

Deuteronomy Chapter 4

Verses 1-23

The power and love of God to Israel are here made the ground and reason of a number of cautions and serious warnings.

And although there is much reference to their national covenant, yet all may be applied to those who live under the gospel.

What are laws made for but to be observed and obeyed?

Our obedience as individuals cannot merit salvation; but it is the only evidence that we are partakers of the gift of God, which is eternal life through Jesus Christ.

Considering how many temptations we are compassed with, and what corrupt desires we have in our bosoms, we have great need to keep our hearts with all diligence.

Those cannot walk aright, who walk carelessly.

Moses charges particularly to take heed of the sin of idolatry.

He shows how weak the temptation would be to those who thought aright; for these pretended gods, the sun, moon, and stars, were only blessings which the LORD their God had imparted to all nations.

It is absurd to worship them; shall we serve those that were made to serve us?

Take heed lest ye forget the covenant of the LORD your God.

We must take heed lest at any time we forget our religion.

Care, caution, and watchfulness, are helps against a bad memory.

Verses 1-8: This begins a new section (4:1-40) which is a call for obedience to God's law.

The purpose and value of the law are presented.

"Hearken" shows the need for implicit obedience (in 4:39-40; 8:20; 9:23; 13:4, 18; 15:5; 26:14, 17; 27:10; 28:1-2, 15, 45, 62; 30:2, 8, 10, 20).

"Teach you" literally means, "which I am about to teach you".

(1 Chronicles 25:8), uses this word as "scholar", and refers to the 24 divisions of priests.

In rabbinical times, the teacher of the law was called the “*talmid*” rabbi, and his pupils were known as “*talmidim*”, that is, apprentices.

Yet in another sense, all Israel were talmidim, apprenticed to the “*Terah*” (teaching) of God.

The Jewish Talmud gets its name from this root.

The purpose is, literally, “in order that you may live and that you may go in and possess the land” – not that they may obtain salvation life, but may physically live to possess the land.

“Ye shall not add”:

Ancient suzerainty (overlordship) treaties frequently contained some such prohibition as this.

Here the command makes a sharp distinction between the Word of God and the word of man (Matt. 5:17-19; 15:6).

Deuteronomy 4:1 "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do [them], that ye may live, and go in and possess the land which the LORD God of your fathers giveth you."

“Hearken, O Israel”:

Moses called the people to hear and obey the rules of conduct that God had given them to observe. Successful conquest and full enjoyment of life in the Land was based on submission to God’s law.

“Statutes unto the judgments”:

The first are permanent rules for conduct fixed by the reigning authority, while the second deal with judicial decisions which served as precedents for future guidance.

Moses keeps reminding them that their eternal life and their well being on this earth is dependent upon total obedience to the LORD.

"Hearken":

This is saying listen attentively.

The statutes and the judgements are for all of the people.

Moses will teach them before they enter into the Promised Land, because he will not go into the Promised Land with them.

They must go in and possess the land of promise.

They must obey God.

Deuteronomy 4:2 "Ye shall not add unto the word which I command you, neither shall ye diminish [ought] from it, that ye may keep the commandments of the LORD your God which I command you."

“Ye shall not add ... neither shall ye diminish”:

The Word that God had given to Israel through Moses was complete and sufficient to direct the people.

Thus, this law, the gift of God at Horeb, could not be supplemented or reduced.

Anything that adulterated or contradicted God’s law would not be tolerated (compare 12:32; Prov. 30:6; Rev. 22:18-19).

This was a warning to them, and is also a warning to us.

Revelation 22:18-19 "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:" "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and [from] the things which are written in this book."

Verses 3-4

Moses used the incident at Baal-peor (Num. 25:1-9) to illustrate from the Israelites’ own history that their very lives depended on obeying God’s law.

Only those who had held fast to the LORD by obeying His commands were alive that day to hear Moses.

Deuteronomy 4:3 "Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you."

Because of the idolatry the people of Israel fell into by worshipping that idol, being drawn into it by the daughters of Moab and Midian, through the counsel of Balaam.

With whom they committed fornication; which led them to the other sin, and both highly provoking to God.

