

# The Place and the Prophet (Deut. 12-26)

---

1. Scripture Reading: Deut. 26:16-19
2. Intro:
  - a. Deuteronomy 12-26 seems largely unstructured.
  - b. Much has been written on the structure of these chapters:
    - i. “Formless and void” (*tohu wabohu*) (G1:2)
    - ii. Gerhard von Rad:
      1. Cultic (12-16a), Official (16b-18), Criminal (19-21a), Family (21b-22), Sundry (23-26)
    - iii. Moshe Weinfeld:
      1. Ceremonial (12-16a), Civil (16b-18), Criminal (19), Sundry (20-26).
    - iv. Norman Geisler:
      1. Ceremonial (12-16a), Civil (16b-20), Family (21), Friends (22), Fraternity of Israel vs. Outsiders (23-25)
    - v. Stephen A. Kaufmann:
      1. Follows the order of the Ten Commandments
  - c. My very basic and straightforward strategy for organizing these laws:
    - i. Start at D12 and develop the categories as they come
    - ii. Keep similar laws together, with awareness of details that connect them
    - iii. Taking this approach, six topics are found in D12-26.
  - d. The six topics:
    - i. Idolatry Laws: D12:1-14:2
    - ii. Ceremonial Laws: D14:3-16:16
    - iii. Officials Laws: D16:17-18:22
    - iv. Justice Laws: D19:1-20
    - v. Warfare Laws: D20:1-20
    - vi. Miscellaneous Laws: D21:1-26:15

- e. Two main ideas emerge as especially significant for the LORD's purpose for the Messiah:
  - i. The Place of Worship
  - ii. The Prophet like Moses
- f. Our strategy for today:
  - i. Overview the six topics
  - ii. Delve into the two ideas of the place and the prophet and their significance. We get to Jesus at the end.
- g. Title: "The Place and the Prophet"

3. Overview of the six topics:

- a. #1 Laws regarding Idolatry:
  - i. D12:1-3 Destroy all idolatrous shrines and artifacts
  - ii. D12:4-14 Worship the LORD at Jerusalem only
    - 1. D12 contains many references to "the place which the LORD your God chooses to put His name" (some variation 6x; so also D16)
  - iii. D12:15-28 Permission to eat meat outside of Jerusalem
    - 1. Permission granted to slaughter for meat outside of Jerusalem
    - 2. All sacrifices of worship to be offered in Jerusalem (D12:17-19)
  - iv. D12:29-32 Learning about pagan gods condemned
  - v. D13:1-18 Reject all idolatrous stumbling blocks
    - 1. D13:1-5 Execute false prophets
      - a. "Purge the evil from among you" (D13:5)
      - b. "Purge" or "Remove" *ba'ar* (בָּעָר) some 13x in D12-26
    - 2. D13:6-11 Even if they are family or friends (D13:6)
      - a. Execution
        - i. "your eye shall not pity him, nor shall you spare or conceal him. But you shall surely kill him; your hand shall be first against him to put him to death" (D13:8-9).
      - b. Deterrent
        - i. "all Israel will hear and be afraid, and will never again do such a wicked thing" (D13:11)

- 3. An entire city that has fallen into idolatry (D13:12-18)
  - a. “utterly destroy” the city and all that is in it
  - b. burn everything as a burnt offering to the LORD (D13:16).
- vi. D14:1-2 Reject pagan rituals for the dead
- b. #2 Ceremonial Laws:
  - i. D14:3-21 Dietary laws
    - 1. Violation as uncleanness/disqualification from worship
    - 2. An echo of the dietary laws of L11:
      - a. Land creatures (D14:3-8)
      - b. Sea creatures (D14:9-10)
      - c. Flying creatures (D14:11-20)
      - d. Dead creatures (D14:21)
  - ii. D14:22-29 Tithes for provision of Levites
    - 1. D14:22-26 Tithes brought to Jerusalem every year
    - 2. D14:27-29 Tithes deposited locally every third year for locals
  - iii. D15:1-18 Sabbath/seventh year
    - 1. Not a repeat of E23 and L25 regarding agricultural practices
    - 2. Focus on debt forgiveness
      - a. Nationwide economic reset; all debts cancelled (D15:1-8)
      - b. Refusal to lend near 7<sup>th</sup> year condemned (D15:9-11)
        - i. “Beware that there is no base thought in your heart, saying, ‘The seventh year, the year of remission, is near’ and your eye is hostile toward your poor brother, and you give him nothing” (D15:9)
    - 3. Hebrew slaves to be freed (D15:12-18)
      - a. “It shall not seem hard to you when you set him free, for he has given you six years with the double the service of a hired man” (D15:18)
  - iv. D15:19-23 Consecration of the firstborn male animals
    - 1. Not to be used for work but offered as an offering
    - 2. Applied only to animals without defects

