

## 211110-4 Deu 9, Not by Your Power or Righteousness, But Because of My Word –CThurman

Deuteronomy chapter 8, should be called the Mt.6.33 chapter.

*Mt 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

The very spirit of this text is in this chapter.

*De 8:3 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.***

Israel was to *observe all* the commandments so that the LORD might cause them to live, to increase, and to enter in and possess the land promised to their fathers. They were to *remember the way* the LORD led them to humble and prove them whether they would keep His commandments or not. Remember, Israel was under a conditional covenant. As long as Israel did their part they would be blessed; otherwise for disobedience they would be cursed. That is the function of a conditional covenant: bless or curse. Also keep in mind that this covenant was not applied to any of the other nations, only Israel.

*Ex.34.10 ¶ And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee.*

The old covenant is a conditional covenant and the new covenant is an unconditional covenant. In the new covenant there is no 'if'. It is a unilateral covenant that God has taken upon Himself to enact. (cf. Jer.31.31-37) Today many confound the old and new covenants. Most Baptists have turned away from the faith of Christ and to another gospel of works. Though they use new covenant terminology the new covenant has been changed to a works covenant. It is readily comprehended in the heresy of Arminianism. For example:

'There are verses of Scripture that promise eternal life to any person who will do certain things.' 'The Missouri Baptist' vol. LXXXIV, Issue 10, dtd. Oct 12, 2021: Grover Laird, in his article entitled, *How To Be Sure We Are Saved*

That is not the gospel of Jesus Christ according to the new covenant. This man expressed a conditional covenant. He preached a salvation by works. Yes, under this gospel Christ died on the cross but He can't do anything for anyone unless they meet some requisite condition. So, under this system (and this is a religious system [Arminianism]) Christ is offered to sinners and *if* they accept He will save them. To be clear, there is no '*if*' in the new covenant. The declaration of the gospel of Jesus Christ goes out and them that have life will believe; that is they will come to faith in Jesus Christ. Life precedes faith.

*Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*

*Joh 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.*

*Eph 5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light (not life; see here life precedes light).*

*1Jo 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life.*

So, if Israel forgets all the commandments and all the way which the LORD led them through the wilderness they will perish from off the land, a curse for disobedience. (Deu.8.19, 20) And when they repent they will be restored. So goes the history of the nation of Israel.

Again, as a reminder, from the time that Moses began to deliver to Israel this account in (Deuteronomy) to the time of his death is about 40 days. Israel is about to cross the Jordan River into the land of Canaan on the western side of the Jordan River.

**1 ¶ Hear, O Israel: Thou art to pass over Jordan this day,**

*to pass over*, Qal part. Poel of the Hebrew verb עָבַר, [g]ah-var, *to pass, to pass over, to pass by, to pass through, to pass along, to come, to come over, to go over, to transgress*, etc.

**this day**, הַיּוֹם, is a phrase that means today, an adverb synonymous to the word *now*. As an adverb it answers the question *when*. It means that the time has come for them to cross over the Jordan River, the actual time they cross Jordan is still days from now.

Remember, Moses will not be leading Israel over into the land of Canaan, but rather Joshua has been appointed for this service.

	גְּדוֹל	עֲצוּם
<i>to go in to possess</i>	<i>nations greater and mightier than thyself,</i>	
[the land of]	adj. tss. also <i>strong</i> ; v.14	
or 'dispossess' - - -		

*to possess*, Qal infin. of the Hebrew verb יָרַשׁ, yah-rash, *to possess, to succeed, to enjoy, to inherit, to drive out [so, to dispossess], to dispell, to cast out*.

**cities great and fenced up to heaven,**

**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!**

*tall*, Qal part. Poel of the Hebrew verb רוּם, room, *to be lifted up, to be exalted, to be high, to be lofty, to mount up, to offer up, to promote, to set up*, etc.

