



Pastor Jim Teaches

Blessings to You

Deuteronomy 28:1-14- ¹"Now it shall be, if you diligently obey the LORD your God, being careful to do all His commandments which I command you today, the LORD your God will set you high above all the nations of the earth. ²"All these blessings will come upon you and overtake you if you obey the LORD your God:

³"Blessed *shall you be* in the city, and blessed *shall you be* in the country.

⁴"Blessed *shall be* the offspring of your body and the produce of your ground and the offspring of your beasts, the increase of your herd and the young of your flock.

⁵"Blessed *shall be* your basket and your kneading bowl.

⁶"Blessed *shall you be* when you come in, and blessed *shall you be* when you go out.

⁷"The LORD shall cause your enemies who rise up against you to be defeated before you; they will come out against you one way and will flee before you seven ways.

⁸"The LORD will command the blessing upon you in your barns and in all that you put your hand to, and He will bless you in the land which the LORD your God gives you.

⁹"The LORD will establish you as a holy people to Himself, as He swore to you, if you keep the commandments of the LORD your God and walk in His ways. ¹⁰"So all the peoples of the earth will see that you are called by the name of the LORD, and they will be afraid of you. ¹¹"The LORD will make you abound in prosperity, in the offspring of your body and in the offspring of your beast and in the produce of your ground, in the land which the LORD swore to your fathers to give you. ¹²"The LORD will open for you His good storehouse, the heavens, to give rain to your land in its season and to bless all the work of your hand; and you shall lend to many nations, but you shall not borrow. ¹³"The LORD will make you the head and not the tail, and you only will be above, and you will not be underneath, if you listen to the commandments of the LORD your God, which I charge you today, to observe *them* carefully, ¹⁴and do not turn aside from any of the words which I command you today, to the right or to the left, to go after other gods to serve them."

Introduction:

Our passage for today is Deuteronomy 28:1-14.

- It has been selected because of its positive flow and wonderful promises.
- It is a self-contained passage, yet it is contrasted by the remainder of Deuteronomy 28 and should be studied and understood only in light of its context, contrasts, and conditions.
- The primary thought conveyed in these 14 verses is that of the blessings of God

which will “overtake you if you obey the LORD your God (Deuteronomy 28:2b NASV.)”

- o Verse 15 begins the contrasting concepts of the “curses [that] shall come on you and pursue you and overtake you until you are destroyed, because you would not obey the LORD your God by keeping His commandments and His statutes which He commanded you (Deuteronomy 28:45 NASV.)”
- o According to Keil and Delitzch, the book of Deuteronomy contains not so much “a recapitulation of the things commanded and done, as related in Exodus, Leviticus, and Numbers,” as “a compendium and summary of the whole law and wisdom of the people of Israel, wherein those things which related to the priests and Levites are omitted, and only such things included as the people generally required to know.”^[1]
- o The chosen passage simply iterates a specificity of the blessings which are promised to individuals who are faithful to obey the commandments of God.

Deuteronomy 28:1-14 will prove to be both a challenge and an encouragement to its readers as it sets forth a hope that was given in the time of the Old Testament, a series of conditions that were also set forth in the time of the Old Testament, and a challenge to comprehend the entirety of the passage in a contemporary setting.

- I. Deuteronomy is both a historical and legal accounting of the people of Israel as that nation was in its formative stages of being recognized as the people for God.
 - A. The book is self-contained, yet, much of it acts as a reiteration of historical accounts given in the other books of the Pentateuch.
 - B. As this narrative is presented, there is an apparent need to tell the story to an audience who needed reminding of the passing of the people of Israel through the wilderness.
 - C. Clearly given within this retelling are event highlights as well as highlights of promises given and laws established.
- II. Utilization of outlining is an effective way to attain an overview of a particular selection of scripture.

Deuteronomy 28:1-14 is located in the midst of one of Moses’ addresses to the people.

 - B. This particular portion is found in a section where Moses is restating (or re-affirming) the Law.
 1. It is also “sandwiched” between two passages that describe the curses that will befall someone if they fail to give heed to the established Law of the Lord.