The Targums of Onkelos and Jonathan are, "what the Word of the LORD has done to the worshippers of the idol Peor.

"For all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you":

24,000 persons died on that account.

Which being a recent thing, fresh in their memory and what they were eyewitnesses of, was a caution to them to avoid the same sins.

As it is to us on whom the ends of the world are come (Num. 23:9).

There is a great deal in the 25th chapter of Numbers on the worship of false gods at Baal-peor.

The following Scriptures give us an idea of how God punished for that sin.

Numbers 25:3-5 "And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel." "And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel." "And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor."

Deuteronomy 4:4 "But ye that did cleave unto the LORD your God [are] alive every one of you this day."

To the worship of the LORD your God, as the Targum of Jonathan.

Attended the service of the sanctuary, were observant of the laws of God, and walked in His statutes and judgments.

Did not apostatize from Him by idolatry or otherwise, but kept close unto Him, and followed Him fully.

"Are alive every one of you this day":

Which is very remarkable, that in such a vast number of people not one should die in such a space of time, it being several months since that affair happened.

And besides, in that time there was a war with the Midianites, and yet not one person died in that war.

Nor as it seems by this account by any disease or disaster whatever (see Num. 31:49).

We see that only those who were involved in the sin were killed.

Those who stayed true to God lived.

Deuteronomy 4:5 "Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it."

He had faithfully delivered them, without adding them, or diminishing from them, and had diligently instructed the Israelites in them.

He had taken pains to lead them into a thorough knowledge and understanding of them.

"That ye should do so in the land whither ye go to possess it":

Do in like manner as the commandments the LORD direct to.

Or that which is right; proper and fitting to be done.

By doing which they continue in the land they were about to possess.

Therefore, when in it were to be careful to them; some of them could not be done till they came into it, and all were to be done in it.

Moses wants them to clearly understand that the statutes and judgements God had given them on the trip, were for their practice in the Promised Land.

They are not to forget about God, and start living pleasing to their own flesh.

They are to keep God's commandments and laws.

Deuteronomy 4:6 "Keep therefore and do [them]; for this [is] your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation [is] a wise and understanding people."

"The nations":

Israel's obedience to God's law would provide a testimony to the world that God was near to His people and that His laws were righteous.

One purpose of the law was to make Israel morally and spiritually unique among all the nations and, therefore draw those nations to the true and living God.

They were from their beginnings to be a witness nation.

Though they failed and have been temporarily set aside, the prophets revealed that in the future kingdom of Messiah they will be a nation of faithful witnesses (compare Isa. 45:14; Zech. 8:23).

"A wise and understanding people":

The nations would see 3 things in Israel (verses 6-8).

First, the Israelites would know how to apply God's knowledge so as to have discernment and to be able to judge matters accurately.

The law and the ordinances were given to the Hebrews.

The rest of the world did not get the law from God.

The one thing that set the Israelites apart from the rest of the world, was their relationship with their God.

The people who lived around them thought of them as a great nation, because God was with them, and because He had given them His law.

Their wisdom was a gift from God.

Righteousness brings life.

The wisest man realizes his need for a Savior.

2 Timothy 3:15 "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Verses 7-8

The Israelites were a special people because;

- (1) No other nation had "God so nigh" that they could "call upon Him" for any reason, and;
- (2) No other nation had such "statutes and judgments" (2 Sam. 7:23).

To be able to draw near to God in prayer and to study His righteous decrees in Scripture is one of His richest blessings.

Deuteronomy 4:7 "For what nation [is there so] great, who [hath] God [so] nigh unto them, as the LORD our God [is] in all [things that] we call upon him [for]?"

"God so nigh unto them":

Second, faithfulness to the LORD would allow the nations to see that the LORD had established intimacy with Israel.

This is the only nation in the world at the time Moses wrote this, that had the LORD dwelling with them.

Exodus 29:45 "And I will dwell among the children of Israel, and will be their God."

Deuteronomy 4:8 "And what nation [is there so] great, that hath statutes and judgments [so] righteous as all this law, which I set before you this day?"

“Statutes and judgements so righteous”:

Third, the nations would see that Israel’s law was distinctive, for its source was the LORD indicating its character was righteous.