Verses 1, 2 say that the time has come for Israel  
(infinitives [predicate nominatives?])  
to pass over Jordan

to go in to possess (or dispossess) nations greater and mightier than they  
to go in to possess cities great and fenced up to heaven  
to go in to possess a people great and tall, the Anakims.

Remember, when the LORD casts out those nations greater and mightier than Israel they were not to make concessions of any kind either by covenants or marriages.

The seven nations presently living on the land are evidently the offspring of Anak. And the fame of this people was commonly reported: *and of whom thou hast heard say, Who can stand before the children of Anak!*

The children of Israel's first saw them in Nu.13.22 when the twelve spies went to search the land of Canaan. The sight of them caused ten of these spies to give an evil report to the congregation of Israel.

*Nu 13:22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmi, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)*

...

*Nu 13:33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.*

*14.1 1 And all the congregation lifted up their voice, and cried; and the people wept that night.*

יָדַע

**3 Understand therefore this day, that the LORD thy God is he which goeth over**

Know, v.6

אֲכָל

**before thee; as a consuming fire he**

eating

שָׂמַד

**shall destroy them,**

overcome, bring to nought  
cause to perish, vss.3, 8, 14,19, 20, 25

The LORD that delivered you from Egypt, led you to this day, shall continue to go before you into the land of Canaan.

**and he shall bring them down before thy face: so shalt thou drive them out,**

**אָבַד**                      **מִהֵרָא**  
**and**                      **destroy**                      **them quickly, as the LORD hath said unto thee.**  
undo, cause to fail                      suddenly, soon  
to overtake, to cause to lose                      hastily, speedily, vss.3, 12, 16

**4 Speak not thou in thine heart, after that the LORD thy God hath cast them out**  
**קָדַף**  
to thrust, to drive  
to expel

**צְדִיקָה**  
**from before thee, saying, For my righteousness the LORD hath brought me in to**  
rightness, justice

**רְשָׁעָה**  
**possess this land: but for the wickedness of these nations the LORD doth drive**  
fault  
noun to v.27

**them out from before thee.**

**5 Not for thy righteousness, or for the** **יֵשֶׁר** **uprightness** **of thine heart,**  
rightness, meetness  
equitableness

**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** **קוּם** **may perform**  
establish

**the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.**

In chapter 8 the main idea was that Israel ‘observe all the commandments and remember all the way’ which the LORD led them ... Israel, you have NOT come into possession of this land because of your own power.’

*De 8:11 Beware that thou forget not the LORD thy God ...*

*12 Lest when thou hast eaten and art full ...*

...

*14 Then thine heart be lifted up, and thou forget the LORD thy God ...*

...

*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.*

And now at this place in Deuteronomy the Lord adds, Israel, ‘hear & understand that the LORD did not this for you because of your own righteousness.’ So, they *couldn’t* possess the land because they didn’t have the power, AND they *shouldn’t* possess it because they were unworthy. They were without both strength and merit. Does this sound familiar to any of us? We were without power to do the will of God and unworthy of the least of His mercies.

Negatively stated:

*Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

Positively stated:

*Php 4:13 I can do (I have strength for) all things through Christ which strengtheneth (empowers) me.*

*Ro.5.6 ¶ For when we were yet without strength, in due time Christ died for the ungodly.*

*7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.*

*8 But God commendeth his love toward us, in that, while we were yet sinners (missed the mark of God's law: righteousness), Christ died for us.*

Every child of God that is properly instructed will agree that it's not me, but Him. I'm not able but He is! I've no merit, but Christ is my merit. I've no righteousness, but God has imputed Christ's righteousness to me. For that reason alone I am accepted with God.

When Israel is saved, and yes, in obviously in natural bodies just as we are presently and brought into the land promised to Abraham, Isaac and Jacob they shall confess the same. They're going to have the sense of personal inability, same sense of unworthiness, same conflict in the heart as we have now because Christ has brought them forth in the new birth. Read now in this text of their experience then. It is so much like our experience now.