v. D16:1-17 Required feasts

1. Three feasts

- a. Passover and Unleavened Bread (D16:1-8)
- b. Feast of Weeks/Pentecost (D16:9-12)
- c. Feast of Tabernacles/Booths (D16:13-15)

2. Required all the males to appear in Jerusalem with something to offer ("not appear before the LORD empty-handed") (D16:16-17)

c. #3 Officials Laws:

i. D16:18-20 Judges to administer justice

1. D16:21-17:1 The central issue of justice was idolatry

- a. "detestable" (*to'ebah* [תֹּאֵבָה]) often describes idolatrous behavior (D12:31; 13:14; 17:4; 18:9)

2. D17:2-7 Idolater to be stoned to death

- a. "So you shall purge the evil from your midst" (D17:7)

3. D17:8-13 Difficult cases brought to Jerusalem

- a. Execution for presumptuous rejection of the judge's ruling (D17:12)

- b. "Then all the people will hear and be afraid, and will not act presumptuously again" (D17:13)

ii. D17:14-20 Kings

1. Not a foreigner but an Israelite man of God's choosing (D17:15)

2. Laws for the king

- a. D17:16-17 Not multiply horses, wives, or money

- b. D17:18-20 King to copy the law himself to read and uphold

iii. D18:1-8 Levitical priests

1. No inheritance among the tribes (D18:2)

- a. "The LORD is their inheritance" (D18:2; cf. N18:20; D10:9)

2. Receive their due from the people (D18:3-4)

3. When in Jerusalem, he can serve there (D18:6-8)

iv. D18:9-14 Pagan spiritual officials

1. Remove all practitioners of divination, witchcraft, interpretation of omens, sorcery, spells, and channeling.
2. “those nations, which you shall dispossess, listen to those who practice witchcraft and to diviners, but as for you, the LORD your God has not allowed you to do so” (D18:14)

v. D18:15-22 Future prophet

1. The LORD to raise up a prophet like Moses whom they were to heed (D18:15)
  - a. “The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him.”
2. Provision of a human speaker per Israel’s request (D18:16-17)
3. That prophet’s words will be binding (D18:19-20)
  - a. “It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.” (D18:19)
4. Execute false prophets who speak presumptuously (D18:20-22)
  - a. “When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.” (D18:22)

d. #4 Laws of Justice:

- i. D19:1-7 Cities of refuge for the manslayer
  1. 3 cities in Canaan beyond 3 in the east (D4:41-43; N35:14)
  2. D19:8-10 Provision for 3 more in the future
    - a. To guard against shedding of innocent blood
    - b. God hates injustice (Ps. 11:7; Prov. 17:15)
    - c. “So innocent blood will not be shed in the midst of your land which the LORD your God gives you as an inheritance, and bloodguiltiness be on you.” (D19:10)

ii. D19:11-21 The laws of homicide

1. Role of elders (D19:11-13)
2. Boundaries not to be altered to circumvent the protection of the manslayer (D19:14)

- 3. Conviction based on witnesses (D19:15-17)
- 4. False witnesses punished per their false accusation (D19:18-21)
  - a. "Purge the evil from among you" (D19:21)
- 5. The 9<sup>th</sup> commandment: "You shall not bear false witness against your neighbor." (D5:20)

e. #5 Laws of Warfare:

- i. D20:1-9 Exemptions from military service
  - 1. Fearful (D20:3-4)
    - a. "Who is the man that is afraid and fainthearted? Let him depart and return to his house, so that he might not make his brothers' hearts melt like his heart." (D20:8)
  - 2. Preoccupied with a new house, a new vineyard, or an engagement (D20:5-7)
- ii. D20:10-18 Strategy for war
  - 1. Terms of peace offered to non-Canaanite cities; if rejected, then wage war (D20:10-15)
  - 2. Canaanite cities to be utterly destroyed (D20:16-18)
    - a. To eliminate pagan influence (D20:18)
    - b. "so that they may not teach you to do according to all their detestable things which they have done for their gods" (D20:18)
- iii. D20:19-20 Resources
  - 1. Common sense laws for an inexperienced army
  - 2. Fruit trees for food, non-fruit trees for siegeworks (D20:19-20)

f. #6 Sundry Laws (some 38 of them):

- i. D21:1-9 Unsolved homicide in the country\*
  - 1. Elders of the nearest city to break the neck of a heifer and wash their hands over the dead heifer
  - 2. Pray and ask for removal of the blood-guiltiness
- ii. D21:10-14 Protection of foreign women in captivity\*
  - 1. Rules to protect her from mistreatment when she is taken as a wife by an Israelite captor

- iii. D21:15-17 Polygamy and inheritance\*
  - 1. The firstborn's double portion goes to the firstborn regardless of which wife bears that child
  - 2. Condemns Jacob's favoritism of Joseph (Rachel's firstborn behind Leah's firstborn)
  - 3. Second time Jacob's sin is condemned
    - a. L18:18 [18] 'You shall not marry a woman in addition to her sister as a rival while she is alive, to uncover her nakedness.'
- iv. D21:18-21 Execution of the rebellious son (Eph. 6:4)\*
- v. D21:22-23 he who is hanged is accursed of God"\*
  - 1. Gal. 3:13-14 <sup>[13]</sup> Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE "—<sup>[14]</sup> in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.
- vi. D22:1-4 Care of neighbor's animals if they stray
- vii. D22:5 No crossdressing
- viii. D22:6-7 Eggs and the mother bird not to be taken together
- ix. D22:8 A parapet for the roof\*
- x. D22:9 Vineyard not to mix two kinds of seeds
- xi. D22:10 Plowing with an ox and a donkey disallowed
- xii. D22:11 Don't wear clothing with both wool and linin
- xiii. D22:12 Tassels on all four corners of a garment
- xiv. D22:13-30 Laws on sexual impurity\*
  - 1. D22:30 Reuben's immoral relationship with Bilhah condemned
- xv. D23:1-8 Exclusions from the assembly
  - 1. Emasculated man (D23:1)
  - 2. Illegitimate offspring for up to 10 gens (D23:2)
  - 3. Ammonite or Moabite to 10<sup>th</sup> gens (D23:3-6)
  - 4. Edomite or Egyptian to 3<sup>rd</sup> gens (D23:7-8)
- xvi. D23:9-14 Soldier's honorable conduct

- 1. Keep away from every evil (D23:9)
- 2. Unclean with nocturnal emission (D23:10-11)
- 3. Human feces outside the camp (D23:12-14)
- xvii. D23:15-16 Runaway slaves
- xviii. D23:17-18 Cult prostitution
- xix. D23:19-20 No interest to fellow countrymen
- xx. D23:21-23 Fulfillment of vows to the LORD
- xxi. D23:24-25 Gleaning laws for the gleaners (no basket or sickle)\*
- xxii. D24:1-4 Laws of divorce
- xxiii. D24:5 Newlyweds exempted from war
- xxiv. D24:6 Means of livelihood not to be taken as a pledge\*
- xxv. D24:7 Kidnapping a capital crime\*
  - 1. Condemnation of Joseph's brothers who sold him into slavery (G37:26-27)
- xxvi. D24:8-9 Leprosy laws
- xxvii. D24:10-13 Pledge not to be demanded ruthlessly\*
- xxviii. D24:14-15 Pay employees\*
- xxix. D24:16 Punishment for sin not transferable to father or son
- xxx. D24:17-18 Uphold justice for the less fortunate
- xxxi. D24:19-22 Gleaning laws for landowners\*
- xxxii. D25:1-3 No more than forty lashes for the guilty
- xxxiii. D25:4 Don't muzzle the ox
  - 1. Not about the animal but workers and their wages (cf. Luke 10:7; 1 Cor. 9:9; 1 Tim. 5:18)
- xxxiv. D25:5-10 Levirate marriage
- xxxv. D25:11-12 Decency in combat
- xxxvi. D25:13-16 Just weights and measures\*
  - 1. Prov. 11:1 <sup>[1]</sup> A false balance is an abomination to the LORD, But a just weight is His delight.
  - 2. Prov. 20:10 <sup>[10]</sup> Differing weights and differing measures, Both of them are abominable to the LORD.

