

Deuteronomy Chapter 4 Continued

Verses 25-31: The law and judgment: "Heaven and earth" speaks of summoning witnesses to the agreement, which was a regular part of the Near Eastern treaties. Normally, gods were summoned since they would supposedly be able to enforce the contents of the treaty. Note its use (in Deuteronomy 30:19; Isaiah 1:2; Jeremiah 6:19 Micah 1:2; 6:1-2), where the covenant has been broken and God is calling His witnesses to court. "Scatter you" is the language of Moses' first prophecy of Israel's removal from the land if she did not obey God. If she would turn to God, He would be merciful and restore her. Israel's 10 northern tribes were deported in (722 B.C.), by the Assyrians, and the southern tribes were taken by the Babylonians, beginning with Daniel (in 605 B.C.). They were later dispersed in the days of the early church (A.D. 70). "The latter days" refers to the time after Moses' message and culminates in the final restoration of Israel at the second coming of Christ.

Although the Jews returned in the days of Ezra and Nehemiah (ca. 538 – 445 B.C.), they never regained their autonomy or dominance. Thus, the days of promised restoration and return look forward to Messiah's return to set up the millennial kingdom.

Deuteronomy 4:25 "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:"

Children and grandchildren, and several ages and generations have passed.

"And shalt have remained long in the land": Many years and even ages, or have grown old in it. Now they were in their infancy, and as such they were about to enter into it. During the times of the judges, they were in their childhood, or youth. In the times of David and Solomon, they were in their manhood. After that, in their decline. And in the times of Jeconiah and his brethren in their old age, when for their sins, they were carried captive.

"And shall corrupt yourselves, and make a graven image, or the likeness of anything": (see notes on Deut. 25:16).

"And shall do evil in the sight of the Lord thy God, to provoke him to anger": That sin of idolatry, that God provoking sin, is chiefly intended.

This is speaking of those who start out with God, and over a period of time, slip into idolatry. This is warning them against gradually drifting away from God and His teachings. To worship anything made with human hands, is idolatry and strictly forbidden.

Deuteronomy 4:26 "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."

Should they be guilty of such a sin, since they were so strongly and publicly cautioned against it. And even the heaven and the earth were called upon as witnesses of the law being set before them, which so expressly forbids it (Deut. 30:19).

"That ye shall soon utterly perish from off the land whereunto you go over Jordan to possess it": Though they were now about to go over Jordan and inherit the land of Canaan, yet they would not enjoy it long, but be taken and carried captive out of it. As the ten tribes were by Shalmaneser king of Assyria, and the two tribes by Nebuchadnezzar king of Babylon, and both for their idolatry and other crimes.

God is a Jealous God. He will not share His people with any false god. This is one sin that brings quick punishment from God on His people. The condition of their inheritance of the land, is if they keep God's commandments. Calling heaven and earth to witness is like saying all of God's creation witnesses to that.

Deuteronomy 4:27 "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."

A time was coming when the Israelites' idolatry would cause the Lord to "scatter" them "among the heathen" (Ezek. 12:15; Hosea 9:17), because His chosen ones would worship false gods (Exodus 34:14). The Hebrew people were later dispersed into the world by the Assyrians (722 B.C.), the Babylonians (586 B.C.), and finally were overrun and controlled by the Romans (63 B.C.).

"The LORD shall scatter you": Moses warned Israel that the judgment for idolatry would be their dispersion among the nations by the Lord (see 28:64-67).

This is speaking of things like the Babylonian captivity. Every time they seem to get careless about keeping God's law and seek other Gods to worship, God brings disaster to them. Usually, it is in the form of captivity.

Deuteronomy 4:28 "And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell."

Idols made by men, cut out of wood and stone. These they should be enticed into the service of, or compelled to serve. Which was still more brutish and stupid than to worship the sun, moon, and stars, which were not the works of men's hand, but the glorious works of the eternal God. But since in their captivities they were not subject to idolatry, but were cured of it thereby, another sense of the words is given by some. As by Onkelos and Jonathan, who paraphrase the words of serving the people, that serve idols. But what follows confirms the first sense:

"Which neither see, nor hear, nor taste, nor smell": Senseless things, which have none of the senses of seeing, hearing, and smelling, nor the faculty of eating, which they need not to support life, of which they are destitute. And therefore, it must be monstrous stupidity to worship such lifeless, senseless, objects (see Psalm 115:4).

The lands that capture Israel are the heathen countries around them, and they do worship idols of all kinds. We have mentioned before that, the Creator of everything is the only one to worship. His creation, whether people or things, are not to be worshipped.