2. With that thought in mind, below is listed a detailed outline of Deuteronomy 28: 1-14:

III. Outline of Deuteronomy 28: 1-14

- A. The condition established- (v. 1a- "If you will only obey the LORD your God, by diligently observing all his commandments that I am commanding you today,")
- B. The promise given (v. 1b-2)
 1. (v.1b- "...the LORD your God will set you high above all the nations of the earth; ")
 2. (v.2a- "all these blessings shall come upon you and overtake you,")
 3. Condition reiterated- (v. 2b- "if you obey the LORD your God: ")
- C. The blessings begin (vs. 3-8)
 1. Blessed in location (v. 3)
 - a. (v. 3a- "Blessed shall you be in the city,")
 - b. (v. 3b- "blessed shall you be in the field.")
 2. Blessed will be the fruit of your increase (v. 4)
 - a. "of your womb,"
 - b. "of your ground"
 - c. "of your livestock"
 - i. "both the increase of your cattle"
 - ii. "the issue of your flock"
 3. Blessed in provision (v. 5- "Blessed shall be your basket and your kneading bowl."
 4. Your presence will be blessed (v. 6.)
 - a. "when you come in"
 - b. "when you go out"
 5. The concern and care over you is blessed. (v. 7- "The LORD will

cause your enemies who rise against you to be defeated before you;")

- a. "They shall come out against you one way"
- b. They shall "flee before you seven ways."

6. Your labors will be blessed (v. 8)

- a. "in your barns"
- b. "in all that you undertake;"
- c. "He will bless you in the land that the LORD your God is giving you. "

D. The establishment of a chosen people (v.9)

"The LORD will establish you as his holy people, as he has sworn to you,"

1. The condition restated and magnified

- a. "if you keep the commandments of the LORD your God and"
- b. "walk in his ways."

2. The response from surrounding nations (v. 10)

- a. "All the peoples of the earth shall see that you are called by the name of the LORD"
- b. "they shall be afraid of you."

E. More blessings (vs. 11-12)

1. "The LORD will make you abound" (v. 11)

- a. "in prosperity,"
- b. "in the fruit of your womb,"
- c. "in the fruit of your livestock"
- d. "in the fruit of your ground in the land that the LORD swore to your ancestors to give you. "

2. Abundant provision (v. 12)

"The LORD will open for you his rich storehouse, the heavens, "

- a. "to give the rain of your land in its season and"
- b. "to bless all your undertakings."

F. Blessing in Identity (v.13)

1. "You will lend to many nations, but you will not borrow."
2. Position
 - a. "The LORD will make you the head, and not the tail;"
 - b. "you shall be only at the top, and not at the bottom"
3. Condition restated and magnified (vs. 13b-14)
 - a. "if you obey the commandments of the LORD your God, which I am commanding you today,"
 - b. "by diligently observing them,"
 - c. "and if you do not turn aside from any of the words that I am commanding you today, either to the right or to the left,"
 - d. "following other gods to serve them"

IV. Proper understanding of any given piece of work, whether literature, music, artwork, or other requires a glimpse into the background and setting of that work. As this statement regards writing, such things to be examined are:

- Who wrote the book?
- To whom did the author write?
- What were the physical, moral, and spiritual conditions and implications to be found surrounding both the author and the receptors?
- Where is the writing situated in comparison to the larger scope of the author's writings?

A. Deuteronomy, as a name for the book, "comes from the Greek translation (LXX) of Deuteronomy 17:18-

τοῦτο"^[2]

1. This comes from an apparent misunderstanding of the phrase, אֶת־מִשְׁנֵה הַתּוֹרָה הַזֹּאת, as "this second law" rather than its intended meaning, "a copy of this law."^[3]

2. Deuteronomy is also referred to as אֵלֶּה הַדְּבָרִים ("These are the words") by Jews who, in keeping with their tradition, choose to "identify the book by its first words."^[4]
 3. It is further referred to as the "fifth book of the Pentateuch" noting its position within those writings traditionally ascribed to Moses and found as the first five books of both the Jewish and Christian Bibles.
- B. Internal evidence within Deuteronomy lends credence to Mosaic authorship as do statements from 1 and 2 Kings, the words of Jesus in three of the Gospels, Luke in Acts, and Paul in Romans.
1. It should be noted that there have been some attacks of Mosaic authorship; primarily "on literary- critical ground"^[5] and those "have been subject to much emendation."^[6]
 2. (These concepts suggest a much later date of authorship, perhaps even in the sixth or seventh century B.C.)
 3. Internal signature dates and places the events of the book: "in the fortieth year, on the first day of the eleventh month, Moses spoke to the Israelites just as the LORD had commanded him to speak to them.
 4. This was after he had defeated King Sihon of the Amorites, who reigned in Heshbon, and King Og of Bashan, who reigned in Ashtaroth and in Edrei.
 5. Beyond the Jordan in the land of Moab..." (Deut 1:3-5a.) It should be noted that this record begins forty (40) years after the Exodus from Egypt. Evidence, therefore, places the narrative as somewhere between the mid-fourteenth century BC and the mid-thirteenth century BC.^[7] The total amount of time covered by Deuteronomy spans a few months at most.^[8]
- C. Due to the events that had led up to this recording (i.e. the Exodus from Egypt, parting of the sea, wandering in the desert, receiving of the Law, grumbling, idolatry, the passing of a generation, etc.), Moses was directing his statements to a new generation of the Children of Israel.
1. As he addressed his audience "against the background of the rugged Moab mountains and against the news that he, their leader, would not enter the Promised Land with