- xxxvii. D25:17-19 Vengeance on Amalek (cf. 1 Sam. 15:2-3)
- xxxviii. D26:1-15 First fruits of Canaan to be brought to Jerusalem
  - 1. Recitation of history and reason for the offering (D26:3, 5-10)
  - 2. Recitation of tithe laws and prayer for blessing (D26:12-15)
- g. Conclusion (D26:16-19)
  - i. Exhortation to keep the laws
    - 1. "This day the LORD your God commands you to do these statutes and ordinances. You shall therefore be careful to do them with all your heart and with all your soul." (D26:16)
  - ii. Covenant based on a double declaration
    - 1. "You have today declared the LORD to be your God, and that you would walk in His ways and keep His statutes... and listen to His voice." (D26:17)
    - 2. "The LORD has today declared you to be His people, a treasured possession, as He promised you, and that you should keep all His commandments... and that you shall be a consecrated people to the LORD your God, as He has spoken." (D26:18-19)
    - 3. Expressed previously at Sinai
      - a. D5:2-3 <sup>[2]</sup> "The LORD our God made a covenant with us at Horeb. <sup>[3]</sup> "The LORD did not make this covenant with our fathers, but with us, *with* all those of us alive here today.
      - b. E19:5-8 <sup>[5]</sup> 'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; <sup>[6]</sup> and you shall be to Me a kingdom of priests and a holy nation.' ... <sup>[8]</sup> All the people answered together and said, "All that the LORD has spoken we will do!"
- 4. Two prominent topics of the place and the prophet
  - a. #1 The Place
    - i. After the conquest of Canaan, the LORD will choose a place for His name, where His presence would dwell (12:9-11).
      - 1. Not only "His name" (D12:5; 14:23; 16:2; 26:2), but His presence

- a. D12:7 <sup>[7]</sup> "There also you and your households shall eat before the LORD your God, and rejoice in all your undertakings in which the LORD your God has blessed you.
- b. D14:23 <sup>[23]</sup> "You shall eat in the presence of the LORD your God, at the place where He chooses to establish His name, the tithe of your grain, your new wine, your oil, and the firstborn of your herd and your flock, so that you may learn to fear the LORD your God always.
- c. D16:16 <sup>[16]</sup> "Three times in a year all your males shall appear before the LORD your God in the place which He chooses, at the Feast of Unleavened Bread and at the Feast of Weeks and at the Feast of Booths, and they shall not appear before the LORD empty-handed.
- d. D26:10 <sup>[10]</sup> 'Now behold, I have brought the first of the produce of the ground which You, O LORD have given me.' And you shall set it down before the LORD your God, and worship before the LORD your God;

2. This will be later become Jerusalem

- a. 1 Kings 11:36 <sup>[36]</sup> ... Jerusalem, the city where I have chosen for Myself to put My name.
- b. 1 Kings 14:21 <sup>[21]</sup> ... Jerusalem, the city which the LORD had chosen from all the tribes of Israel to put His name there...
- c. 2 Chron. 6:6 <sup>[6]</sup> but I have chosen Jerusalem that My name might be there...