*Ez.36.27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*

*28 And ye shall dwell in the land (Which land? ...) that I gave to your fathers; and ye shall be my people, and I will be your God.*

*29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.*

*30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.*

*31 Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.*

*32 Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.*

*33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.*

*34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.*

35 And they shall say, This land that was desolate (Which land? This land) is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

36 Then the heathen that are left round about you shall know (These are the saved nations of the Gentiles) that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.

**6 Understand therefore, that the LORD thy God giveth thee not this good land**

עַם־קָשָׁה־עֲרֹף

**to possess it for thy righteousness; for thou art a stiffnecked people.**  
a people stiff-necked  
stubborn, obstinate grievous

The phrase עֲרֹף קָשָׁה (qeh-sheyh [g]o-reph) is used 6 times in the OT, Ex.32.9; 33.3, 5; 34.9; Deu. 9.6, 13 and is always tss. *stiffnecked* and is **only applied to the people of the nation of Israel.**

*stiff*, from the Hebrew adj. קָשָׁה, qah-sheh, tss. *stiff* [necked], *hard* [bondage, cause, heart], *cruel* [lord], *stubborn* [way], *sorrowful* [spirit], *rough* [answer], *sore* [battle], *heavy* [tidings], *trouble*, *grievous* [vision, servitude], *obstinate* [person], *churlish* [man].

*neck*, עֲרֹף, [g]ō-reph, masc. noun tss. *neck*, *back* (Ex.23.27; Jos.7.8, 12, and others.

קָצַף

**7 ¶ Remember, and forget not, how thou provokedst the LORD thy God**  
to cause to provoke to wrath [9.7, 8],  
to provoke [9.22], to cause wrath [9.19],  
to cause displeasure, anger

**to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt,**



Israel had not even crossed the Red Sea and they had begun to provoke the LORD to anger.

*Ex 14:11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?  
12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.*

***until ye came unto this place, ye have been***

מָרָה

***rebellious***

causative, rebellious, disobedient,  
bitter, provocative

***against the LORD.***

***8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was***

אָנַף

***angry***  
vss.8, 20

***with you to have destroyed you.***

שָׁמַד

caused you to perish

***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:***

In this Deuteronomy text we find that Moses did in fact fast for forty days and forty nights at the first giving of the Law. (cf. Ex.24.18) Later he will fast again just as long because he feared the LORD would destroy them for making a golden calf and worshipping it. (cf. v.18, below) And at least once more he will enter into a 40 days fast at the second giving of the law. (cf. Ex.34.28) At least three times, and perhaps four (at Kadeshbarnea, cf. v.18) Moses was supernaturally sustained by the LORD in order to fast for forty days and forty nights.

**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**

קָהָל

**assembly.**

masc. noun, also tss. *company*, multitude, congregation

**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. (cf. Ex.31.18)**

**12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy**

It is as if the LORD had divorced Himself from them.

שָׁחַת

**people which thou hast brought forth out of Egypt have corrupted themselves;**

intensive, tss. to mar,  
destroy, perish, to spill

סוּר

**they are quickly turned aside out of the way which I commanded them;**

to depart, to go,  
to pass, to take away, v.16

מִסְכָּה

**they have made them a molten image.**

tss. also *molton*. a fem. noun,  
meaning *a casted image*.

Doubtless the children of Israel remembered the sad, shameful episode to which Moses referred. Then some of them would have been old enough to remember. Moses had been gone not very long at all when their parents had taken the gold earrings that were in the ears of their wives, sons and daughters and gave them to Aaron to make for them the golden calf.

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

Hiphil of רָפָה **שָׂמַד** Qal of מָחָה  
**14 Let me alone, that I may destroy them, and blot out**  
tss. to destroy, wipe, wipe out, put  
out, abolish, to wipe out

their name from under heaven: and I will make of thee a nation **עָצוּם**  
**mightier**  
strong, v.1

**and** **רַב** **greater** **than they.**  
adj. tss. great, many, more, abundant, long, etc.

See Ex.32.7-13 records the words of the LORD and Moses' response before he descended the mount.