Deuteronomy 4:29 "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."

By prayer and supplication, acknowledging and confessing sin, and desiring that God would be gracious and forgive it. And bring them out of their miserable condition. Even if out of those depths of affliction and distress, and though scattered about in the world, and in the uttermost parts of it.

"Thou shalt find him": To be a God hearing and answering prayer, gracious and merciful, ready to help and deliver.

"If they seek him with all their heart and with all their soul": Sincerely and affectionately.

As long as they have breath in their bodies, regardless of where they are, they can cry out to God and He will hear. True belief in God originates in the heart. Look at what Jesus said about this very thing.

Mark 12:30 "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this [is] the first commandment."

Deuteronomy 4:30 "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;"

"The latter days": Literally "the end of days". Moses saw in the distant future a time when repentant Israel would turn again to the Lord and obey Him. Throughout the Pentateuch, "the latter days" refers to the time when Messiah will establish His kingdom (see Gen. 49:1, 8-12; Num. 24:14-24; Deut. 32:39-43).

The latter days are many times, speaking of the time of the second coming of Christ. At that time, there shall be great tribulation.

Matthew 24:21 "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

In the following verse, we see that some people are taken out of this great tribulation to be with the LORD.

Revelation 7:14 "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

To turn to the LORD is speaking of repenting of a life of sin and obeying the will of God.

Deuteronomy 4:31 "(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 sware unto them."

"The covenant of thy fathers": God mercifully, not because they deserve it, will fulfill the covenant He made with Abraham, Isaac, and Jacob with repentant Israel in the future. God will not forget the Word that He has given to Abraham and his seed (compare Rom. 11:25-27).

His mercy endureth forever.

1 Chronicles 16:34 "O give thanks unto the LORD; for [he is] good; for his mercy [endureth] for ever."

Hebrews 13:5 "[Let your] conversation [be] without covetousness; [and be] content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."

We may forsake God, but He never forsakes His own. His mercy extends to whosoever will dare to believe. The covenant is an everlasting covenant. God will never forget.

Verses 32-40: Since the day that God created man upon the earth": In all of human history, no other nation has had the privilege that Israel had of hearing God speak, as He did in giving the law at Mt. Sinai, and surviving such an awesome experience. Nor had any other people been so blessed, chosen and delivered from bondage by such mighty miracles as Israel saw. God did this to reveal to them that He alone is God (verses 35, 39).

A historical apologetic, appealing for the nation's obedience to God's law.

Deuteronomy 4:32 "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?"

Inquire into and consult the annals of former times, of ages past.

"Since the day that God created man upon the earth": Trace them quite up to the creation of the world, and men in it.

"And ask from the one side of heaven to the other": Traverse the whole globe, and examine the records of every nation in it in both hemispheres.

"Whether there hath been any such thing as this great thing is, or hath been heard like it?"
Whether they can give any account of anything seen, heard, or done like what follows.
Suggesting that they cannot furnish out an instance to be mentioned with it.

Moses is explaining here, that God had chosen them of all the people in the world, and made them His. They are a unique people. God had actually dwelt with them, and miraculously protected them and fed them for these 40 years. There had never before been a people that God had blessed like Israel.

Deuteronomy 4:33 "Did [ever] people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?"

None ever heard the voice of God as they did, much less speaking such words as they heard. And still less out of the midst of fire, which was their case (Deut. 4:12).

"As thou hast heard, and live?" Which was stranger still, when they might have expected they should, and doubtless feared they would be, as it was wonderful they were not consumed by it.

This is one of the miraculous things that happened to them, when God spoke the Ten Commandments to them from the fire on the mountain.

Deuteronomy 4:34 "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?"

As he now had done, namely, the nation of Israel out of the nation of the Egyptians. This he not only had assayed to do, but had actually done it. Whereas no such instance like it could be produced, and especially as done in the manner this was.

"By temptations, by signs, and by wonders, and by war": The word "temptations" may be considered as a general word, as Aben Ezra thinks, and may signify the temptations by signs, etc. Or the various essays and trials, ways, means, and methods taken by the Lord to bring about the event. By "signs" may be meant those which were required of Moses, and done by him before the people of Israel, and before Pharaoh, as proofs of his mission from the Lord (Exodus 4:1). And by "wonders", the ten plagues of Egypt, which were done by a supernatural and miraculous operation, and were amazing things (see Psalm 78:11). And by "war", either the slaying of the firstborn, with the destruction of the judges and gods of Egypt, as Aben Ezra; or the Lord's fighting for Israel at the Red sea, as Jarchi. He saved them and destroyed the Egyptians, and showed himself to be a man of war (Exodus 14:14).