3. This was to be their lasting place of worship (12:5-6) and joyful feasts (16:14-16; 26:11).

ii. Jerusalem's significance

1. Old Testament
  - a. Mount Moriah where Abraham once offered up Isaac
    - i. G22:2 <sup>[2]</sup> Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.
  - b. Mount Moriah where Solomon will build the temple

- i. 2 Chron. 3:1 <sup>[1]</sup> Solomon began to build the house of the LORD in Jerusalem on Mount Moriah

## 2. New Testament

- a. There Jesus will declare Himself to be the temple to be destroyed and raised up.
  - i. John 2:19-21 <sup>[19]</sup> Jesus answered them, "Destroy this temple, and in three days I will raise it up." <sup>[20]</sup> The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?" <sup>[21]</sup> But He was speaking of the temple of His body."
- b. With His death and resurrection, Jesus put a hiatus on worship in Jerusalem (John 4:21-24)
  - i. John 4:21 <sup>[21]</sup> Jesus said to her, "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.

## 3. The Church Age

- a. Jesus then began to build His church (Matt. 16:18, "I will build My church") with His redeemed people as the dwelling of God in the Spirit.
- b. Eph. 2:21-22 <sup>[21]</sup> in whom the whole building, being fitted together, is growing into a holy temple in the Lord, <sup>[22]</sup> in whom you also are being built together into a dwelling of God in the Spirit.
- c. 1 Pet. 2:2-5 <sup>[2]</sup> like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, <sup>[3]</sup> if you have tasted the kindness of the Lord. <sup>[4]</sup> And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, <sup>[5]</sup> you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

## 4. Millennium

- a. Jesus plants His two feet on Mount of Olives and guards the remnant of Israel (Zech. 14:4-5).
- b. He enters the city's temple as the LORD (Ezek. 44:2), the King of glory (Ps. 24:7-10).

- c. He reigns there for a thousand years (Rev. 20:4).

#### 5. Eternity

- a. Then after the millennium, in the new heavens and the new earth, the New Jerusalem will descend from heaven,

- b. There the Father and the Son dwell with the people

- i. Rev. 21:2-3 <sup>[1]</sup> Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer *any* sea. <sup>[2]</sup> And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. <sup>[3]</sup> And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them,

- c. The presence of God renders the city a temple.

- i. Rev. 21:22-23 <sup>[22]</sup> I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple. <sup>[23]</sup> And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp *is* the Lamb.

#### iii. In sum:

1. The OT city of Jerusalem is the symbol of God's presence among His people.
2. In the NT, the spiritual fulfillment begins to take shape with the church, a foretaste of its future fulfillment with the coming of Christ and the millennial kingdom.
3. In eternity, it finally reaches its perfection in the New Jerusalem in the new heavens and the new earth.

#### iv. Two Implications:

1. #1 Build up God's church

- a. The church of God today, though imperfect, is the greatest witness of heaven on earth.

- b. This is why we labor for the good of God's church.

- c. This is why we leverage our resources to build up God's church.
- d. This is why we speak forth the good word of God to unbelievers that they may come to also taste of the kindness of the Lord (1 Pet. 2:2) and be saved from the wrath to come (1 Thess. 1:10).
- e. Many of you tirelessly do this. Press on and excel still more.
- f. Until Christ comes again, we expend ourselves for God's church:
  - i. I love thy kingdom, Lord,  
the house of thine abode,  
the church our blest Redeemer saved  
with his own precious blood.
  - ii. I love thy church, O God:  
her walls before thee stand,  
dear as the apple of thine eye  
and graven on thy hand.
  - iii. For her my tears shall fall,  
for her my prayers ascend;  
to her my cares and toils be giv'n,  
'til toils and cares shall end.
- g. Or in the words of the Apostle Paul
  - i. 1 Cor. 15:58 <sup>[58]</sup> Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not *in* vain in the Lord.
- h. We do this
  - i. First, through faithfulness in the home as father and mother, husband and wife (Eph. 5:22-6:4)
  - ii. Then as members employ every ability from God to serve and edify His people (1 Pet. 4:10-11)

## 2. #2 Hope in Christ's return

- a. One day, Christ will come and we will be in His physical presence. But more than that, in the new heavens and the new earth, we will experience the presence of our God at another level altogether where the light rays from His

presence (Rev. 22:5, “the Lord God will illumine them”) will communicate the grace and truth of our Lord into the depth of our hearts, such that the morning star Himself will arise in our hearts (2 Pet. 1:19). We await that day.

