

DEUTERONOMY EXPLAINED

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There is so much to the Bible. It is fascinating to uncover the meanings written by God to us. In order to fully understand, we have to take it back to the original language. The Old Testament was written in Hebrew and the New Testament was written in Greek. Understanding these languages is vitally important. In some languages, there simply is not an English counterpart to a particular word, so we have to get as close as we can. For instance, the name James does not have a word in Spanish. You would have to say Jaime (HY-MEE) which is not James but is as close as we can come. The translators appointed by King James I did an amazing job and without them, we would not have this Bible in the English language. Those translators even wrote a letter to King James and the people explaining that while they did the best they could, they knew that some mistakes were made and that it is important for each of us to check them out...which is what God wants us to do anyway. He wants us to study His word and not rely on mankind for our knowledge.

The easiest way to do this is to get a Strong's Concordance. In the Concordance, you have a listing of every word utilized in the Bible. Say for instance, you want to look up the word "grove". It is utilized 17 times in the entire Bible. In 16 of those instances, it means sacred trees or poles set up near an alter for Baal worship. In one verse, however, it means an actual grove, or a tamarisk tree.

There are different letters in the concordance. H is for Hebrew, or Old Testament and G is for Greek, or New Testament. The word "Grove" is either H815 or H842. You have to take it back to the original word in order to understand the meaning. A grove of trees should be harmless, right?

Well, not if it is for idol worship.

Also, whenever you see a word in the Bible that is in italics, it signifies that that word has been added by the translators. It isn't in the original manuscripts. This was done to make the sentence flow easier for the reader. Once we understand how to find those meanings within God's Holy Word, the Bible comes alive and opens up to us in a way like never before. I encourage you to check out the meanings for yourself. Don't rely on mankind for the answer. Trust God alone and you will never go astray.

DEUTERONOMY EXPLAINED

Understanding God's Word the way He intended.

Written by God.

Scribed by Moses,

Translated from Hebrew to English in 1611 by scholars appointed by King
James I.

Explained by Angela Petree.

This study bible is meant to be used with a Strong's
Concordance with Hebrew and Greek Lexicon.

THE FIFTH BOOK OF MOSES, CALLED
DEUTERONOMY
Devarim (The Words)

CHAPTER 1

1 These *be* the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red *sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

(This book is a re-cap of all that has been through the eyes of Moses. Moses will break it down in a very simple way so that all can understand. He sets forth laws, statutes and ordinances. Moses is 120 years old and will die in this book.)

2 (There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.)

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

(This will be the last month of Moses' life.)

4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

(Moses did it but God gave the victory.)

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

(Euphrates has always been the border between Babylon and our people. Babel is confusion.)

8 Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

9 And I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The LORD your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude.

11 (The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!)

(Never take one of God's promises idly. He never breaks them.)

12 How can I myself alone bear your cumbrance, and your burden, and your strife?

13 Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is good for us* to do.

15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger *that is* with him.

(A judge that does not judge righteously is one of the world's greatest sinners.)

17 Ye shall not respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

(All judgment came from God through Moses.)

18 And I commanded you at that time all the things which ye should do.

(Everything was laid out plainly and simply to all the people of Israel.)

19 And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

(God gave them this victory. All they had to do was claim it.)

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

(It was not God's idea for them to send spies.)

23 And the saying pleased me well: and I took twelve men of you, one of a tribe:

24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:

(They lied and gave a bad report of the land which made the people afraid to take the land, even though God told them it was theirs.)

27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

(The word destroy in Hebrew is exterminate. This is a huge lie. God led them so that He could deliver them into the promise land. God drowned the enemy in the sea, fed them manna from heaven when they were hungry, gave them shade from the scorching desert sun with the pillar of cloud by day and warmth by fire at night and they still refused to believe and trust in Him.)

28 Whither shall we go up? our brethren have discouraged our heart, saying, The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not believe the LORD your God,

33 Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly

followed the LORD.

37 Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

(This is because the people came down upon Moses so heavily when they were thirsty and he was so frustrated that he spoke to the people instead of to the rock and struck the rock twice instead of once. It was like crucifying Christ twice.)

38 But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.

39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, turn you, and take your journey into the wilderness by the way of the Red sea.

41 Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

(It was too late at this point to go and fight. God already told them they would not go into the promise land. They were supposed to go to the Red Sea.)

42 And the LORD said unto me, Say unto them, Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

(God told them not to go because He would not be with them in the battle and they would die.)

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.

(They didn't listen and went to battle anyway.)

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode *there*.

(God had ordered them to go up and yet here they abode. They still do not obey God.)

CHAPTER 2

1 Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain long enough: turn you northward.

4 And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau *for* a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given Ar unto the children of Lot *for* a possession.

10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

(This is who they said were the giants. Esau and the Moabites drove the Nephilim out. They had gotten rid of all the giants in this area. There were none in the land so the report was a lie.)

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

(Emims means terrible ones.)

12 The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.

(Because Esau drove out the giants, He gave that land to Esau for an

inheritance.)

13 Now rise up, *said I*, and get you over the brook Zered. And we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims;
(Zamzummims means great big terrors.)

21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)
(Azzah is Gaza today.)

24 Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess *it*, and contend with him in battle.

25 This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

(God gave them a reputation. He caused them to be feared by all nations.)

26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

27 Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:

(Unless you understand the evil works that Satan had placed upon these people from the very beginning, you won't be able to understand why these people were completely destroyed. Think about if Dahmer or Bundy would have died as children. All of their victims would not have been their victims. A leopard cannot change its spots. We are who we are and if we are evil, then we have been since birth. God knows us better than we know ourselves. Those souls went back to God immediately.)

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbade us.

(Here they obeyed God and God was with them.)

CHAPTER 3

1 Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

(Og is the last of the genuine giants. We will find out how big his bed was.)

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

(Never fear anyone or anything when God is on your side.)

3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

(This is the second influx of the Nephilim wiped out.)

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars; beside unwalled towns a great many.

(This is what the spies said *was* impossible to defeat. You see that with God, they were defeated very easily.)

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

(Again, God knows how to cleanse.)

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

(This side of Jordan would be the east side.)

9 (*Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)

(Sirion means coat of mail and Shenir means snow mountain.)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

(Og's bed was about 18 feet long and 8 feet wide. You can see he was huge.)

God had to destroy these giants because they were not natural. God does not like Hybrids.)

12 And this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon;

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, under Ashdoth-pisgah eastward.

18 And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye return every man unto his possession, which I have given you.

21 And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

(Jericho will be the first victory that God gives Joshua.)

22 Ye shall not fear them: for the LORD your God he shall fight for you.

23 And I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

(Moses is asking to be able to go over into the promise land. He knows he won't see it, but he asks anyway.)

26 But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

(God told Moses no and told him not to say anything else about it.)

27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

(God told Moses to go to the top of the mountain and look at the land but he would not go over into it. The top of Pisgah is where Moses will die.)

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

CHAPTER 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.

(Now the things that Moses is speaking of are teachings. The previous three chapters were history, now he is teaching.)

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.

(Don't add to the word or take anything away from it.)

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.

(At Baal-peor, they worshiped pretty much everything that moved. Everything but God. There were some very foul religions there. See Numbers 25:5-7.)

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

(Follow the word of God and not man.)

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.

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.

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*?

(This is the people that crossed over the caucus mountains and formed first Great Britain and then America. We are a great nation in the free world and not socialist. No matter how hard some try to make it so.)

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?

(This is our constitution.)

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;

(This is to say to pass it along from generation to generation. Sadly prayer was taken from our schools and God is being kicked out of our country left and

right. Are you kicking Him out?)

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.

(To fear God means to revere God.)

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.

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.

(They heard the voice but saw no image.)

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.

(These commandments were written by the finger of God. Man may be able to have the tablets removed from a building, but he cannot change the law of God.)

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.

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:

16 Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

(This is saying to have no fish gods, bird gods, snake gods, etc.)

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.

(Don't worship the sun, moon and stars. God placed them so that all can see and enjoy and use for signs and seasons. They are not for worship.)

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.

21 Furthermore the LORD was angry with me for your sakes, and swore 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:

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

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.

(Never forget or set aside the word of God.)

24 For the LORD thy God *is* a consuming fire, *even* a jealous God.

25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

(Ever polish your new car every week? Even things like this can become idols if we aren't careful.)

29 But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.

(God is very loving.)

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God; *there is* none else beside him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

(Because God is a consuming fire. It will either burn you up or warm your heart.)

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

(This is saying to let it sink in real good. There is no other God.)

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 Then Moses severed three cities on this side Jordan toward the sunrising;

(These are the cities for the ones who killed someone accidentally might go to for refuge.)

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely*, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sunrising;

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

(Aroer means ruins and Arnon means raging. From the ruins which is by the raging river.)

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

(Pisgah is the highest peak on Mount Nebo.)