**פָּנָה**  
**15 So I turned and came down from the mount, and the mount burned with fire:**  
to repent, look, pass away,  
regard, behold

If you recall there was another young man that was with Moses in the mount, or at least he went further than any other man. This man's name was Joshua.

*Ex.24.13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.*

*14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.*

Then Moses with Joshua as they began to make their descent from the mount, heard something.

*Ex.32.15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were*

written on both their sides; on the one side and on the other were they written.

16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.

18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.

19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and ...

**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.**

תָּכַפֵּשׁ

**17 And I took the two tables, and cast them out of my two hands,**  
to handle, to take  
hold on

*brake* is the archaic spelling of the past tense verb *to break*.

שָׁבַר

**and brake them before your eyes.**  
*to break, break off, crush, tear, hurt*

The breaking of these two tables of stone indicated in a figure that Israel had broken God's holy, just and good law. The writing of the law on stone tables appears to represent the hardness of their hearts.

*2Co 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.*

**18 And I fell down before the LORD,**

Moses went up unto the LORD to interceded for the people.

*Ex.32.30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.*

*31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.*

*32 Yet now, if thou wilt forgive their sin — ; and if not, blot me, I pray thee, out of thy book which thou hast written.*

*33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.*

Moses, by referring to the LORD's book must be referring to the book of the living. And so he besought the LORD to forgive them or take his life.

*Ps 69:28 Let them be blotted out of the book of the living, and not be written with the righteous.*

***as at the first, forty days and forty nights: I did neither eat bread, nor drink water,***

Moses' second forty days and forty nights fast. (see v.9)

***because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.***

יָגַר

***19 For I was afraid of the anger and hot displeasure, wherewith the LORD was feared (not the usual יָרָא)***

שָׂמַד

***wroth against you to destroy you. But the LORD hearkened unto me at that time also.***

v.3, to destroy, שָׁמַד, to overcome, to bring to nought, to cause to perish, vss.3, 8, 14,19, 20, 25

Ex.32.14 And the LORD repented of the evil which he thought to do unto his people.

שָׁמַד

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

**21 And I took your sin, the calf which ye had made, and burnt it with fire,**

	כָּתַת	טָחַן	יָטַב
<b>and</b>	<b>stamped it,</b>	<b>and ground it</b>	<b>very small,</b>
	to beat, to beat down, to break in pieces	to grind	causative: <i>diligently, thoroughly</i>
<b>even until it was</b>		דָּקַק	עָפָר
	<b>as small</b>	<b>as dust:</b>	
	to make small, to bruise, to beat, to make dust, powder	also, powder	

**and I cast the dust thereof into the brook that descended out of the mount.**

And Moses caused the children of Israel to drink of it.

Ex.32.20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

The apostle wrote of this to the Corinthians in his first epistle.

1Co 10:7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

...

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

Drinking is a type for fellowship, participation. The children of Israel could not obey the law of God while drinking at the table of idolatry.

*1Jo 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:*

*1Jo 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

Now the following verses, vss. 22-29, appear to be a parenthetical where Moses emphasizes Israel's incorrigible bent to sin. This is stated clearly in verse 24.

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

This thought continues to the end of the chapter. Then at chapter 10.1 he returns to discuss the second giving of the law and the immediate entry of those tables into the ark made of shittim wood.

## **22 And at Taberah, and at Massah, and at Kibrothhattaavah,**

**Taberah**, the place of burning. (cf. Nu.11.3) Israel's incessant complaining provoked the LORD's wrath to burn among them consuming them that were in the *uttermost parts of the camp*. (Proximity sometimes tells where people are spiritually.)