- b. Phil. 3:20 <sup>[20]</sup> For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ
- c. Tit. 2:13 <sup>[13]</sup> looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus,
- d. 1 Pet. 1:13 <sup>[13]</sup> fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.
- e. Rev. 22:20 <sup>[20]</sup> Amen. Come, Lord Jesus
- f. Or as we sing at FCC, “I hope in Jesus; soon He is coming.”

b. #2 The Prophet

- i. Moses warned Israel of the allure of false gods and idols.

- 1. So grave was this danger of idolatry, he called them
    - a. To destroy every idolatrous artifact (12:2-3),
    - b. To execute every person who tried to lead them astray (13:5-11; 18:10-11), and
    - c. To destroy entire cities if they turned to idols (13:12-16).
  - 2. But all these efforts will not be enough to turn them away from evil and turn them to true devotion to the LORD.

ii. New leader

- 1. They would need a leader to guide them, a teacher, a prophet like Moses (but without his imperfections) to guide them (18:15-19), a man who will lead with God’s word from heaven.
- 2. They would need the incarnate Word (John 1:14) who comes from heaven (John 3:13) who has the Spirit without measure (3:34), the Son of God incarnate who is the radiance of the Father’s glory and the exact representation of His nature (Heb. 1:2-3), the image of the invisible God (Col. 1:15), whose glory is seen in His word and it transforms people into His image (2 Cor. 3:18).
- 3. Moses spoke of Him in D18:15-19.
- 4. Simon Peter confirmed it.

- a. Acts 3:22-26 <sup>[22]</sup> "Moses said, 'THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED to everything He says to you. <sup>[23]</sup> 'And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.' <sup>[24]</sup> 'And likewise, all the prophets who have spoken, from Samuel and his successors onward, also announced these days. <sup>[25]</sup> 'It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, 'AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.' <sup>[26]</sup> 'For you first, God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways.'"

5. This is Jesus Christ our Lord.

iii. Implication: "listen to Him" (D18:15)

- 1. Jesus Himself called us to listen:
  - a. Matt. 11:29 <sup>[29]</sup> "Take My yoke upon you and learn from Me,
  - b. Matt. 28:20 <sup>[20]</sup> teaching them to observe all that I commanded you
  - c. John 8:31 <sup>[31]</sup> If you continue in My word, then you are truly disciples of Mine;
  - d. John 15:4 <sup>[4]</sup> Abide in Me, and I in you.
- 2. By God's grace, it is our delight to do so. We long to sit at Jesus' feet and hear Him speak the word of God (Luke 10:39, 42).
  - a. Luke 10:39 <sup>[39]</sup> She had a sister called Mary, who was seated at the Lord's feet, listening to His word.
  - b. Luke 10:42 <sup>[42]</sup> but *only* one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her."
  - c. We want to behold in His words His gentleness, His strength, His righteousness, His kindness, His compassion, His love of sinners, His devotion to the Father, His relentless commitment to carry out the Father's will, His blood-earnest prayers, His hymns of praise to the Father, His exposition of Scripture.
- 3. This is why many of us memorize and recite Scripture,

- a. Because when we hear those sweet words of our Lord, no matter how convicting they are, how serious the threats, how intense the call to faith not sight (2 Cor. 5:7), they are all music to our ears, because they are the loving rebukes, corrections, and encouragements of our loving Savior who graciously guides us in the paths of righteousness (Ps. 23:3) that we might remain poor in spirit (Matt. 5:3), hunger and thirst for righteousness (Matt. 5:6), remain salty (Matt. 5:13) and shine brightly in the world for the glory of God (Matt. 5:16).
- b. This is how our good shepherd guides us through His voice (John 10:27).

## 5. Conclusion

- a. Jesus is the theme of Moses, the Savior whom God promised and sent, who came, died, and rose from the dead, to bless us by turning us from our wicked ways (Acts 3:26).
- b. He is “the Sunrise from on high” who will “SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH, To guide our feet into the way of peace.” (Luke 1:78-79).
- c. May we hold fast to Christ and listen to Him with undiminished attention, fervor, faithfulness, and devotion.
- d. Then when He returns, He will have no problem recognizing us, because we are truly His people and He is our God; and we have kept His word through the power of His Holy Spirit in us.