CHAPTER 5

1 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

(Learn. Keep. Do.)

2 The LORD our God made a covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with us, *even us*, who *are* all of us here alive this day.

4 The LORD talked with you face to face in the mount out of the midst of the fire,

(They heard God but did not actually see Him. These next verses will go over the ten commandments again.)

5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

6 I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt have none other gods before me.

(He is our only God.)

8 Thou shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

(Worship only God. Don't put anything ahead of Him.)

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 And shewing mercy unto thousands of them that love me and keep my commandments.

11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

(Many think this is cursing. It isn't. The word "vain" is Strong's H7723 and is *shav'* and means emptiness. This word comes from the root word H7722 and is *show'* and it means desolate or destroy. Don't ever call God any of Satan's names.)

12 Keep the sabbath day to sanctify it, as the LORD thy God hath

commanded thee.

13 Six days thou shalt labour, and do all thy work:

14 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.

(God gave the sabbath to us for us. It isn't for Him to rest, it is for us to rest.)

15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16 Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

(Be thankful for your parents that gave birth to you.)

17 Thou shalt not kill.

(Do not commit premeditated murder. The manuscripts say clearly to not murder. The word "kill" is Strong's H7523 and is *ratsach* and it means to murder.)

18 Neither shalt thou commit adultery.

(Adultery means many things, including sexual adultery. It also means mixing. It has a very deep meaning.)

19 Neither shalt thou steal.

(Do not take things that don't belong to you.)

20 Neither shalt thou bear false witness against thy neighbour.

(Don't tell lies about your neighbors. This could even be gossip. If you didn't see it or hear it firsthand, then it is gossip and probably isn't true.)

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

(Don't begrudge anything that someone else has. Don't wish you had it instead. These ten commandments tell us how to get along spiritually and civically.)

22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

(This was at Mount Sinai.)

23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did bum with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.

(They are still scared of God so they want Moses to go and talk with God and then come tell them what was said.)

26 For who *is there* of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

(In order to actually see God, we have to be in our spiritual bodies. They can hear His words though.)

27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

(These are the laws, the statutes and the ordinances. The commandments are the spiritual, the statutes are the rituals and the judgments are the civil.)

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

(Don't stray from the path of God's word.)

33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

CHAPTER 6

1 Now these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it:

2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3 Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel: The LORD our God *is* one LORD:

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart:
(In the heart means in the mind also.)

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
(Continually teach and discuss the word of God.)

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.
(Our brain is between our eyes. Do the work of God with your hands and keep the word in your mind. It does no good to go and play church.)

9 And thou shalt write them upon the posts of thy house, and on thy gates.
(Let the law of God be the law of your house.)

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,
(Look at the difference in blessings of Christian nations as opposed to those nations that have kicked God out. They worship other gods or none at all.)

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of

the land of Egypt, from the house of bondage.

(Don't ever forget that all good blessings come from God. He gives us all things.)

13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which *are* round about you;

(Anytime there is a large gathering of people, there will be doctrines dropped here and there that are not of God. They are crazy but they are out there. When Jesus feeds the masses in the book of Matthew, the remnants that were gathered were not remnants of food, but the remnants of all the false teachings happening within the gathering.)

15 (For the LORD thy God *is* a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 Ye shall not tempt the LORD your God, as ye tempted *him* in Massah.

(Massah in the Hebrew tongue is temptation. See Matthew 4:7. Jesus repeats this to Satan.)

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

(This is the three. The statutes, the ordinances and the law. We should all make a study of these and learn the differences.)

18 And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

19 To cast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* when thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

(This is saying to teach your children.)

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

(God worked miracles and Egypt was bothered greatly but Israel was not touched.)

23 And he brought us out from thence, that he might bring us in, to give us

the land which he swore unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

(God counts it as right when we follow God's word. To fear God means revere, or love. That is all that He wants from us, our love.)

CHAPTER 7

1 When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

(Even though these seven nations were God's children, just as we all are, they did not love God or follow in His word. God gave these nations to the children of Israel for an inheritance.)

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

(Mercy means favors or love.)

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

(This is why they were not to marry anyone from these heathen nations. It is easy for most to be turned aside of God's word. The rapture theory is taught in Christian churches all across America and it is a huge lie, in total contrast to God's truth. Those who believe in the rapture have been turned aside from God's word.)

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

(Their groves were like forests where they held orgies.)

6 For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

(God didn't choose them because they were the greatest or the prettiest. See Exodus 19:5-6. God calls them a peculiar treasure. That means special. It is because Christ will come through this lineage. The best gift God ever gave to us.)

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

(If we choose to follow God, He will guide us and protect us.)

9 Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

(God keeps His promises. There have not been a thousand generations since the beginning of this earth age.)

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

(Do you want to take on God one on one? Don't ever accuse God of doing or being evil and don't ever accuse Him of putting a burden on you. All that God wants from us is our love. He won't force us to love Him.)

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

(Do them all as best you can. This is all God wants.)

12 Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

(This is a promise IF. Notice there is always a condition. God doesn't just hand out blessings. We do have to earn them. Look at the word "mercy" in your Strong's. It is H 2617, *checed* and it is a huge word. It has so many different meanings but they all come back to one word. Love.)

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

(It is no accident that the Christian nations today transport more grain and have plenty above and beyond what the rest of the world has. The United States feeds most of the world.)

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

(God put the diseases on Egypt but today we put them upon ourselves. Think of how hard it is to find healthy food. God didn't say that we wouldn't have sickness, He only said He wouldn't put it on us.)

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee.

(We are not to have mercy on those who offer false teachings. We are to

teach the word exactly as it is written and make no apologies for it. A lot of people don't like what the Bible says because it interferes with their precious "lifestyle". Do you think this pleases God? Re-read verse 10 if this is how you feel.)

17 If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them?

18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;
(Never doubt what God can do for you.)

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

(The stretched out hand is to reach out and save us and to reach out and crush our enemies.)

20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

(God does use natural ways to take care of things. Think you would like to be attacked by a nest of hornets? He used frogs, lice, flies, locusts and all sorts of nature against Pharaoh. Never doubt what God can do.)

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

(Each time they overtook an area, they took all of the cattle for spoil. If they did it all at once, they would have too much to handle at one time.)

23 But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.

(If it is silver made into the image of some god, then don't want of the silver or jewels thereon. Just destroy it.)

26 Neither shalt thou bring an abomination into thine house, lest thou be a

cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

(Don't bring any satanic religious thing into your home. God does not like it. No fat little men or mother images need to be in our homes. These are replacements for God. God says in this verse, utterly abhor it and it is cursed. Why bring these things into your home directly against God's word?)

CHAPTER 8

1 All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

(God always tests those that He will use. Would you use something that you haven't tried out first? Most of us test drive cars before we buy.)

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

(Jesus quoted this scripture when tempted by Satan in the wilderness.)

4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

(There clothes and their shoes did not wear out in the forty years.)

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass.

(When you see the Christian nations today, you see all of these things in abundance. The children of Israel eventually settled in Europe and America. The house of Judah remains in the nation of Israel today.)

10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

(Always give thanks to God for the meals you have.)

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee

this day:

12 Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*;

(How often do you pray and give thanks *after* you have eaten and are full?)

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

(Russia turned the churches into storage places for grain. Funny how they sit empty because without God, there is no grain to fill them. They mainly use them to store machinery. There are Russian people who are Christians but they can't worship freely. They pay quite a price to worship God.)

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

CHAPTER 9

1 Hear, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,
(Fenced up to heaven means great walls. This is saying to pay attention this day because very soon you will pass over Jordan.)

2 A people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard say, Who can stand before the children of Anak!
(Anak meaning giant.)

3 Understand therefore this day, that the LORD thy God *is* He which goeth over before thee; *as* a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

(Who could fear their enemies when God is before you? There is nothing that you cannot do or handle with God on your side.)

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

(This is saying to not be overly righteous in your mind so that you think you are better than others. Without God, we are nothing.)

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

(These are the covenant promises that God had made.)

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked people.

(Stiffnecked means stubborn and hard headed.)

7 Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

(They made the golden calf at this time.)

10 And the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.
(These are the ten commandments.)

12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves*; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.
(They had just heard the word of God and had witnessed with their own image the miracles that God had performed and they made an image of something else to worship.)

13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it *is* a stiffnecked people:

14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.
(Moses was so angry that he threw the tablets to the ground and broke them. Imagine this. God had just written these for Moses to give to the people and he got so mad that he broke them. They were lucky that Moses wasn't as angry as God was however or they would have been obliterated.)

18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

(Never say that one man cannot make a difference. Moses was one man and his faith saved this entire nation of people. God loves His children and He is

with those who believe in and love Him.)

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

(Remember it was Aaron who had made the golden calf for the people at their request.)

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

(Moses completely obliterated the image into nothing. In Exodus 17:7, you see that Moses made them eat it.)