**Massah**, the place of temptation or proving. (cf. Deu.33.8; Ex.17.7) The people chided with Moses because they had no water to drink. Here Moses smote the Rock as commanded and gave them water according to the commandment of the LORD. (Spiritual ignorance. What they needed was there but they didn't know how or what to ask for.)

*Massah*, מַסָּה, fem. sing. noun; Deu.4.34; 7.19; 29.3, *by temptations*; 6.16; 9.22; 33.8, *Massah*; Job 9.23, *at the trial*; Ps.95.8, *the day of temptation*; **the verb**, מָסָה, *do ye tempt*, v.2.

**Kibrothhattaavah**, the place of the graves of the people that lusted. (cf. Nu.11.4, 34) Here the mixed multitude despised the Bread of heaven and lusted for the food they left behind in Egypt. (One foot in the world and the other in the church. This spells certain apostasy. It's just a matter of time.)

*Nu.11.4 ¶ And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?*

***And at Taberah, and at Massah, and at Kibrothhattaavah, ye provoked the LORD to wrath.***

***23 Likewise when the LORD sent you from Kadeshbarnea, 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.***

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

Moses told them the truth. At Massah he said that Israel was *almost ready to stone me*. (cf. Ex.17.4) And at Kadeshbarnea, at the threshold of entering the land of promise, the congregation was publicly calling for the stoning of both Moses and his brother, Aaron. (cf. Nu.14.10) It was necessary at this place to remind them of their rebellion against the LORD.

***25 Thus I fell down before the LORD forty days and forty nights, as I fell down at***

<b><i>the first; because the LORD had said he would</i></b>	<b>שָׂמַד</b>
	<b><i>destroy you.</i></b>
	cause you to come to nothing
	cause you to perish

The LORD had said,

*Nu 14:11 And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?*

*12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.*



**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**

רָשָׁע

**stubbornness of this people, nor to their wickedness, nor to their sin:**

iniquity

verb to vss.4, 5

That is, don't let their wickedness prevent the fulfillment of your promise.

**28 Lest the land whence thou broughtest us out say,**  
[people of the] (the Egyptians)

**Because the LORD was not able to bring them into the land which he promised them, and because he hated them,**  
of his hatred for

*and because he hated them, fem. noun, tss. as a verb to hate, and as a noun hatred, and as an adverb hatefully.*

**he hath brought them out to slay them in the wilderness.**  
to put them to death  
to cause them to be killed

*to slay them, Hiphil (causative act.) infin. of the Hebrew verb מָלוּת, mooth, tss. to slay, to cause to die, to destroy, to kill, and so, to put them to death, to cause their death.*

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

The substance of Moses' intercessions is given in Nu.14.13-19. The Lord was turned from his anger against Israel.

*Nu 14:20 And the LORD said, I have pardoned according to thy word...*

The LORD pardoned Israel BUT He also punished the guilty. Remember Israel will wander in the wilderness for 40 years until all the rebels, the entire first generation of Israelites that were delivered from Egypt died, but for two, Joshua, son of Nun and Caleb, son of Jephuneh. And here we are at the end of Israel's sojourn, and the LORD has raised up a new generation to receive the land of Canaan as He promised to Israel.

The main idea put forth in this chapter, and borrowing from the 8<sup>th</sup> chapter too is that Israel shall not come into the land because of their power or their righteousness, but because of the word which He swore to their fathers Abraham, Isaac and Jacob. An entire generation died in the wilderness because of disobedience. None of them had the power or merit to receive this land. But the LORD would give them it if they trusted Him. There's a lot to be said about faithfulness. Faithfulness will be rewarded. But unfaithfulness also has its reward.

And here's the point, and I'm applying it to the first resurrection and them that come into the millennial reign of Jesus Christ. It's probably the biggest rabbit I've ever chased.