All the nations around them lived pleasing to their own flesh.

Every man did what was right in his own sight.

The law and statutes God had given Israel was not just to please God, but to cause Israel to live uprightly.

There were dietary laws and civil laws, as well as religious laws.

There were over 600 instructions given to Israel in the book of Leviticus to help them live righteously before God and man.

God did not want them to have an earthly king.

He wanted to be their only King.

The one thing that set Israel aside, was the fact that God had entrusted them with His law.

Romans 3:2 "Much every way: chiefly, because that unto them were committed the oracles of God."

Verses 9-31

This section carries the most basic lesson for Israel to learn, to fear and reverence God.

Deuteronomy 4:9 "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;"

“Teach them thy sons”:

Deuteronomy stresses the responsibility of parents to pass on their experiences with God and the knowledge they have gained from Him to their children (compare 6:7; 11:19).

This law is not just for this generation, but for all the generations to come.

They must walk in the knowledge God had entrusted them with.

They were to keep themselves holy before the LORD.

We are all warned to gird up our mind.

Sin begins in the heart and mind of men.

Sin is the transgression of the law.

Sin brings death.

They must live by the law that God gave them.

We Christians, must walk in our salvation that we have received.

It is important to stay in the Christian walk, after you receive your salvation.

It is a dangerous thing to go back to pleasing the flesh.

Deuteronomy 4:10 "[Specially] the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and [that] they may teach their children."

“Specially the day”:

One experience of Israel to be passed on from generation to generation was (the great theophany the self-revelation of God in physical form), which took place at Horeb (compare Exodus 19:90 – 20:19).

The fear is not the terror kind of fear, but reverence toward God and His commandments.

God spoke to the people His commandments.

Exodus 19:16-18 "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that [was] in the camp trembled." "And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount." "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw [it], they removed, and stood afar off."

Exodus 20:20 "And Moses said unto the people, Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not."

To fear God enough causes us to teach our children to fear God as well.

Deuteronomy 4:11 "And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness."

At the foot of it, in the lower part of the mountain, as the Targum of Jonathan.

And agrees with (Exodus 19:17).

"And the mountain burnt with fire unto the midst of heaven":

The flame and smoke went up into the middle of the air.

"With darkness, clouds, and thick darkness":

Which thick darkness was occasioned partly by the smoke, which went up like the smoke of a furnace, and partly by the thick clouds.

Which were on the mount, and covered the face of the heavens, which were black and tempestuous with them.

The Septuagint renders it a "tempest" (Exodus 19:18).

Which denotes the obscurity of the law, and the terrors it works in the minds of men.

This darkness was from the smoke of the fire of God.

Deuteronomy 4:12 "And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only [ye heard] a voice."

"No similitude":

Israel was to remember that when God revealed Himself at Sinai, His presence came through His voice, i.e., the sound of His words.

They did not see Him.

God is Spirit (John 4:24), which rules out any idolatrous representation of God in any physical form (verses 16-18), or any worship of the created order (verse 19).

Hebrews 12:29 "For our God [is] a consuming fire."

No one can see the face of the LORD and live.

Generally, when a person encounters God, it is in a fire or something relating to a fire.

The burning bush is a good example of that.

The hub of the wheel in the wheel inside of the wheel had a fire burning.

Both of these things are the presence of God.

They saw no figure of a person.

They heard His voice.

Deuteronomy 4:13 "And he declared unto you his covenant, which he commanded you to perform, [even] ten commandments; and he wrote them upon two tables of stone."

“His covenant”:

This is the first of 27 recurrences in Deuteronomy of this important theme.

We think of the “law”, but actually it was a covenant.

“Two tables of stone”:

Near Eastern suzerainty (overlordship), treaties were generally made in duplicate form.

One copy was deposited with the vassal for periodic reference.

The other was kept by the “great King”.

Both copies were placed in the ark of the Covenant, in Israel’s possession, where the LORD lived.

“Ten commandments”:

Literally “ten statements”, from which comes the term “Decalogue”.

These summarize and epitomize all the commandments the LORD gave to Israel through Moses.