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

(Massah is where Moses struck the rock twice.)

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

(They pretty much called God a liar and therefore had to spend 40 years in the wilderness and were not allowed to enter the promise land.)

24 Ye have been rebellious against the LORD from the day that I knew you.

(How many people are this way today?)

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first*; because the LORD had said he would destroy you.

(Would you fast without food or water forty days for people who act this way? Ten days or even one? Moses loved them. God loves us. He gave us Christ who payed an ultimate price for each of us. Christ didn't die for the saints, but for all of us.)

26 I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

CHAPTER 10

1 At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

(This is the ark of the covenant.)

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

(In the book of Revelation, we learn that the ark of the covenant is in Heaven with God. It is not here on earth. How could God trust any of us here with such a holy thing? The ark is the mercy seat and is the very seat that Satan wants. At one time, Satan was the one who protected this mercy seat.)

6 And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

(Eleazar is the equivalent to Lazarus in the Greek.)

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him.

10 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee.

(Moses saved the entire nation.)

11 And the LORD said unto me, Arise, take *thy* journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them.

12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

(This is what God requires of all of us. This is what makes God happy with us.)

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

(These laws are not for our burden, they are for our good. Think about this.)

14 Behold, the heaven and the heaven of heavens *is* the LORD'S thy God, the earth *also*, with all that therein *is*.

(Everything belongs to God. Everything.)

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

(Get rid of all the garbage out of your mind that causes trouble.)

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

(They saw the things God did. Manna from heaven and the parting of the Red Sea.)

22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

(This is the 70 that went to Egypt when Joseph brought his family at the first. When Jacob was first called Israel.)

CHAPTER 11

1 Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,
(He is talking to the older people.)

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that *was* in their possession, in the midst of all Israel:

(These were the two that were with Korah.)

7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong *your* days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

(They had to carry the water in buckets to the herbs.)

11 But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

(They won't have to carry it anymore. God will deliver it.)

12 A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

(God is not fair-weather. He is here with us all the time.)

13 And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

(Hearken diligently means to be sincere.)

14 That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

(Don't be taken in by the traditions of man. Follow God's word as it is written.)

17 And *then* the LORD'S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

(God can give it both ways. Blessings or curses. It is up to you as to what you will receive.)

18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

(Again, we work with our hands and our brain is between our eyes. Do the work of God with your hands and keep the word of God in your mind.)

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

(Teach your children the word of God. Schools use to be safer when God was allowed there.)

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

(Keep the word of God in your home.)

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

(It wasn't only the land across the Jordan. The house of Israel migrated over the caucous mountains and settled what we know today as America and parts of Europe. The house of Judah migrated also, but have returned.)

22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

(If you do these things...)

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

(Then God will be with you.)

24 Every place whereon the soles of your feet shall tread shall be your's: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

(Where ever the soles of your feet shall tread shall be yours. Look at the nations that are blessed and you will see the nations where these people settled.)

25 There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 Behold, I set before you this day a blessing and a curse;

(And so it is. The choice is up to each one of us. We can either be blessed, or we can be cursed.)

27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

(If.)

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

(If.)

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

(Mount Gerizim is a mountain in northern Israel in Ephraim near Shechem from which the blessings were read to the Israelites on entering Canaan and mount Ebal is a mountain of cursing, north of Shechem and opposite Mount Gerizim. There is nothing there.)

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

CHAPTER 12

1 These *are* the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

(Destroy every false religion from the face of the earth.)

3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:

(There will be a provision for those who are too far away to come.)

6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety;

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:

12 And ye shall rejoice before the LORD your God, ye, and your sons, and

your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

(This is to say, be careful where you go to church. make certain you are being fed the true word of God and if you aren't, go somewhere that you are.)

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

(A roebuck is a deer and a hart is a gazelle. You could never offer them as a sacrifice because they were wild, but they were clean and you could hunt them to eat. God is not talking about eating unclean animals. He is talking about people. Remember how one was unclean for seven days after only being beside a dead body? This is saying that this person can eat with you.)

16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

(This is a health law. They had no refrigeration at this time. In a matter of hours, the meat would be putrid if it wasn't bled.)

17 Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:

(This is talking about the part set aside for a tithe or offering. You can't have God's part.)

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

20 When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy

gates whatsoever thy soul lusteth after.

22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

(The clean and the unclean are the people and they may eat the clean thing together. We are still not allowed to eat of the unclean animal.)

23 Only be sure that thou eat not the blood: for the blood *is* the life; and thou mayest not eat the life with the flesh.

(The blood carries our nourishment, even oxygen throughout our body.)

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

(We no longer have to offer burnt offerings. Christ shed His own blood for one and all times for us all.)

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

29 When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;

30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

(Sadly, some so called religions call for the burnt sacrificial offerings of children.)

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

CHAPTER 13

1 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

(God would never tell anyone to go after other gods. It is contradictory to His word. Even a broken watch is right twice a day. Some people will believe anything but the truth though. God has a perfect way of dealing with these type people.)

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

(Those who tell others to go after other gods or tell them to fly to save their soul, they are to be put to death. False teaching is an abomination unto the Lord.)

6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

(Look at the words *secretly* and *entice*. *Secretly* is H5643 in the Strong's Concordance and is *cether*. It means to cover over or to cover up. *Entice* is H5496 and is *cuvth* and it means to incite or instigate.)

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

(It doesn't matter who they are, the first hand upon them to put them to death is to be yours, then others to follow. Do not let anyone lead you from God. Civil law prevents this today, but spiritually, put them from you.)

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

(This is to say to pull an entire family off to worship some other god. A son of Belial is a dreamer. Someone who thinks they are so much more than they are.)

14 Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be truth, and the thing certain, that* such abomination is wrought among you;

(To ask diligently means to find out for sure without a shadow of a doubt.)

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God; and it shall be an heap for ever; it shall not be built again.

17 And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

(All we have to do is what's right. That's it. We know right from wrong. Just do what's right, even when it's hard and we will make our Father happy.)

CHAPTER 14

1 Ye *are* the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

(The following verses have to do with health of the flesh. Cutting the flesh and cutting the hair is a heathen ritual of mourning. All souls go to the Father upon death. Of course we miss our loved ones when they die, but we should take comfort in knowing that they are with our Father in heaven.)

2 For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

3 Thou shalt not eat any abominable thing.

(This is talking about the unclean animals. They carry disease and it will make us sick. Take a catfish for instance. They eat all the junk and trash from the bottom of the lake. They take in all the toxins and poisons and then when we eat them, we take in those same things. Would you squeeze the water out of the filter of your air conditioner and make tea with it?)

4 These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

(These are all herbivores, not carnivores. The pygarg is a mountain goat and the chamois is an antelope.)

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

(The cud is almost like meditating. The cow swallows the cud and then it is brought back up to chew on. Like we should do with the word of God. Bring it back to the forefront of our mind and meditate on it.)

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

(The hare spoken of here is a jackrabbit. The coney is a rock badger.)

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

(Pigs do not have sweat glands and are unable to get rid of the toxins that are in their body.)

9 These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

(Catfish have no scales.)

11 *Of* all clean birds ye shall eat.

12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

(These are birds of Prey. Like the vulture.)

13 And the glede, and the kite, and the vulture after his kind,

(A glede is a hawk.)

14 And every raven after his kind,

15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

(The cuckow is the seagull.)

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that flieth *is* unclean unto you: they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou *art* an holy people unto the LORD thy God. Thou shalt not see the a kid in his mother's milk.

(You can give it to the heathen because that's how they eat anyway. They don't follow God in the first place.)

22 Thou shalt truly tithes all the increase of thy seed, that the field bringeth forth year by year.

23 And thou shalt eat before the LORD thy God, in the place which He shall choose to place his name there, the tithes of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

(This is saying that if God's word is not taught there then God is not there and He won't bless it.)

24 And if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

(If it is too far to travel to the place God has chosen, then turn it into money and eat there and be happy. God wants you to be happy.)

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

(Strong drink is not a sin as long as it is done with moderation. Keep your head about you and don't get drunk.)

27 And the Levite that *is* within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

28 At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

(This is so if a poor person came along, they would have something to eat.)

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

CHAPTER 15

1 At the end of *every* seven years thou shalt make a release.
(The seventh year is a sabbatical year.)

2 And this *is* the manner of the release: Every creditor that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD'S release.

(Release means easing off the person that owes you. Ease off the pressure. This was helping someone out.)

3 Of a foreigner thou mayest exact *it again*: but *that* which is thine with thy brother thine hand shall release;

(Leave a brother alone. A neighbor is one that is adopted into the nation. A brother is one that is born of Israel or Judah.)

4 Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

(The manuscripts read, So there will be no poor among you.)

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

(This means listen, observe and do.)

6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

(Once a nation borrows money, they are under the thumb so to speak of the nation they borrowed from.)