"And by a mighty hand and stretched out arm": Phrases frequently used when this affair is spoken of, and are expressive of the mighty power of God in the above instances. And in the issue of them, bringing Israel out of Egypt. Though Aben Ezra interprets it of the pillar of fire and cloud in which the Lord went before them.

"And by great terrors": Which the same writer interprets of the drowning of Pharaoh and his host in the sea, and dividing it for Israel. But may be understood not only of the terrors which possessed him and his people then, but at other times, especially at the time of the thunder and

lightning, and when they sat in thick darkness. And particularly when all their firstborn was slain (see Deut. 26:8).

"According to all that the Lord your God did for you in Egypt before your eyes": Among the men of Egypt, as the above writer, Pharaoh and his courtiers. The above things were done as before them for their terror, so before Israel for their encouragement.

The word "assayed" means test, or attempt. God did take Israel from the grip of Egypt. The ten plagues that God brought on Egypt and the Egyptian gods caused them to release the Israelites. God Himself, fought Pharaoh's army at the Red Sea. The Israelites saw all of this with their very own eyes.

Deuteronomy 4:35 "Unto thee it was showed, that thou mightest know that the LORD he [is] God; [there is] none else beside him."

What the Lord did in Egypt.

"That thou mightest know that the Lord he is God, there is none else besides him": That he is the one only living and true God, and there is no other. This phrase is often used by the Prophet Isaiah, to express the same great article of faith.

God did all of this in Egypt and also all of the miracles, like the water coming from the Rock, for the benefit of Israel. There could be no doubt that the LORD, He is God. The false gods of Egypt were unable to do anything. God defamed all of the Egyptian false gods.

Deuteronomy 4:36 "Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire."

Thunder is the voice of God, and by which he instructs men in the greatness of his power (Job 26:14). Unless his voice in giving the law, which was for the instruction of Israel, is meant. For that was heard on earth, on Mount Sinai, to which the following refers.

"And upon earth he showed thee his great fire": On Mount Sinai, which burned with it.

"And thou heardest his words out of the midst of the fire": The ten commandments, and therefore may well be called, a fiery law (see Deut. 4:12).

God's voice was heard by all of the Israelites, when He spoke to them from heaven. The voice actually came from the fire.

Deuteronomy 4:37 "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;"

“Because he loved thy fathers, therefore he chose their seed”: Here is electing love, the spontaneous expression of grace, bestowed apart from any merit in its object (9:6). This appeal is based on God’s love manifested to the patriarchs.

“And brought thee”: He personally, literally “His face”. God Himself had brought Israel out of Egypt. The Exodus resulted from the electing love that God had for the patriarchs and their descendants.

Thy fathers mentioned here, are speaking of Abraham, Isaac, and Jacob.

Genesis 17:8 "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

Exodus 13:14 "And it shall be when thy son asketh thee in time to come, saying, What [is] this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:"

Deuteronomy 4:38 "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."

The seven nations of the land of Canaan, which were more in number and mightier in power and strength than they. And particularly the Amorites, who were already driven out and dispossessed of their country, even the kingdoms and nations of Sihon and Og.

"To bring thee in to give thee their land for an inheritance, as it is this day": Referring, as Aben Ezra observes, to the inheritance of the land of the two kings of the Amorites, which the tribes of Reuben and Gad, and the half tribe of Manasseh, were put into the possession of already.

They had just seen this, when the mighty army of Og was defeated before them. The LORD goes before them in the smoke by day, and the fire by night.

Exodus 23:27-28 "I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee." "And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee."

Deuteronomy 4:39 "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."

Own and acknowledge it now with thy mouth, and lay it up and consider it in thine heart hereafter. As a truth of the greatest importance to be professed and held fast, and to be thought of and meditated upon continually, and never to be forgotten.

"That the Lord he is God in heaven above, and upon the earth beneath": That he has made both, and is the possessor and Lord of them, and does what he pleases with them. That the one is his

throne, his dwelling place, and the other his footstool. And that the inhabitants of both are his creatures, and under his authority and command, and he can dispose of them as he pleases.

"There is none else": No God in heaven or in earth beside him.

Mark 12:32 "And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:"

Colossians 1:16 "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him:"

Deuteronomy 4:40 "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."

Such gracious privilege, as remembered (in verses 32-39), should elicit obedience, particularly in view of the unconditional promise that the Land will be theirs permanently ("for all time"), as is detailed (in chapters 29 and 30).