them, the Israelites must have felt the pathos and tension of the times."^[9]

- D. They were not (for the great majority) first-hand witnesses to all of these things of which Moses was giving account.
1. Therefore, Moses iterated in his statements some of their history since the Exodus, much of their laws, and highlights of the covenantal blessings and cursings which were given by God and were applicable to the Children of Israel.
 2. In effect, he was seeking to make them understand "that the basis for the gift was not their goodness or greatness, but (1) God's promise to Abraham, Isaac, and Jacob, and (2) the wickedness of the Canaanites."^[10]
 3. Therefore, this "second telling" of the law and the events which surrounded it was for them, a necessity.
 4. This concept is further evidenced through much of the terminology that Moses used throughout his addresses (with phrases such as "Hear O Israel" and "Be careful to do.") As this new generation of Israelites was "poised to enter and occupy [that] land [of Canaan],"^[11] it was important for them to hear, understand, and when necessary, obey those things that had been promised to their ancestors so that they (the new generation) could seize ownership of the land, the Law, and the covenants as their very own.

The selected passage, Deuteronomy 28: 1-14, is a portion of "one of the most important chapters in the Old Testament, furnishing the basis on which the prophets preached repentance to later generations of Israel."^[12] It is interesting to note that "the corporate and national focus of these promises was often missed" even to the point that "the blessings and curses came to be removed from their covenant context and were applied contractually to individuals, so that wealth was regarded as symptomatic of righteousness, and suffering as consequential of sin."^[13]

These addresses would be needed in the days ahead as Israel entered into her God-given and God-established home and as she proceeded to live and grow as a nation. She would be an example to the nations surrounding her and to the entire world of God and His glory, majesty, protection, and provision. She would also be an example of God's love and patience in dealing with a people who are named after Him. With these thoughts in mind, Deuteronomy, therefore, is established as both an example and a statement to its reader of the principles and covenants that God has established for His people both at the time of the book's authorship and at present.

Literature is obviously written with the intent of having that work read. However, the type of reading that takes places among a certain piece of literature is highly dependent upon the type of literature being read. Clearly one would not read the

Obituary section of the daily newspaper in the same manner as one would read the Comics section. Such, too, is the case with the reading and understanding of Biblical literature; one does not read the entire Book the same, but instead, takes consideration of the type of material being read and thus reads accordingly. In fact, one author firmly stated, "The Bible is not, from one perspective, truly a single book; it is a library...exist[ing] in many different genres."^[14] On this basis, it is imperative that the genre of a given passage be determined prior to valid exegesis and proper understanding.

Often, a text may be a combination of genres, or perhaps better stated, may be one (or more) type(s) of text compounded with another type. Such is the case with Deuteronomy 28: 1-14. "It embraces narrative, commands, [and] exhortations."^[15] The text of Deuteronomy as a complete unit consists of what might be labeled as historical narrative. This is shown in the intent of the text to deliver a historical record of the events as they transpired between the Exodus from Egypt and the entrance of the Children of Israel into the Land of Promise. Secondly, the selected text is also a section from the address of Moses as he gave instruction to the current generation of Israel prior to their entry into Canaan. Finally, the address being delivered in the selected passage is an iteration of the blessing aspect of the "requirements of the covenant between Yahweh and Israel."^[16] These three labels -- historical narrative, address, and covenantal blessing -- are compounded within this chosen passage and formulate an historical description of Moses' address to the Children of Israel. Observation of these objectives is partially determined through the words of the author himself as he stated "Hear, O Israel...", "These are the commands...", and "Be careful to do."^[17]