7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

(Help them out. Give them a job or a hand up, not a hand out. Help those who are willing to help themselves.)

8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

God knows and He is keeping track of all things. Don't take advantage of people.)

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

(Be honest and help the working poor, and God will bless you. This does not include the handicapped who are unable to work. They are our responsibility and we should care for them readily.)

11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

(This is sold into slavery. The seventh year they will go free. This happened when families would fall on hard times, they would sell a child to keep a family member from prison.)

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

(They were to share the blessings of God with those who earned them.)

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

(The floor is the grain floor.)

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

(If the slave likes the position well enough and loves the family, they can choose to stay and work.)

17 Then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

(They would have their ear punched. This was like a bloodletting ritual on the doorpost. They were then like blood family in a sense.)

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

(A hired servant only works days and a slave works night and day.)

19 All the firstling males that come of thy herd and of thy flock thou shalt

sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21 And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God.
(Only give the best to the Lord.)

22 Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it* alike, as the roebuck, and as the hart.
(The wild animals are the ones that God raised and you can't give Him one to sacrifice.)

23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

CHAPTER 16

1 Observe the month of Abib, and keep the Passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

(Abib is the first month. The passover gives us a pass so that the evil will pass over us. Christ became our passover. See 1 Corinthians 5:7-8.)

2 Thou shalt therefore sacrifice the Passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

(Leaven is yeast. It is symbolic of sin. A tiny bit of yeast in the dough will raise the entire batch. Sin will do the same thing. It takes time for the bread to rise and they had no time on the night of the first passover. We have no time today in accepting Christ as our saviour.)

4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

(Have no left-over's. Only take what is needed.)

5 Thou mayest not sacrifice the Passover within any of thy gates, which the LORD thy God giveth thee:

(It could only be taken where God placed His name, where He chose.)

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the Passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein*.

9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to *put* the sickle to the corn.

(High Sabbath is the beginning of Passover. The next day, the sickle is put to the green corn. Start counting the weeks. The days come to 49 and at sundown on the 49th day is the Pentecost beginning the 50th day. Pentecost means 50.)

10 And thou shalt keep the feast of weeks unto the LORD thy God with a

tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee:

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

(This is for everyone. Rejoice where God chose to place His name. God chose Jesus.)

12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

(This is the third feast. The feast of tabernacles is during the autumn solstice. God follows a solar calendar, not a lunar calendar. The night is for Satan and the days are for God's children.)

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

(This were joyous occasions because God's word was read.)

16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

17 Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee.

18 Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

(Even today our judges and officers are elected. Unfortunately we don't elect those to the supreme court. If these people do not follow God's word, they should be gotten rid of.)

19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

(If you want blessings, then do things the way God intends them to be done.)

21 Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

(This is grove worship. They were pagan sexual rituals for fertility. This is what Easter is. Look up Easter in the dictionary. You will see it says it is a Pagan holiday.)

22 Neither shalt thou set thee up *any* image; which the LORD thy God hateth.

(To humble ourselves and love our Father makes Him happy.)

CHAPTER 17

1 Thou shalt not sacrifice unto the LORD thy God *any* bullock, or sheep, wherein is blemish, *or* any evilfavouredness: for that *is* an abomination unto the LORD thy God.

(Don't try to give God the worst of what you have. That doesn't show very much love for God.)

2 If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard *of it*, and enquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

(If sins would be nipped in the bud as God has commanded, there wouldn't be so much evil going on today.)

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

(The penalty for worshiping these other things is death. God doesn't tolerate it. Don't turn the sun, moon, stars or angels into a religion. Christianity is not a religion. It is a reality.)

6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

(It is too easy for someone to tell a lie on someone else that they dislike so the witness would have to be from two or more for the death sentence to be carried out. Today, DNA evidence is a witness. Whatever fibers are found at a crime scene are another. If someone is guilty, they should be killed. God's word. There wouldn't be so much of it going on and there wouldn't be burdens on the people because of prison overcrowding if God's word was followed.)

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

(The witnesses would cast the first stones.)

8 If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment:

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

(If people would use arbitrators more often these days, then the courts wouldn't be so crowded and overburdened.)

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.

(This is what is wrong with the judicial system of today. Most judges only follow their own law and not God's law.)

12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

(The word "presumptuously" is Strong's H2087 and is *zadown* and means insolence.)

13 And all the people shall hear, and fear, and do no more presumptuously.

14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;

(God went along with this but He wasn't really very fond of the idea. He wanted to be king. Unfortunately the people demanded a man.)

15 Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

(The Lord did choose. He chose David.)

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

(The king will not put the people back into bondage or gain personally.)

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

(Let the kings mind be on the people and not women and riches.)

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites:

(The king will make a copy of God's law and he will memorize it. Too bad this is not still followed.)

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

(He won't go off on an ego trip, but he will follow the letter of the law. Israel went north over the caucas mountains to settle Europe, Canada and the United States.)

CHAPTER 18

1 The priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

(The Levitical priests did not get a salary or have a plot of land. God took care of them.)

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

3 And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

(The maw is the stomach.)

4 The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;

(This is a new comer sent by God to preach a certain word from God.)

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

(The word of God should be ministered, not some man's stories.)

8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

(His patrimony is to say his fathers inheritance.)

9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, *or* an enchanter, *or* a witch,

11 *Or* a charmer, *or* a consulter with familiar spirits, *or* a wizard, *or* a necromancer.

(All of these things are an abomination to God.)

12 For all that do these things *are* an abomination unto the LORD: and

because of these abominations the LORD thy God doth drive them out from before thee.

(It is shameful that the Ten Commandments seem to be an abomination to man in this present time.)

13 Thou shalt be perfect with the LORD thy God.

(The word perfect means mature. To be mature in God's word is to understand what He expects from each of us.)

14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee *so to do*.

(An observer of times is one that follows the seasons for their pagan grove worship. Grove worship is a sexual fertility ritual.)

15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

(God will send a prophet like God to the people. This prophet will be Jesus Christ, our Messiah. In the midst of thee means born of the flesh.)

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well *spoken that* which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

(Christ became the living word. This is beautiful. This is prophecy concerning the coming of Jesus Christ.)

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

(There is only one word, one name and one truth. If you don't think this, then it is fair to say that you have been had by Satan.)

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

(This is talking about false prophets claiming they are of God. They are condemned by God lest they repent.)

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, if the thing follow

not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

(If it isn't written in God's word, then it is a lie and you shouldn't believe it. Don't be afraid of these people because God will take care of them Himself.)

CHAPTER 19

1 When the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses;

(This chapter deals with civil law. God gave them these nations. They didn't really conquer them, they were a gift from God.)

2 Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

(There were six cities. Three are already established on the east side of Jordan. Three more will be established on the west side.)

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

(The word slayer here is not a murderer. It is someone who has accidentally killed someone.)

4 And this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past;

(The next verse gives us an example of an accidental death.)

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

(This is to say that the axe head flew off the handle and hit the neighbor and he died.)

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he *was* not worthy of death, inasmuch as he hated him not in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three:

(These are the three other cities.)

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

(Blood means the guilt of murder.)

11 But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:

(These sanctuary cities were not to be used by a murderer. They were to be delivered back to the city from whence they came and the family member of the person that was murdered will avenge the murder.)

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away *the guilt of innocent blood* from Israel, that it may go well with thee.

(Don't show sympathy or get on a guilt trip for having to put a murderer or rapist to death. God demands it. Think of all the ones in prison that are let go only to go out and do it again. If God's law had been followed in the first place, then they wouldn't have had the chance to kill or rape anyone again. See Matthew 5:17-21 and you will see what Jesus says about the old testament law. These laws are still in effect as far as God is concerned. The word kill in the Greek and Hebrew is murder.)

14 Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

(When Israel camped at night, it made a 5 pointed star, the star of David. A large stone was placed at the edge of a man's property and they were not to be removed. Even today, a stake is placed by the surveyors to mark property.)

15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 If a false witness rise up against any man to testify against him *that which is* wrong;

(If you spread rumors that you have heard from the friend of a friend so to speak, then you are being a false witness. It is gossip that does harm to a person's character and reputation and it is a thing heard that has been filtered through many others. If you don't know firsthand, then you shouldn't repeat it.)

17 Then both the men, between whom the controversy *is*, shall stand before the LORD, before the priests and the judges, which shall be in those days;

(You can't lie to God. He already knows.)

18 And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

19 Then shall ye do unto him, as he had thought to have done unto his

brother: so shalt thou put the evil away from among you.

(Do unto others as you would have them do unto you, because it will be so.)

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity; *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

(Don't feel sorry for people like this. Give back to them what they give.)

CHAPTER 20

1 When thou goest out to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

(God always goes before His army.)