John 14:15 "If ye love me, keep my commandments."

John 14:21 "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

The blessings of God are upon those who live for Him.

Verses 41-49: Here is the introduction to another discourse, or sermon, Moses preached to Israel, which we have in the following chapters. He sets the law before them, as the rule they were to work by, and the way they were to walk in. He sets it before them, as the glass in which they were to see their natural face, that, looking into this perfect law of liberty, they might continue therein. These are the laws, given when Israel was newly come out of Egypt; and they were now repeated. Moses gave these laws in charge, while they encamped over against Beth-peor, an idol place of the Moabites. Their present triumphs were a powerful argument for obedience. And we should understand our own situation as sinners, and the nature of that gracious covenant to which we are invited. Therein greater things are shown to us than ever Israel saw from Mount Sinai; greater mercies are given to us than they experienced in the wilderness, or in Canaan. One speaks to us, who is of infinitely greater dignity than Moses; who bare our sins upon the cross; and pleads with us by His dying love.

Verses 41-43: The 3 verses are a narrative insertion at the end of Moses' speech. The setting aside of 3 cities on the east side of the Jordan by Moses showed that Moses willingly obeyed the commandments God gave him. He was an example of the type of obedience that God was calling for in (4:1-40; compare Num. 35:14; Joshua 20:18).

For more information on the cities of refuge, see (19:1-13; Num. 35:9-34, and Joshua chapter 20).

Deuteronomy 4:41 "Then Moses severed three cities on this side Jordan toward the sun rising;"

To be cities of refuge, according to the command of God (Num. 35:14). This he did when he had conquered the two kingdoms of the Amorites, that God had given them for an inheritance to the tribes of Reuben and Gad, and the half tribe of Manasseh (Deut. 4:38). Though Jarchi says, and so other Jewish writers, that persons were not received into them until the three cities appointed in the land of Canaan were separated for the like use (see notes on Num. 35:14). And these were:

"On this side Jordan, toward the rising sun": On that side of the river on which the plains of Moab lay, and the kingdoms of the Amorites, and to the east of Jordan. So Jarchi remarks, "on that side which is on the east of Jordan" (see Joshua 20:8).

These three cities on the eastern side of the Jordan were separated out for the purposes of God.

Deuteronomy 4:42 "That the slayer might flee thither, which should kill his neighbor unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:"

For refuge; the slayer of a man. But not any slayer, but one which should kill his neighbor unawares; by accident to him. Without any design and intention to kill him. Ignorantly, as the Septuagint version; and so Onkelos.

"And hated him not in times past": It having never appeared that there had been a quarrel between them. And that the slayer had shown any hate to the man slain any time before the fact, or bore a grudge against him, or spite unto him.

"And that, fleeing unto one of these cities, he might live": In peace and safety unto his own death. Or unto the death of the high priest, when he was released from his confinement to the city of his refuge. And then might return to his tribe, house, family, and possessions.

This city of refuge is a place of safety for those who unintentionally kill someone. They will not be harmed, as long as they stay in this city. In the book of Numbers, we saw the law pertaining to this.

Numbers 35:11 "Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares."

Deuteronomy 4:43 "[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."

In (Joshua 20:8), it is added "upon the plain". This perhaps was the wilderness of Moab, in the plains of it, the same with Bozrah (see Jer. 48:24).

"In the plain country, of the Reubenites": Or lay in that part of the country which was allotted to them, and which they gave to the Levites (1 Chron. 6:78).

"And Ramoth in Gilead of the Gadites": It lay in that part of Mount Gilead, and among the cities of it, which fell to the share of the tribe of Gad, and was by them given to the Levites (1 Chron. 6:80). This city is frequently in Scripture called Ramoth-gilead (see 1 Kings 4:13).

"And Golan in Bashan, of the Manassites": Or "Gaulon", as the Septuagint, and from hence the country round about was called Gaulanitis. All Bashan, the kingdom of Og, was given to the half tribe of Manasseh, and out of it this city was given by them to the Levites (1 Chron. 6:71), and appointed a city of refuge.

The cities of refuge are named in the verse above. We see that each of the tribes had their city of refuge.

Verses 4:44 – 28:68: The heart of Deuteronomy is found in this long second speech of Moses. "Now this is the law" (4:44), which Moses explained to Israel (compare 1:5). After a brief introduction (4:44-49), Moses gave the people a clear understanding of what the law directed concerning their relationship with the Lord in the Land (5:1 - 26:19), then concluded by recounting the blessings or the curses which would come upon the nation as a consequence of their response to the stipulations of this law (27:1 – 28:68).