Though the phrase occurs only here, in 10:4, and in Exodus 34:28, there are 26 more references to it in Deuteronomy (see notes on Matt. 19:16-21; 22:35-40; Mark 10:17-22; Rom. 13:8-10).

God first spoke the Ten Commandments to the children of Israel from the fire we just read about.

Moses went on the mountain and stayed 40 days and God wrote the Ten Commandments on the tables of stone.

Exodus 31:18 "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

Deuteronomy 4:14 "And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it."

When the ten commandments were delivered on Mount Sinai, and Moses was ordered to come up to God in the mount.

"To teach you statutes and judgments":

Laws ceremonial and judicial, besides the ten commandments given them.

"That ye may do them in the land whither ye go over to possess it":

The land of Canaan, which was on the other side of Jordan, and over which they must go in order to possess it.

And when they came there, they were to hold the possession of it by attending to those laws which forbade the sins for which the old inhabitants of it were expelled out of it.

And besides these, there were also several laws, both ceremonial and judicial, which were to be peculiarly observed in the land, as well as others they were obliged to do.

The covenant that God made with them was dependent upon them keeping God's laws and statutes.

Verses 15-19

This is a strong emphasis on commandments one and two (compare Rom. 1:18-23).

Deuteronomy 4:15 "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day [that] the LORD spake unto you in Horeb out of the midst of the fire:"

Moses carefully reminded the people that when the LORD's presence came with fire and thunder on Mount Sinai, they saw "no manner of similitude" (Isa. 40:18).

That no one can see God is a teaching that runs through Scripture (Exodus 19:19-21; 33:20, 23; 1 Kings 19:11-13; John 6:46; Col. 1:15; 1 Tim. 6:16; John 1:18).

This is warning about the worship of idols or false gods.

God is a Spirit, and those who worship Him must worship Him in Spirit and in Truth.

Deuteronomy 4:16 "Lest ye corrupt [yourselves], and make you a graven image, the similitude of any figure, the likeness of male or female,"

And not themselves only, but the word and worship of God.

By idolatry, that which nothing is more corrupting and defiling, nor more abominable to God.

"And make you a graven image, the similitude of any figure":

A graven image, in the likeness of any figure, an idea of which they had formed in their minds.

"The likeness of male or female":

Of a man or a woman.

Some of the Heathen deities were in the likeness of men, as Jupiter, Mars, Hercules, Apollo, etc.

And others in the likeness of women, as Juno, Diana, Venus, etc.

Some think Osiris and Isis, Egyptian deities.

The one male, the other female, are respected.

But it is not certain that these were worshipped by them so early.

The heathen around them worshipped images of false gods.

This is a warning not to make an image of a false god.

The worship of false gods is the same thing as spiritual adultery.

Deuteronomy 4:17 "The likeness of any beast that [is] on the earth, the likeness of any winged fowl that flieth in the air,"

As there are rarely any that the likeness of them has been made and worshipped, or the creatures themselves.

As the ox by the Egyptians, the sheep by the Thebans, the goat by the Mendesians, and others by different people.

"The likeness of any winged fowl that flieth in the air":

Such as the hawk, and the bird called Ibis, or another by the name of Cneph by the Egyptians, and the eagle by others.

They had made a golden calf and worshipped it.

This is a warning not to worship any of God's created beings.

Birds or animals, are not to be worshipped.

They are the creation of God, not the Creator.

Deuteronomy 4:18 "The likeness of any thing that creepeth on the ground, the likeness of any fish that [is] in the waters beneath the earth:"

As serpents by many.

And indeed, that creature is introduced into almost all the idolatries of the Heathens.

Which seems to take its rise from the serpent Satan made use of to deceive our first parents.

"The likeness of any fish that is in the waters beneath the earth":

As the crocodile and hippopotamus, or river horse, by the Egyptians.

And Dagon and Derceto, supposed to be figures in the form of a fish, among the Phoenicians.

Again, these things such as fish, or snakes, or anything else that is created of God, are not to be worshipped.

God, who created the earth and everything in it, is to be worshipped.

Deuteronomy 4:19 "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, [even] all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven."