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;

4 For the LORD your God *is* He that goeth with you, to fight for you against your enemies, to save you.

(This is for you. Do you know this? God is there for you.)

5 And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

(To dedicate it means to consummate it.)

6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

(This is so that a man would have a family and the name would be carried on.)

8 And the officers shall speak further unto the people, and they shall say, What man *is there that is* fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

(A coward will not do anyone any good in battle and will only put others in harm's way. They need to be weeded out.)

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

10 When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

(This is saying to give the city an opportunity to surrender. This is not a privilege given to every city.)

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

(Notice who the victory belongs to. It is the Lord.)

14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

(The nations that were far off could be offered a peaceful surrender. The nations that were of the nations that God gave to Israel for an inheritance were to be completely destroyed.)

17 But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:

(These nations had taken within themselves the second influx of the Nephilim. They were the reason that the flood of Noah came to be in the first place. Even the animals had to be destroyed because of the evil things these people did with the animals.)

18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

(If they were not destroyed completely, then the evil practices they did would be taught to Israel. See Romans 1:22-24 for more information on the things these people practiced.)

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field *is* man's *life*) to employ *them* in the siege:

(Don't cut down the trees that bear fruit. They are to sustain a man's life.)

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

CHAPTER 21

1 If *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

(This is to find the nearest city.)

3 And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

(The heifer is at full strength. She has not ever been put to work with the yoke. Remember a heifer is a virgin cow.)

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

(This is to break her neck, not cut it off. She was not bled.)

5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be *tried*:

(The word "Stroke" is Strong's H5061 and is *nega'* and is metaphorical of disease.)

6 And all the elders of that city, *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley:

(Again, the neck was broken. She was not beheaded. The valley had to be one that had water. It was never plowed so that the blood could never be covered. This is a message to the murderer that God does not forget and the whole thing has not been forgotten.)

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*.

(This means they do not know who is guilty.)

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

(It is not forgiven of the one who committed the murder, only the town is forgiven. God has not forgotten and He knows who committed the murder. Justice will be served.)

9 So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

10 When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

(This was not possible for the cities named above.)

12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;

(This is like purification.)

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

(She was not to be touched for a month so that she could mourn her family.)

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

(She is free to go where ever she wished to go. She could not be sold.)

15 If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the firstborn son be hers that was hated:

(Remember Rebekah and Leah. Rebekah was loved more than Leah.)

16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn:

(The firstborn is the firstborn and that is that. Hated means loved less. Leah was loved less than Rebekah.)

17 But he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all that he hath: for he *is* the beginning of his strength; the right of the firstborn *is* his.

18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:

(These are those kids that listen to no one and always get into trouble and cause trouble for others.)

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

(The gate is the place of judgment.)

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

(This is a worthless person.)

21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

(God's law is perfect. If this were still done today, how many juvenile delinquents do you think there would be? God requires discipline. This probably did not happen very often.)

22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

(This is different from stoning.)

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

(Whatever sin that is worthy of death is committed, then get rid of those who commit these sins. God says kill them. Too many people coddle those who are not fit to live.)

CHAPTER 22

1 Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

(If you see someone's animals out of the pen, then be a good neighbor and help them.)

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

(If you don't know who the animal belongs to, then take it home with you and hold it until the person comes looking for it.)

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

(Do this with anything that is found. If you take care of your neighbor, then your neighbor will take care of you.)

4 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

(If you pass by someone that is in trouble, then stop and help them. In these present times, one has to use common sense with this.)

5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

(This is not saying that a woman should not wear pants. Men wore skirts during this time. It is saying that a man should not take on the role of a woman and a woman should not take on the role of a man. Meaning sexually, or rather, homosexually.)

6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:

(It was common to take the eggs of wild poultry. They were not to take the mother. It is the same as not seething a kid in the mother's milk. Don't add insult to injury. If you take away both, then you will soon have no food.)

7 *But* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

(A great deal of time was spent on the roof. Either for watch or in the evening when it was cool. This is saying to basically build a fence around the roof so that no one will fall off and die.)

9 Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.
(Divers means different. Diverse.)

10 Thou shalt not plow with an ox and an ass together.
(Anytime things are mixed, God doesn't like it. He created everything in the exact way He wanted it to be. Anything mixed together are hybrids. God destroyed the earth because of hybrids.)

11 Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.
(God is not really talking about clothing here. God is talking about people as well. Do a deeper study of the word adultery and it means mixing. Like it or not, God doesn't like mixing to change His creations.)

12 Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest *thyself*.
(This can be likened to putting a string around your finger to remember. This was done to remember the word of God. Tassels were made to remember the word. It seems sad that a thing had to be made to help someone remember God.)

13 If any man take a wife, and go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

(Occasions of speech means that the man has bad mouthed the girl and spread malicious rumors about her. The tokens of virginity were the bloody clothes that were lain on.)

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.
(Amerce means to fine.)

20 But if this thing be true, *and the tokens of virginity be not found for the damsel*:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

(During this time, the penalty for not being a virgin was death.)

22 If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

(To cry not means that the woman did not resist. She was willing.)

25 But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die:

(This has to do with rape. The rapist is to die. This law has not changed in God's eye's.)

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

(The penalty for rape is the same as for murder. Forgiveness does not work in this case. A murderer or rapist cannot have forgiveness while in the flesh. They have to be dispatched immediately to the father where the one that was murdered is waiting for them as well.)

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

28 If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

(The law of divorce does not apply to this situation.)

30 A man shall not take his father's wife, nor discover his father's skirt.

(Do not lie with your mother or any of your fathers concubines.)

CHAPTER 23

1 He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

(This means that someone who has had their penis crushed for other religious reasons, he could not be a priest in the congregation.)

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

(The word "bastard" is Strong's H4464 and is *mamzer* and means a child of mixed people, such as a Jewish father and a heathen mother or vice versa. It also means a mixed race child. It takes ten generations to have the bloodline go pure again. These also could not be a priest in the congregation of the Lord. God likes us as He created us and He doesn't like it when man changes it.)

3 An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

(This is strictly masculine. It has nothing to do with the female Moabites. Moab was the offspring of Lot and is Adamec. The male would not stand up and act like a brother when Israel needed to pass by their land. They would not allow them passage. You will see that Ruth was a Moabite.)

4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

(Not only did they not help, they tried to put stumbling blocks in the way.)

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou shalt not seek their peace nor their prosperity all thy days for ever.

7 Thou shalt not abhor an Edomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

(Don't hate an Edomite. God hated Esau because of what he did, but God did not hate the descendents of Esau. Hagar was an Egyptian woman and bore a son to Abraham. We are not to hate them.)

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 When the host goeth forth against thine enemies, then keep thee from every wicked thing.

(A host is an army. Keep the unclean out of the military. Combat is no place for the weak. Unfortunately, now there are laws that allow perversion into the

military.)

10 If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

(This can be likened to quarantine.)

11 But it shall be, when evening cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

12 Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

(Don't put the restrooms in the middle of the camp. Put them out side of the camp.)

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

(A paddle is a shovel. Dig a hole for a restroom and then cover it up when finished. This keeps disease and pests to a minimum.)

14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

15 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

(Give him an opportunity to believe as you do and then he can dwell among you.)

17 There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

(Whore is translated as holy whore. A holy whore was one that was kept in Baal temples for religious prostitution. These types are not allowed to dwell among the people.)

18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

(A dog means a male prostitute. It means the position in which the male prostitute operates. In the position as a dog. The price is the money raised from prostitution and was not to be brought into the house of the Lord.)

19 Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

(This means a blood brother. Don't charge family interest. Only charge interest that you are charged on a loan.)

20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

(When you vow a vow and don't pay it, God will require it.)

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

(The neighbor has the harvest right. There were no restaurants during this time so it was customary for travelers to eat their fill but not put any in their pocket to carry with them.)

CHAPTER 24

1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's *wife*.

(She is free to do what she wants.)

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

(This is the first husband. They may not be married again. If it didn't work the first time, it won't work the second time either, or at the very least will be much harder the second time. This also cut down on frivolous divorce.)

5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

(To cheer his wife means to show her that he is capable of taking care of her. God wanted the newlywed couple to have this time to become established. It is important to know that the person you married is going to care for you.)

6 No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.

(This is to say, don't take a man's means of prosperity from him so that he is not able to care for his family.)

7 If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

(This is human slavery. Kidnapping and bondage is included in this. Stealing a soul is included in this. Those who teach the rapture theory are stealing souls from God and giving them to Satan. The penalty is death. Even a spiritual death.)

8 Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

(This deals with those parts of the law that deal with hygiene. Leprosy is

spread by contact. So are most of the diseases of today. Diseases that will kill you because there is no cure. Follow God's law, don't participate in filth, and you won't have to worry about them.)

9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge:

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

(If a person was so poor, he only has his top garment that he wore at night. If that was the pledge, then it had to be given back at night so the poor man wouldn't freeze. You don't go into another's home. It is their home and you don't go ransacking through their things. Leave them their dignity.)