Structural Outline

A structural outline of the passage as it pertains to flow might look like this:

- A. Covenantal stipulations (28: 1-2)
 - B. Blessed in identity among others (28: 3)
 - C. Blessed in prosperity (28: 4-5)
 - D. Blessed in your travels (28: 6)
 - B¹. Blessed in identity among others- particularly enemies (28: 7)
 - C¹. Blessed in prosperity (28: 8-9)
 - B². Blessed in identity among others (28: 10)
 - C². Blessed in prosperity (28: 11-12a)
 - B³. Blessed in identity among others (28: 12: b-13a)
- A¹. Covenantal stipulations (13b-14)

Although this flow showed initial signs of being chiastic, it does show some of the thought pattern behind the author's intent in writing this passage and his huge emphasis on their identity as a people and His provision to them. The objectives of creating within the people a sense of identity and providing for their needs in a prosperous manner seems well in keeping with the thought of providing instruction for this new generation prior to their entrance into the land promised by God to their forefathers.

It seems obvious that great purpose and intent went into both the delivery and the

recording of these addresses of Moses to the Children of Israel. The issue of Mosaic authorship for the document is not deemed relevant for the purpose of this essay. However, the issue of comprehending the genre of the addresses is highly significant. As stated previously, Moses was giving a relatively detailed synopsis of the recent forty (40) year history of the Children of Israel. This history spanned the period of time from their Exodus out Egypt to their present circumstance. Moses was also addressing them concerning the covenants, promises, and laws that God established with and for them. Standing at the threshold of their entrance into the land of promise and fully recognizing that they were not firsthand witnesses to these monumental events, Moses sought to give the Children of Israel a sense of both identity and responsibility as God's chosen people. As these elements entered into the fusion of underlying factors, so developed the need for the utilization of narrative, commands, and blessings as vehicles for the conveyance and recording of these events, statements, and promises. It is with this understanding that proper and deeper comprehension and application of the book of Deuteronomy is undertaken.

Comprehension of a given piece of literature requires a detailed reading of that text. Often words, phrases, sentences, and paragraphs within a selected passage may be difficult to understand. The specific words that are used are perhaps too complex for the reader to grasp and, therefore, may require a deeper study both within and without the selected content. In addition, phraseology may be somewhat idiomatic and may have a dissimilar meaning when read in a contemporary setting other than that which the author originally intended. Thus stated, the goal of this analysis is to present the selected text as having been intricately read for the purpose of selecting those words and phrases that require further understanding, presenting a proper understanding of those words and phrases, and hopefully, deriving a deeper comprehension and application of the chosen passage. It is with this thought that the following objectives are presented.

Literary Devices

There are several expressions that are classified under the general heading of 'literary devices' to be found in Deuteronomy 28: 1-14. These range from simple metaphors, to merisms, to anthropomorphisms. An example of such, found in verse 1 of the selected passage, includes the phrase, 'the LORD your God will set you high

above all the nations." (וַיִּתְנֶנְךָ יְהוָה אֱלֹהֶיךָ עָלְיוֹן עַל כָּל-גּוֹיֵי הָאָרֶץ:) This is a clear indication that Yahweh had the covenant intent of making Israel exalted among all the peoples of the world. The author's use of 'high' (עָלְיוֹן) is also used in the Old

Testament referring to pools, chambers, and kings, and creates a concept within those things of a sense of exaltation or greatness. This is in accord to the intended meaning in this reference.

Another literary device of importance is located in verse 2, "all these blessings shall come upon you and overtake you" (וּבָאוּ עֲלֶיךָ כָּל-הַבְּרָכוֹת הָאֵלֶּה וְהִשְׁיִגְךָ). This expression is perceived as an anthropomorphism because the sense of chasing down and overcoming is not within the capabilities of blessings. In this sense, they are not

capable of “overtak[ing]’someone. (It should be noted that וְהַשִּׁיגְךָ can also promote the thought, “and to cause to reach, bring, or put you^{2ms}” which still has the concept of an anthropomorphic action.)

A third authorial mechanism is found in the phrase, “the fruit of your womb, the fruit of your ground, and the fruit of your livestock.” This brief statement, (בְּהֵמָתֶךָ וּפְרֵי אֲדָמָתֶךָ וּפְרֵי פְּרִי־בִטְנֶךָ), can be seen as a merism as it conveys the thought of every aspect of one’s individual possessions representing further facets of the entire blessing. (Here, it should be noted that פְּרִי can also be translated as “offspring, price, produce, product, results, and reward” although “fruit” is the predominate translation found in the King James text.)