The starry heaven, which to do in itself is not sinful.

And may be lawfully and commendably done, to raise admiration at the wonderful works of God in them, and lead to adore the author of them.

But if not guarded against may be ensnaring.

"And when thou seest the sun, and the moon, and the stars, even all the host of heaven":

Those bright luminaries, so glorious to behold, and so useful and beneficial to the earth, and the inhabitants of it.

"Shouldest be driven to worship them, and serve them":

Should have an impulse on their minds and their hearts, and be inclined and drawn to the worship of them.

Partly by considering their splendor, glory, and usefulness, and partly by the example of others.

For the worshipping of these seems to be and is the first kind of idolatry men gave into.

At least it was very ancient (see Job 31:26).

"Which the LORD thy God hath divided unto all nations under the whole heaven":

The sun and the moon by their constant revolutions visit all the parts of the world.

And stars are fixed in both hemispheres, so that all nations of the earth receive the benefit and advantage of all these heavenly bodies.

But were never designed to be the objects of their worship, as might be learnt from their being divided to them.

Sometimes one part of the earth enjoying them, and then another, and not present with them all at the same time.

Which, if deities, would have been necessary (see Psalm 19:6).

The sun, moon, and stars are also, part of the creation of God.

They are not the Creator.

They are His handiwork.

All the host of heaven, including angels, are part of God's great creative acts.

God, alone, is to be worshipped.

Genesis 1:14 "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:"

The following Scripture says it well.

Romans 1:25 "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

We must worship the Creator, and not His creation.

Deuteronomy 4:20 "But the LORD hath taken you, and brought you forth out of the iron furnace, [even] out of Egypt, to be unto him a people of inheritance, as [ye are] this day."

"The iron furnace":

A fire was used to heat iron sufficiently to be hammered into different shapes or welded to other objects.

The iron furnace here suggests that Israel's time in Egypt was a period of ordeal, testing, and purifying for the Hebrews, readying them for usefulness as God's witness nation.

They had been in heavy bondage in Egypt.

God Himself, delivered them out of Egypt (the world).

He had chosen them as His special people to glorify His name to the whole world.

He thought of Israel as His wife.

Deuteronomy 4:21 "Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee [for] an inheritance:"

(See Deuteronomy 3:26).

"And sware that I should not go over Jordan":

This circumstance of swearing is nowhere else expressed.

"And that I should not go in unto that good land":

The land of Canaan; he might see it, as he did from Pisgah, but not enter into it.

"Which the LORD thy God giveth thee for an inheritance":

To them and to their children after them.

Moses is still speaking of them causing him to strike the Rock (which symbolized Jesus), when God had told him to speak to it.

They had grieved Moses over and over.

Moses lost his chance to go to the Promised Land, because in his anger at the Israelites, he disobeyed God.

Deuteronomy 4:22 "But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land."

The land of Moab, in a mountain in it where he died.

And in a valley there, he was buried (Deut. 32:50).

"I must not go over Jordan":

This he repeats, as lying near his heart.

He had earnestly solicited to go over, but was denied it.

"But ye shall go over, and possess that good land":

This he firmly believed and assures them of, relying on the promise and faithfulness of God.

Moses had led them to the door of the Promised Land, and yet would not be allowed to go in.

He keeps reminding them how important it is to obey the commands of God.

It is as if he is saying, "Look at me I disobeyed God once, and lost my place".

Deuteronomy 4:23 "Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, [or] the likeness of any [thing], which the LORD thy God hath forbidden thee."

Since he should not be long with them, to advise, instruct, and caution them.

"Lest ye forget the covenant of the LORD your God, which he made with you":

What that required of them, and what was promised unto them on the performance of it.

And what they must expect should they break it, and particularly be so forgetful of it, and the first articles in it, as follows.

"And make you a graven image, or the likeness of any thing which the LORD thy God hath forbidden thee":

A graven image in the likeness of men or women, of any beast on the earth, or fowl in heaven, or fish in the sea.

The graven image of a false god would greatly anger God.

Moses keeps reminding them not to do that. They must keep the covenant of God, to be blessed in their land.