14 Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

15 At his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

(At his day means at his payday. The needy were paid at sunset everyday so they could eat. Don't ever take advantage of the needy or you will answer to God for it.)

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

(Each person is responsible for their own sin. Children don't pay for the sin of the parents and vice versa.)

17 Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; nor take a widow's raiment to pledge:

(The word pledge used here means perversion. Don't make the widow pervert herself unto you as payment for a thing.)

18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

(Leave some behind for the poor. God will bless you even more for this. This is not for bums who refuse to work. You can't help those who refuse to help themselves.)

20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

(The olives were beaten from the trees. Then the ones left at the top took work to get. These were left for the poor and needy. They still had to work for the olives.)

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow.

(Again, some was left for the poor and the needy. God always takes care of those who love him.)

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAPTER 25

1 If there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

(Justice and justify means to make right. A righteous act is one that is done right. Do the right thing by people, no matter who they are. This is why corrupt judges should be gotten rid of.)

2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

(The judge could go as high as forty stripes. Any more than that and it would degrade the person. If a criminal is to be turned loose back into the community, then leave him some of his dignity or he will be right back before the judge for something else.)

4 Thou shalt not muzzle the ox when he treadeth out *the corn*.

(Let the ox eat a little bit of the corn.)

5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

(See Ruth 4:6-10. Ruth was not wanted. The kinsman redeemer has the right

to look out for this person. Our kinsman redeemer is Jesus Christ and comes from the line of Boaz and Ruth. See Luke 3:31-32 to see the genealogy of Mary, the mother of Jesus. Through the loosening of the shoe, came our kinsman redeemer.)

11 When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:
(The secrets are a man's private parts.)

12 Then thou shalt cut off her hand, thine eye shall not pity *her*.
(This was law for that time.)

13 Thou shalt not have in thy bag divers weights, a great and a small.
(Many merchants had two different sets of weights. One set for selling and another for buying. They did this to cheat people.)

14 Thou shalt not have in thine house divers measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.
(Be fair and just in business. Don't discriminate against anyone. Treat everyone the same. The unbalanced weights can even be carried in the mind so be careful.)

16 For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he feared not God.
(Amalek didn't care one bit about what God thought. He snuck around behind where the feeble and weary were, and took them. That is cowardly to say the least.)

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.
(God does not forget the works of any of us, good or bad. Amalek will be blotted out by David. It was supposed to be done by Saul but he didn't follow through. Blot out means to totally erase. If you aren't living very well, this will happen at the end to you. If you are blotted out by God, then it will be as if you never existed, forever.)

CHAPTER 26

1 And it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

(Take the first and the best to give to God in the place where He chooses to put His name. The name is (Ye-shua) Jesus. You find it today where ever God's word is taught. Not just a church, but the word taught, chapter by chapter and verse by verse. Very few churches teach in this manner. Most are only concerned with getting their tithes. God calls them houses of ill repute.)

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

(This is to say that the people would sware that they not only were there but that they choose to follow God in all of His commandments.)

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

(God wants the very best. He wants us to be our very best.)

5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

(This is talking about Jacob. 70 went into Egypt and over a million came out.)

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

(God looks on our afflictions today just as He did for the children of Israel at this time. Never think that God is not the same today as He was yesterday.)

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

(God worked many miracles against Egypt to show them that He is the only God.)

9 And he hath brought us into this place, and hath given us this land, *even* a

land that floweth with milk and honey.

10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

11 And thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

(Don't read over the word rejoice. You can be happy to receive your paycheck, but when was the last time you gave thanks to God for it? Look around and be thankful for all the things that God has given you. Every good thing is even the air you breathe. Don't take everything for granted. Give thanks.)

12 When thou hast made an end of tithing all the tithes of thine increase the third year, *which is* the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

(Every third year, an offering was taken for the poor. This is basically social security.)

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them*:

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

(There was a heathen practice of this time to bury the dead with food.)

15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

(The heart is the mind. Love the Lord with all your mind and all your soul. The heart doesn't do our thinking for us.)

17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

(Avouched means avowed.)

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;
(Peculiar means treasure. Are you a treasure to God? Do you care to make Him happy?)

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

CHAPTER 27

1 And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister:

(This was for a reminder.)

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

(Remember what Ebal means? It is in chapter 11 verse 29. Ebal was cursed. Gerizim was blessed. Can you tell the difference between a curse and a blessing? Some blessings are in disguise as are curses. Keep a careful watch.)

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron *tool* upon them.

(Don't try to change or shape the word of God. Don't take tools to His word.)

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:

7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

(The words "very plainly" in the Hebrew language means in a way that everyone can understand. There is no room for error in God's word. It is perfect.)

9 And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.

(This is a people that will migrate. The house of Israel and the house of Judah will separate.)

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

(Don't just think about them, do them. The following verses will deal with blessings and cursings and the twelve tribes of Israel. They will be divided into

two groups of six.)

11 And Moses charged the people the same day, saying,

(When you charge someone, you make it clear what is expected of someone.)

12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

(These are the sons born to the wives of Jacob. The other six were born to the handmaids.)

13 And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

(Reuben gave up his place in the other group for blessings because he practiced incest with his father's concubine.)

14 And the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in a secret *place*. And all the people shall answer and say, Amen.

(This is to say cursed is the person who makes this and thinks they are getting away with it. People today let many things become their idol. They might have a fancy home or car or favor clothes or shoes over God. Careful what you put before God. To say Amen, means that's that.)

16 Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen.

(To setteth light means to hold in contempt. Even if your parents abused you, respect the fact that you are here because of them, even if that is all you have to give them honor for, that is enough.)

17 Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen.

(Our landmark is how we are aligned to receive our inheritance from God. Don't let some man take your landmark from you concerning your inheritance of everlasting life. Don't listen to the traditions of man that only take away from the word of God. Listen instead to the word of God and you cannot fail. False teachings will remove a landmark. False teachings include the rapture theory. If you are being taught to fly away, then your inheritance is in jeopardy.)

18 Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen.

(This is talking about those who are spiritually blind. All you have to do to help them is plant a seed of truth. It is not up to you to make it grow, just plant it and leave it alone. The rest is up to God. One who teaches the rapture theory is one who is making the blind to wander out of the way.)

19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

(Say for instance a widow has a property that is all she has and someone wants it. The one who wants it could be a public official who has the property condemned. This is using position to take advantage of someone. That's what this verse is talking about.)

20 Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

(This is talking about sleeping with your father's wife. It doesn't mean seeing your father naked or uncovering a skirt. It means to practice incest.)

21 Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen.

(There are heathen practices that involve this. It is an abomination unto the Lord. Anyone that practices this will be cursed. The penalty for this is death as it is written in the book of Leviticus.)

22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

(These are the laws of incest.)

23 Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen.

24 Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen.

(This means to secretly murder someone. There are no unsolved mysteries with God so not a single one of us will get away with anything.)

25 Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen.

(This covers assassination or those who murder someone for profit. Murder for hire.)

26 Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

(This is someone who will not follow the word of God. No matter how many people try to change the word of God, the word is what it is and has not changed even though man has tried to make it so.)

CHAPTER 28

1 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

(Where the children of Israel settled, those nations are blessed by God even to this day.)

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed *shalt thou be* in the city, and blessed *shalt thou be* in the field.

(The following will be six blessings followed by six cursings. You will be blessed...if. If not...you will be cursed.)

4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy store.

(Your basket is your storehouse and the word store is a kneading trough where you make bread. Christ is our bread. Without Him, there are no blessings.)

6 Blessed *shalt thou be* when thou comest in, and blessed *shalt thou be* when thou goest out.

(If you seriously do God's work, then He will bless you coming and going.)

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

(God does keep His promises. Amazing things have happened in battle.)

8 The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

(God will order the blessings and He does.)

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

(If. All you have to do is what is right in the sight of the Lord, He will bless you. Walk in whose ways? In Christ's ways. He was here in the flesh to show us that it can be done in the flesh. God does not ask us to do anything that He is not willing to do Himself.)

10 And all people of the earth shall see that thou art called by the name of the

LORD; and they shall be afraid of thee.

(The United States Pledge of Allegiance, it states that we are One Nation Under God. The United States currency states In God We Trust. The Constitution of the United States was created from the very word of God. This is not politics. It is the word of God. It does not have to be separated from the state.)

11 And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*:

(Again the if. God will bless exceedingly if you do His works and follow His word.)

14 And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them.

15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

(Look at those nations today that are not blessed. Always depending on other nations to take care of them. They are heathen nations and do not care to follow the word of God. It isn't because they have never been taught. It is because they would rather sit around waiting for a handout and let flies crawl all over them then get up and do some work to better themselves and their country. They would rather see their children starve then do something to try and feed them. Every heathen nation has poor starving people.)

