. 3:2 "oracles of God."
   d.) Note children & women share it. Lift family as a unit.

5. Warn after coronation of Joshua of departure & write a song (V. 14-23).
   a.) Death a sleep (V. 16).
   b.) God will hide face to apostacy (V. 17).

6. Read Deut. 34.