Is it possible that just as this first generation of unfaithful Israelites were rejected from coming into the land of Canaan, that all of the unfaithful of the Old and New Testament periods will NOT be raised, but passed by in the first resurrection, when they should have come into the millennial kingdom of Christ? After all, for what is the first resurrection if it is not to gather the faithful of all of the ages to this time, whether dead or alive, to enjoy the millennial kingdom on this earth with their Lord, King and Savior Jesus Christ at His second coming? The apostle Paul reveals his attitude about this as one who lived with the hope of attaining to that resurrection by living in a manner that led to this joyful end.

*Phl.3.11 If by any means I might attain (aor. subj. of the verb καταντάω, meaning 'to reach,' 'to come.')* unto the resurrection of the dead.

*12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*

There is no doubt in my mind that Israel shall be saved and receive this land promised to Abraham, Isaac and Jacob. That takes place at the millennial reign of Jesus Christ. THIS earth shall enjoy her Sabbath (a rest). That Sabbath is the millennium. The millennium is preceded by the first resurrection. At this time, it is my opinion that only the faithful of Israel during the period of the OT, and the faithful of the churches of Jesus Christ during the period of the NT will be the only ones to be raised and glorified at the second coming of our Lord Jesus Christ in the first resurrection. These shall rule and reign with Jesus Christ for one thousand years. But over whom shall the glorified saints rule and reign? With Jesus Christ they shall rule over the living of the sheep nations (the Gentiles) and the living of the saved nation of Israel. These *sheep nations* and Israel shall all be in their natural bodies. Then the curses of Gen.4.16-19; 9.2 shall be removed; longevity of life is restored (i.e., life described as the years of a tree), the earth shall yield her fruit, especially Israel, as it did in the garden of Eden, there is world-wide peace for humanity, the predatory nature of the animal kingdom is removed as well as its fear of man, Satan is bound, BUT death is still present. (cf. Is.65.20) And then the end comes, the last resurrection. Now we turn our attention to them that were passed by and not raised in the first resurrection.

Now all the souls of men, excluding them that were raised in the first resurrection, are raised to stand before God at the Great White Throne judgment. I'm inclined to say that these shall all stand in their natural bodies before God in that day. The books are opened, which are the Scriptures and judgment is made to reveal the nature of their works, whether they were good or evil. But that is not all. Then the book of life is opened. The souls of them whose names are not found in this book are cast into a lake that burns with fire forever and ever. At this point all that remain are the elect of God. Every single soul of the elect of God are now gloriously transported from this old world to that new one. Peter wrote in his second epistle that the heavens shall pass away with a great noise and the elements shall melt with fervent heat so that everything is burnt up and

dissolved. (cf. 2Pe.3.11-13) The elect shall pass through that fire in much the same way that the three Hebrews went into the burning, fiery furnace in Nebuchadnezzar's day, without so much as the smell of smoke on them. (cf. Dan.3.20-23, 27) The only thing that burned away from them was the cords that they had been bound with before they were cast into the furnace. I believe this burning away of cords represents the final release of sin's claims upon the body of the child of God. The conflict is past, the battle is over. Finally we come into the real, experience of the sinlessness of Jesus Christ. This must be true because our journey had led us to the new heavens and a new earth because the first heaven and the first earth as passed away. Here we shall be for ever and ever with our Lord Jesus Christ. Then we will know, even better than we know now that it was not because of any power or merit in us. Oh no. It was all because of God's promise to us in Jesus Christ His Son. God kept His word!

To close let me share just a few words from an old hymn we sing. It essentially says much of the same that we have here in this portion of Scripture concerning Israel's powerlessness and unworthiness for coming into possession of so great blessing in Christ. The hymn is entitled, 'Not What These Hands Have Done,' written by James McGranahan. 'Not what these hands have done ... Not what I feel or do ... No other work save thine.' No, not by power, not by righteousness, but because of the promises in Christ. Whatever the elect receive it will all be because He kept His word. Live for Christ. Walk with Him to the fullest extent.

*Ps 16:11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.*

What else should we say?

*Re 5:12 ... Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*