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that

thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

(And so it is.)

21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

(These are the seven diseases that have the Lord's stamp for the end times. Consumption is a wasting disease, as in the immune system. Blasting is a blight of crops. This documents God's work among us. If a thing goes against the word of God, then it will bring about the cursings. God is the one who brings about the cursings.)

23 And thy heaven that *is* over thy head shall be brass, and the earth that is under thee *shall be* iron.

(Wherever God is, there is heaven. The brass is like the ears of God. If you choose to not follow in His word, then He is not going to hear you when you call for help. And the earth as iron is to say that the earth is not going to grow anything for you. No matter how hard you pray. Pay attention to the ifs.)

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.

(Notice that this is the exact opposite of the blessing.)

26 And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

(No one will care to drive away the buzzards. Look at other nations where the dead will just lie in the street while passersby go about their business. Pick up a National Geographic magazine sometime if you don't believe this.)

27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

(Emerods is an old Hebrew word for hemorrhoids.)

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:

(Astonishment of the heart means delusion of the mind.)

29 And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled

evermore, and no man shall save *thee*.

(You will never find the right road to salvation. No man can save your soul and no man can help you fly away from tribulation. If you continue to listen to man, then you will have the cursings.)

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

(There are charities that people have given their money to that turn around and give the money to our enemies to buy weapons to use against us. This is prophecy that is coming to pass before your very eyes. Are they open?)

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

(If you let some fake religion take hold of your children and then you go and try to bring them out of this "cult", you are fighting a losing battle. All you can do is plant a seed. Teach the word of God to your children when they are young and they won't depart when they are grown. Will you let Satan take your children away? Will you let him take you away? He will be here pretending to be Christ come to rapture you away. Will you go? Do you teach others to run to his arms?)

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed always:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

(Think of the diseases today that there is no cure for save abstinence from filth. This is the botch talked about here.)

36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

(We are soon to come to a one world system, just as it is written in the word.)

37 And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

(Look around today and you will see that we are losing our fellowship with God. There is more sludge in our judicial system and on our streets than ever before. Too many people are turning away from God. Are you? Do you have

time for God? Do you want Him to have time for you?)

38 Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust shall consume it.

(Satan's army is a locust army.)

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*; for the worms shall eat them.

(Worms are wormwood, or deception.)

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

(How many young people are lost to drugs today. How many of these people were taught the word of God when they were young.)

42 All thy trees and fruit of thy land shall the locust consume.

(The locust is like usury and taxes. Usury being interest. These things take up everything that is extra.)

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him; he shall be the head, and thou shalt be the tail.

(Will you let this happen to you? When the false Christ comes, will you let him be the head and you be the tail?)

45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*; and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

(You can go down this hard road. A yoke of iron means that you can work yourself almost to death and you will never have a thing to show for it. All you have to do to change it is repent and turn toward the truth.)

49 The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand;

(This means confusion is brought forth fast as lightning. There is no confusion with God. Are you with God? Confusion comes at the sixth trump. Christ comes at the seventh and not before. This nation is Satan and his army.)

50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

(Your high and fenced walls is your religion that the church is supposed to protect. How is your church doing?)

53 And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

(The famine will be so bad that people will eat their own children. In the spiritual sense, it is spiritual cannibalism. If you teach your children that Christ comes first instead of antichrist, then you just handed your children over to Satan.)

54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

(Tender means tenderhearted and squeamish. Even the most tenderhearted and squeamish among you will turn on his own in a moment.)

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

(The word delicate in Hebrew means rich. A delicate, rich woman who is so very tender will turn on her family in an instant. When she believes that antichrist is the real thing come to rapture her away and her husband tells her he's a fake, she will turn on her husband in hatred instantly. Be prepared for it.)

57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

(This is very graphic in the Hebrew language. It says that a woman will eat the after birth of her child and then eat her child. The enemy is in the gates because he was invited in. If you believe in the rapture then you are a part of those who invited him in.)

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

(God gave us health laws and if we choose to not follow them, we'll be sick.)

60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

(If you continue to go against God's word, then He will bring new plagues.)

62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

(God will rejoice to destroy those who choose to follow their own ways instead of His.)

64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

(If you believe that God created the wood and stone, then why worship some idol made from them? It doesn't make sense. Just because someone doesn't believe in God doesn't make Him go away.)

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and

night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

(This is a confused person. Very unsure of themselves.)

68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

(This is saying that even as a slave, you would be worthless. No one would buy you because you will be worth nothing. God will give you blessings or cursings. He will give you life or death. The choice is yours to make.)

CHAPTER 29

1 These *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

2 And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great temptations which thine eyes have seen, the signs, and those great miracles:

(They saw the sea part, the manna from heaven and the quail that God gave to feed them. Moses is saying that if they aren't careful, they will become immune to the miracles of God. How many times do we today overlook these miracles as nothing more than coincidence? Be careful that you don't grow insensitive to the blessings that God gives.)

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

(Think you could wander for forty years in the wilderness and have your clothes and shoes still be as new?)

6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that *I am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

(These were giants.)

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

(These are the ones that settled on the east side of the Jordan.)

9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

(Don't read over this verse. Keep goes hand in hand with if.)

10 Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water:

(God makes no exemptions. This is an invitation to all to be blessed and love

Him.)

12 That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

13 That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:

(This means generation after generation even unto today. When was the last time you told God you loved Him and meant it?)

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;

(A root is a seed. You don't want bad things in your life? Then take out the root of it.)

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:

(This is talking about those who kid themselves.)

20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;

(These are signs. Remember God told us to not forget the signs.)

23 *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

(The famine in the end times is for hearing the word of God. If you don't listen to God and follow in His word, you may as well be on a burning mountain trying to grow your food. It won't happen.)

24 Even all nations shall say, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them:

(God's word is God's word and there is no substitute for it. Never apologize for it or be ashamed of it.)

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

(Look at the nations today that the curse is on. God keeps His promises. If He says it will be then you can bet that it will be.)

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret *things belong* unto the LORD our God: but those *things which are revealed belong* unto us and to our children for ever, that *we* may do all the words of this law.

CHAPTER 30

1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

(God's word was repeated at the three high sabbaths every year. This is calling it to mind. Don't forget the word of God.)

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

(God knows we are going to fall short sometimes and that we all mess up. When we repent and return to Him, He forgives us and He rejoices to have us back.)

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

(There is a gulf in heaven. However we live in this life determines what side of the gulf we will be on when we die and return to the Father. Ones on the other side of the gulf will be taught in the millennium, that great day of the Lord. This is a beautiful promise given by God. Everyone of us will have the opportunity to love and know our Father. Will you?)

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

(This applies to this generation. Circumcision of the heart is of the mind, that you have cut out all the crud that Satan tries to fill us with. To live is to have everlasting life. Love is the sacrifice that God wants from us.)

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

(Think you have never heard of any of these cursings? Do you watch the news or read the paper?)

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine

hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

(Plenteous in every work. This means you actually have to work. God does not bless lazy people.)

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

11 For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off.

(The word is with you and readily available to all.)

12 It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

(Don't wish for some angel to come along and tell you what to do. Work at it and do it on your own. Don't be lazy. Have you made time to know your Father?)

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

(The word will do nothing for you if you don't work at it.)

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

(At this time, there was only the first five books of the Bible and only the priest possessed it so the people had to hold the word in their mind.)

15 See, I have set before thee this day life and good, and death and evil;

(Notice that life is with good and death is with evil. This says it all.)

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

19 I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

(Parents should really pay attention to this verse. Don't think that children

don't copy their parents. If you set the example of a child of God, your children will follow.)

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAPTER 31

1 And Moses went and spake these words unto all Israel.

2 And he said unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.

3 The LORD thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath said.

4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, He *it is* that doth go with thee; He will not fail thee, nor forsake thee.

(See chapter 13 in the book of Hebrews. God will never leave us nor forsake us. This is a promise from God.)

7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

(It makes a big difference in life when you have the knowledge that God is with you and you can be sure of yourself and of your works. Don't be a tender footed Christian. Too much sugar will make you sick.)

9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles,

(The release is the seventh year release of a slave.)

11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12 Gather the people together, men, and women, and children, and thy

stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.

(And so it has been. Even the Christian churches forsake God. How many recognize Easter over Passover? Easter is a heathen pagan sexual ritual for fertility. They had orgies and rolled eggs for fertility. They worshiped the bunny so that they could be quick like a bunny in reproducing. They would go to the forest and every one would have sex with everyone else during Easter. This took the place of Passover because the priests wanted to grow their congregations in the church and invited these people to hold their rituals at the time of Passover, in the spring. It's pretty sad. Just think about it. What do bunnies and colored eggs have to do with Jesus Christ rising from the tomb?)

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God *is* not among us?

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

(This is the song of Moses. It is the same song that is mentioned in the book of Revelation that the people who overcome the antichrist will sing.)