A fourth literary device important to the reader’s comprehension is found in verse 5, “Blessed shall be your basket and your kneading bowl” (טִנְיָאֵךְ וּמִשְׁאֲרֹתֶיךָ:). This passage is cross-referenced to Exodus 12:34 where a description of the urgency with which the children of Israel gathered their belongings to leave Egypt is found, “So the people took their dough before it was leavened, with their kneading bowls wrapped up in their cloaks on their shoulders.” This verse may be further indication to this new generation of Israelites that God is a Holy God, that He delivered them from the hands of the Egyptian oppressors, and that He expects holiness of them. This symbolism speaks to the importance of the lives of the Israelites as they are reminded that Yahweh is even concerned with their means of livelihood and sustenance. In other words, it is improbable that God was concerned with the physical structure of their “baskets and kneading bowl” and is more probable that this phrase was simply symbolic of their urgent exit and Yahweh’s sustaining care.

An additional structure to be understood is found in verse 6 where it states, “blessed shall you be when you come in, and blessed shall you be when you go out” (בְּרֹדֶךָ אָתָּה בְּבֹאֶךָ וּבְרֹדֶךָ אָתָּה בְּצֵאתֶךָ:). This merism is simply a statement allowing the reader to know that God will bless not only in the “coming in” and in the “going out” but in everything found in between, or, in other words, one’s entire being and walk in life.

A sixth phrase of peculiarity to the contemporary reader is located in verse 7, “they shall come out against you one way, and flee before you seven ways”,

(אַחַר יֵצְאוּ אֵלֶיךָ וּבְשִׁבְעָה דְרָכִים יָנוּסוּ לְפָנֶיךָ:). This phrase speaks to the utter chaos with which Moses desires Israel to defeat her attackers and oppressors as this newly-situated nation observes her enemies as they disperse from her midst.

A seventh phrase to be understood is found in verse 8, “the blessing upon you in

your barns, and in all that you undertake” (אֶת־הַבְּרָכָה בְּאֶסְמֵיךָ וּבְכֹל מַשְׁלַח יָדְךָ). This relates to the blessing upon the WORK of the children of Israel. The blessing of the storehouses is symbolic of the care to which God will give to that which they have attained by the sweat of their brow. This point is furthered by the concept that all that they undertake will be blessed.

An eighth phrase of concern to the reader is found in verse 10, “you are called by the name of the LORD”, (כִּי שֵׁם יְהוָה נִקְרָא). This is intended as a point of both identification FOR Israel and identification IN/WITH Yahweh. Obviously, as a proclamation of specifically who the children of Israel were, there was a naming to them after or of יְהוָה, yet there was also an intended identification with God as the One Who is holy and Who desires for those named after Him to also be holy.

A final phrase to be dealt with is found in verse 13 and may be observed as an anthropomorphism, “The LORD will make you the head, and not the tail;”

(וַיִּתְּנֶךָ יְהוָה לְרֵאשׁ וְלֹא לְזָנָב). The meaning of this is clearly reverberated in the next phrase, “you shall be only at the top, and not at the bottom.” The implication to be found here is that the children of Israel should increase and should attain to a place of greatness because of their faithfulness and obedience to God.

Although this list of peculiar phrases and idioms is somewhat lengthy and tedious to observe, the examination of such is necessary to derive the intended meaning from the selected passage. In addition, not only did the author of Deuteronomy include these word pictures, but he also utilized several persuasive devices in his authorship.

Persuasive Devices

In his writing, the author uses rapid-paced, short statements that are utilized effectively to establish a “cadence” to the reading of the passage. This causes the text to be both interesting and fun to read because it is presented in a metered manner that causes ease and high engagement. It approximates the aura of a song because of its engaging rhythm.

The most notable and obvious persuasive device used to engage the reader in the text, however, was that of the repeated use of the word, “Blessed”, which in and of itself is highly enticing. This particular measure is used to create further desire within the reader to continue to follow along with the narrative and to engage in it. This type of “leading” mechanism would certainly be utilized for a writing of such importance as Deuteronomy as it conveyed these truths to the Children of Israel prior to their entrance into the land of Canaan and as it engages the contemporary reader in an understanding of Who God is and what the readers relationship with Him might be.