Deuteronomy 4:44 "And this [is] the law which Moses set before the children of Israel:"

Not the law concerning the cities of refuge, but the law of the ten commandments repeated in the following chapter. So Jarchi remarks, "this which he should set in order after this section;" as he does in the next chapter. Where he repeats in order the ten precepts, and makes observations on the manner of the delivery of them, and urges obedience to them.

Moses was more familiar with this law of God than anyone else. He has reminded the people of this law, before this later generation goes in to occupy the Promised Land. Sometimes, this law is spoken of as Moses' law.

Deuteronomy 4:45 "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,"

"Testimonies ... statutes ... judgments": God's instruction to Israel was set forth in:

- (1) The testimonies, the basic covenant stipulations (5:6-21);
- (2) Statutes, words that were inscribed and therefore fixed; and
- (3) Judgments, the decision made by a judge on the merits of the situation.

The law was given to Israel when they came out of Egypt. Moses is not giving further law; he is now explaining that which has already been given.

Compare Psalm 19:7-9.

We see from this, that there are several categories to this. Testimonies, statutes, and judgements are all actually part of the law. This is the second time Moses has given this law.

Deuteronomy 4:46 "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:"

Where the Israelites abode some time (see Deut. 3:29).

"In the land of Sihon king of the Amorites, who dwelt at Heshbon": Which was now conquered, and in the hands of the Israelites.

"Whom Moses and the children of Israel smote, after they came out of Egypt": Not as soon as, or quickly after they came from thence. For it was but a few months ago since this conquest was made, whereas it was near forty years since they came out of Egypt.

This is explaining that this law is given to the people by Moses, before they go into the Promised Land. Beth-peor is just across from Jericho, where they will enter the Promised Land. Sihon, king of the Amorites, was miraculously defeated by God for these people. This was a show from God that they will not have any difficulty defeating the armies in Canaan. When God is with them, they cannot lose.

Deuteronomy 4:47 "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 sun rising;"

Seized upon them, and took them as their own, and divided them for an inheritance among two of their tribes and half another.

"Two kings of the Amorites": Which is more than once observed, that it might be taken notice of that these were of the nations of the Canaanites Israel were to root out, and possess their land.

"Which were on this side Jordan, toward the sun rising": Which lands and kingdoms lay to the east of Jordan, on that side of it on which were the plains of Moab, where Moses and Israel now were.

Og was the last of the giants. The land that was taken from them was given to the tribes of Reuben, Gad, and the half tribe of Manasseh.

Deuteronomy 4:48 "From Aroer, which [is] by the bank of the river Arnon, even unto mount Sion, which [is] Hermon,"

“Mount Sion”: This reference to Mt. Hermon is not to be confused with Mt. Zion in Jerusalem.

Deuteronomy 2:36 "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:"

Joshua 12:1 "Now these [are] the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:"

Deuteronomy 4:49 "And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah."

“The sea of the plain”: The Dead Sea.

“Pisgah” always appears with the definite article, showing that it is not meant to designate a single location, but is a common noun. It describes any ridge crowning a hill or mountain, and this is true of the southern slopes of Jebel Osha, overlooking the Dead Sea, to which this verse likely refers.

All of this area mentioned is part of the land taken on the eastern side of the Jordan.

Deuteronomy 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 showed him all the land of Gilead, unto Dan,"

Deuteronomy Chapter 4 Continued Questions

1. Who is verse 25 speaking of?
2. What will happen to them, if they fall into idolatry?
3. What condition is placed on their inheritance?
4. The Lord shall scatter you among the _____.
5. Who is a good example of this?
6. The lands that capture them will be _____ countries.

7. If thou shalt seek the LORD, thou shalt _____ .
8. What time is verse 30 speaking of?
9. Who are dressed in white in Revelation 7:14?
10. What promise did God make us in Hebrews 13:5?
11. Has any one nation, other than Israel, ever heard the voice of God and lived?
12. When did God speak to them?
13. What does "assayed" mean?
14. What caused the release of the Israelites from Egypt?
15. What had they seen with their own eyes in the way of miracles?
16. Did they see God, when He spoke to them from the fire?
17. Exodus 13:14 tells us God brought them out, how?
18. God drove out _____ before them.
19. Where is God in power?
20. Jesus said, if you love me, _____ .
21. What were the three cities that Moses separated out to be used for?
22. Whose tribes were they chosen out of?
23. What are the categories of the law in verse 45?
24. Who was the last of the giants?