Verses 24-40

Moses urged the greatness, glory, and goodness of God.

Did we consider what a God He is with whom we have to do, we should surely make conscience of our duty to Him, and not dare to sin against Him.

Shall we forsake a merciful God, who will never forsake us, if we are faithful unto Him?

Whither can we go?

Let us be held to our duty by the bonds of love, and prevailed with by the mercies of God to cleave to Him.

Moses urged God's authority over them, and their obligations to Him.

In keeping God's commandments, they would act wisely for themselves.

The fear of the LORD, that is wisdom.

Those who enjoy the benefit of Divine light and laws, ought to support their character for wisdom and honor, that God may be glorified thereby.

Those who call upon God, shall certainly find Him within call, ready to give an answer of peace to every prayer of faith.

All these statutes and judgments of the Divine law are just and righteous, above the statutes and judgments of any of the nations.

What they saw at mount Sinai, gave an earnest of the day of judgment, in which the Lord Jesus shall be revealed in flaming fire.

They must also remember what they heard at mount Sinai.

God manifests Himself in the works of the creation, without speech or language, yet their voice is heard (Psalm 19:1, 3).

But to Israel he made Himself known by speech and language, condescending to their weakness.

The rise of this nation was quite different from the origin of all other nations.

See the reasons of free grace; we are not beloved for our own sakes, but for Christ's sake.

Moses urged the certain benefit and advantage of obedience.

This argument he had begun with (verse 1), That ye may live, and go in and possess the land.

And this he concludes with (verse 40), that it may go well with thee, and with thy children after thee.

He reminds them that their prosperity would depend upon their piety.

Apostasy from God would undoubtedly be the ruin of their nation.

He foresees their revolt from God to idols.

Those, and those only, shall find God to their comfort, who seek Him with all their heart.

Afflictions engage and quicken us to seek God; and, by the grace of God working with them, many are thus brought back to their right mind.

When these things are come upon thee, turn to the LORD thy God, for thou seest what comes of turning from Him.

Let all the arguments be laid together, and then say, if religion has not reason on its side.

None cast off the government of their God, but those who first abandon the understanding of a man.

Deuteronomy 4:24 "For the LORD thy God [is] a consuming fire, [even] a jealous God."

Yahweh is also "a consuming fire, even a jealous God" (Exodus 34:14; Heb. 12:29).

His jealousy is protective of His singularity as God and God alone; His fire is judgment against all idolatry.

"A jealous God":

God is zealous to protect what belongs to Him.

He will not allow another to have the honor that is due to Him alone (compare Isa. 42:8; 48:11).

Almost every appearance of the LORD was in the midst of a fire.

Exodus 24:17 "And the sight of the glory of the LORD [was] like devouring fire on the top of the mount in the eyes of the children of Israel."

God will not share His people with a false god.

Exodus 34:14 "For thou shalt worship no other god: for the LORD, whose name [is] Jealous, [is] a jealous God:"

Deuteronomy Chapter 4 Questions

1. Hearken, O Israel, unto the _____ and _____.
2. Why must Israel do this?
3. What does "hearken" mean?
4. What does verse 2 warn of?
5. What happened to the men who followed Baal-peor?
6. What happened to those who did cleave to the LORD?
7. What statutes and judgements had Moses taught?
8. Who were the only people to receive the law and judgements?
9. What set Israel aside from all other nations?
10. Righteousness brings _____.
11. How did the nations around them live?
12. What, other than religious laws, did God give them?
13. How long were these laws to be kept?
14. What is important for Christians to do, after they are saved?
15. What kind of fear is verse 10 speaking of?
16. How did God appear to them at the mountain?
17. Our God is a consuming _____.
18. What are some examples of seeing God in fire?
19. How were the tables of testimony written?
20. What did the covenant with God depend on?
21. What is verse 15 warning of?
22. They were not to worship any of God's _____ beings.
23. What, in the heavens, is part of God's handiwork?
24. What is Egypt called in verse 20?
25. God thought of Israel as His _____.

26. Why could Moses not go into the Promised Land?

27. The LORD thy God is a _____, even a jealous God.

28. What is one of God's names in Exodus 34:14?