Word Studies

It now becomes necessary to dig a little deeper into the meaning of this

engaging word, “Blessed.” It is derived from the root word, בָּרַךְ which is used 69 times in the Old Testament and is translated in the Authorized King James Version as: blessing (61 times), blessed (3 times), present (3 times), liberal (1 time), and pools (1 time)^[18]. The word may be defined as: “1) blessing, 2) [source of] blessing, 3) blessing, prosperity, 4) blessing, praise of God, 5) a gift, present, and 6) treaty of peace.”^[19] It may also simply be translated as: “benediction; and, by implication prosperity:”^[20] Clearly, from the shades of meaning attributed to this word, a definite thought of “moving ahead” and “betterment” is conveyed.

A second word of importance in this passage to be surveyed is “establish.” This word was chosen because of its pivotal importance as this people of Israel are incorporated into the realm of God’s holy people. This is a translation of the word, קָיָם, which carries the meaning: “to rise, arise, stand, rise up, stand up.”^[21] It occurs in the Old Testament 628 times and is translated in the Authorized King James Version as: stood up or rise up (240 times), arise (211 times), raise (47 times), establish (27 times), stand (27 times), perform (25 times), confirm (9 times), again (5 times), set (5 times), stablish (3 times), surely (3 times), continue (3 times), sure (2 times), abide (1 time), accomplish (1 time), and miscellaneous other usages (19 times.)^[22] This word clearly indicates a placing together and raising up of something of importance.

Interconnectivity of Texts

Obviously, there is some connection with other texts because much of this entire book is a reiteration of that already found within the Pentateuch. Again, this sense of replication is presented as method of communicating a truth to a people who would soon be in need of that reality as they moved into their new home and as they walked in the position of being the people of God. Addressed to Israel were the foundational laws and concepts by which the people were to be governed. Presented to them was the history of how they had been delivered from the bondage of Egypt. In addition, iterated to them were the covenantal promises—blessings and cursing—which were conditional upon their response to commands from the Lord. Certainly, Moses desired for this people to hear and heed these words. Certainly, the author desired to accurately record those addresses for all generations. Certainly, God desires His contemporary people to gain the truths of these words today. Thus, the reader is presented with a complexly worded, vividly portrayed, yet simple-to-understand presentation of the blessings which God desires to give His chosen people, in Deuteronomy 28: 1-14.

^[1] *Keil & Delitzsch*, Introduction.

^[2] J.G. McConville, “Deuteronomy” in *Dictionary of the Old Testament Baker* (eds. T. Desmond Alexander, and David W. Baker, Downers Grover, IL: InterVarsity Press, 2003), 182.

^[3] *Ibid*

- [4] Earl S. Kalland "Deuteronomy" in *The Expositor's Bible Commentary, Volume 3* (ed. Frank E Gæbelein, Grand Rapids, MI: Zondervan, 1992), 3.
- [5] Ibid
- [6] Ibid
- [7] Ibid, 8.
- [8] *The Believer's Study Bible* (W.A. Criswell, ed., Nashville, TN: Thomas Nelson, 1991),
- [9] Ibid
- [10] *Believer's Study Bible*.
- [11] Kalland "Deuteronomy," 5.
- [12] Ibid.
- [13] Ibid.
- [14] Michael J. Gorman, *Elements of Biblical Exegesis- A Basic Guide for Students and Ministers*. (Peabody, Massachusetts: Hendrickson Publishers, 2001), 76.
- [15] C. H. Irwin, *Irwin's Bible Commentary*. (Philadelphia: The John C. Winston Company, 1928), 59.
- [16] J.G. McConville, "Deuteronomy" in *Dictionary of the Old Testament Baker* (eds. T. Desmond Alexander, and David W. Baker, Downers Grover, IL: InterVarsity Press, 2003), 182.
- [17] Earl S. Kalland "Deuteronomy" in *The Expositor's Bible Commentary, Volume 3* (ed. Frank E Gæbelein, Grand Rapids, MI: Zondervan, 1992), 5.
- [18] <http://www.biblegateway.com/cgi-bin/bible>.
- [19] *Brown-Driver-Briggs' Hebrew Definitions*. (Cedar Rapids, Iowa: Parsons Technology, Inc., Electronic Edition STEP Files, 1999).
- [20] <http://www.blueletterbible.org>.
- [21] Ibid.
- [22] <http://www.biblegateway.com/cgi-bin/bible>.
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Pastor Jim Garrett

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