20 For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

(Do you know this song?)

23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.

24 And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

(They were commanded to take the written word and keep it and teach it. Only priests could read and write at this time.)

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

(The people always turned away from God no matter how much God gave them.)

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

(We are living in the latter days now. Do you do works for God or for your house or car or wardrobe?)

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

(The following verses teach the song of Moses. It is the most important song in God's word. It is a song of victory.)

CHAPTER 32

1 Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

4 *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.
(This is what your conviction should be.)

5 They have corrupted themselves, their spot *is not the spot* of his children: *they are* a perverse and crooked generation.
(This isn't talking about God's children. It is talking about the Kenites, Satan's children. You have to know who these spots are or you won't be singing this song. You will have been deceived.)

6 Do ye thus requite the LORD, O foolish people and unwise? *is not* he thy father *that* hath bought thee? hath he not made thee, and established thee?
(Be wiser than the serpent.)

7 Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.
(Separate the sons of Adam is talking of the sixth day creation. Adam, not The Adam.)

9 For the LORD'S portion *is* his people; Jacob *is* the lot of his inheritance.

10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.
(This is still speaking of Jacob. The apple of the eye is the pupil. God guarded that lineage.)

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:
(A mother and father eagle protect their nest vigilantly. So God does for those who love Him.)

12 *So* the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

(Bashan means fruitful. The pure blood of the grape is unmixed. It is our communion. It is pure.)

15 But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

(Jeshurun is a symbolic name of Israel describing her ideal character. Do you pray during good times or only during a time of war?)

16 They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

(God gave us instructions on how to live happily with peace of mind. Too many people push Him out of their life. Are you a good time Charlie?)

17 They sacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

(Why would you fear a god of laughing or one of crying or one of a locust or whatever? They aren't real and quite frankly, are ridiculous. Do not fear the ridiculous.)

18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

(Too many people have forgotten God. It breaks His heart when one of His own doesn't love Him or care for Him.)

19 And when the LORD saw *it*, he abhorred *them*, because of the provoking of his sons, and of his daughters.

(It was their deeds that provoked God. Are you provoking Him?)

20 And he said, I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, children in whom *is* no faith.

(The word froward means perverse. They pervert everything that God set before them. Anytime God's natural order is changed, it is perverted and God doesn't like it.)

21 They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and

shall consume the earth with her increase, and set on fire the foundations of the mountains.

(Fear comes easy to those who are unlearned in God's word. See 2 Peter 3:10 and you will see what part of the earth will be burned in this fire. It is the elements, or rudiments, which means that everything that is evil will be burned. If you are not evil, then you won't be touched even if you are standing in the middle of this fire. You won't be touched.)

23 I will heap mischiefs upon them; I will spend mine arrows upon them.

(God will see that they get what they have coming to them for perverting His word.)

24 *They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.*

(This means they will be wasted and devoured with an irreversible fever. Just wasting away with nothing and no immune system to fight it. That's what wasting means. The old serpent of the dust is Satan. See Genesis 3:15. Satan will con you, use you and destroy you if you listen to him. Don't buy into his lies.)

25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

(This is not the sword of God but the sword of Satan and it is poisonous. Don't believe it.)

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

(Israel was taken captive by the Assyrians in about 600 B.C. They migrated over the caucus mountains to settle Europe and later America. We have been scattered. Are you a part?)

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD hath not done all this.

(The enemy is the Kenite. Their spot is not our spot. This is what the Kenites believe. Sadly if it were up to the people, Satan would win. Aren't you thankful that God and not the people is in charge?)

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

(Satan would rather work from the pulpit than from anywhere else. That's why Christ said to beware of those, meaning Christian preachers, who come in my name. They are not of God, but of Satan, trying to mislead, pervert and destroy the word of God. Sadly, they are succeeding in many of these so called churches. Don't play church or Christianity. Live it. It is a reality and not a religion.)

29 O that they were wise, *that* they understood this, *that* they would consider their latter end!

(If only they were wise and would think about the end they are facing.)

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

31 For their rock *is* not as our Rock, even our enemies themselves *being* judges.

(Notice the difference in the upper and lower case "R". Their rock is Satan and our Rock is God. Even the Kenites know this. See Ezekiel 28. God called Satan the king of Tyrus. Tyrus means rock in the Hebrew.)

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

(God destroyed Sodom and Gomorrah. Satan's works ran rampant in those cities. Perversion. Christ is the vine, we are the branches and God does the pruning. Do you wish to be cut off?)

33 Their wine *is* the poison of dragons, and the cruel venom of asps.

(Lies and false religions. People claiming to be Christians but have never studied the word of God. Don't play church.)

34 *Is* not this laid up in store with me, *and* sealed up among my treasures?

(No one gets away with perversion. God already knows all things.)

35 To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36 For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left.

(Is your power gone? It comes from Christ so pray it isn't.)

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be your protection.

(These are those preachers teaching the rapture. They won't be able to stand and help you when you have been wrong in listening to trash.)

39 See now that I, *even* I, *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

(You can't get around God no matter how hard you try.)

41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

(The beginning means the head leaders. Even those who lead us politically. God will take them first.)

43 Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

(This is the song of Moses. It is information that you must retain. How it is received, be it either in love or if it stung you a bit, determines how you are living. How are you?)

44 And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

(Hoshea is an ancient spelling of Joshua.)

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

(Teach God's word generation to generation.)

47 For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.

(Vain means empty and worthless. This applies to those of us in this generation. It is your life and what you do with it is up to you. God sent life and death before us and it is up to each one of us to choose whichever one we will. We choose by our actions.)

48 And the LORD spake unto Moses that selfsame day, saying,

49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

(Abarim means the regions beyond and Nebo means prophet. Moses will die upon mount Nebo.)

50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

(Moses won't be gathered unto the people though.)

51 Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

(Moses struck the rock twice instead of once. Meribah means strife and Kadesh means holy. It was strife in the holy place.)

52 Yet thou shalt see the land before *thee*; but thou shalt not go thither unto the land which I give the children of Israel.

CHAPTER 33

1 And this *is* the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them.

(God appeared on mount Sinai but His glory was brighter than the sun and He lit up the entire area. He had a host of angels with Him.)

3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.

4 Moses commanded us a law, *even* the inheritance of the congregation of Jacob.

5 And He was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 Let Reuben live, and not die; and let *not* his men be few.

(Here come the promises for the twelve tribes. Reuben was the first born. He fell from grace after committing adultery with his father's wife, therefore he no longer is considered the firstborn through which Christ will come. Simeon is left out because his inheritance will be with Judah. This is why Judah will be the one through which Christ will come.)

7 And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help *to him* from his enemies.

(His hands are sufficient to do the works of God.)

8 And of Levi he said, *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

(Levi is the priest line. Massah means temptation.)

9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.

(This is saying that the Levites will teach all of the tribes the word of God.)

11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that

they rise not again.

(The substance that God wants from us is love. You can't love someone if you don't first respect them. Do you respect God and His word?)

12 And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

(Your heart is between your shoulders. Paul was a Benjamite.)

13 And of Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon,

(God truly loved Joseph and used him mightily to not only save Egypt but Israel as well.)

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren.

(Who dwells in the bush? Remember the burning bush? God was with Joseph and blessed him greatly.)

17 His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

(A unicorn is a wild ox. Ephraim is double fruit and Manasseh means forgetting. Many scholars believe that Ephraim and Manasseh make up Europe and America.)

18 And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

20 And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 And of Dan he said, Dan *is* a lion's whelp: he shall leap from Bashan.

23 And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

24 And of Asher he said, *Let Asher be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy shoes *shall be* iron and brass; and as thy days, *so shall* thy strength *be*.

26 *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

28 Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

(This is a blessed nation. Look at those nations that serve other gods. Do you think they are blessed? They are cursed.)

29 Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

(The shield is our faith in Christ and the sword is Christ's tongue that cuts both ways. Their high places means their thrones. We won't lose battles when God is on our side.)

CHAPTER 34

1 And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan,

(So Moses will die but no man will know where God buried him or even if God buried him. God may have taken him Himself. Moses and Elijah appeared at the mount of transfiguration with Jesus. They were all in a transfigured body. If he were buried, then how could he appear in a transfigured form? Also, in the book of Jude, Satan is arguing with Michael to know the whereabouts of Moses' grave because he couldn't find it. Men did not bury Moses. God took him. Elijah was taken in a whirlwind or a whirling vehicle. We will learn why Satan wanted the bones of Moses so badly. Many believe that Elijah and Moses will be the two witnesses in the end times.)

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4 And the LORD said unto him, This *is* the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And He buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 And Moses *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

(Moses was still spry and able to get around very well.)

8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.

(This was customary at the time to mourn for thirty days.)

9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

(Moses was the only one that God talked with face to face.)

11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

(Moses was a man of God and he obeyed God.)