

At the start of the Reformation of the Church in Scotland in 1557, John Knox wrote to his congregation before going into exile and said,

*“You are bishops and kings; your wife, children, servants, and family are your bishopric and charge. Of you it shall be required how carefully and diligently you have instructed them in God’s true knowledge . . .*

*And therefore I say, you must make them partakers in, exhorting, and in making common prayers, which I would in every house were used once a day at least.”*

# Let’s Worship God

9th-14th December 2013  
Deuteronomy



Let's Worship God is a ministry of



Airdrie Reformed Presbyterian Church

[airdrierpcs.org](http://airdrierpcs.org), 01236 620107  
Part of the RFCS - [rpcscotland.org](http://rpcscotland.org)

**Family worship, a joy to be experienced every day!**



Mon.  
9th Dec.

# Let's Worship God

**Verse To Learn**  
Therefore choose life,  
that you and your offspring  
may live,  
Deuteronomy 30:19b

**reading** Deuteronomy 32:15-19 - Turning Their Back on God

**notes** Whilst God has been good and faithful to Israel, the children of Abraham began to forget Him in their prosperity. They forsook Him and lightly esteemed Him. The Israelites paid their sacrificial tribute to phantom no-gods, gods from whom they had received nothing and of whom hitherto they had never even heard. In this way, they provoked God to anger and judgement.

'Jeshurun' in 15 literally means 'righteous Israel' or 'Israel the righteous', and refers to the dignity God has set on Israel in making them His people and in their being justified and favoured in His sight. It was from this that they defected: their behaviour was a denial of their calling and destiny as the holy, separated people of God. There are two points in particular to note. The first is that in the phrase in 18, 'Of the rock that begat thee...' the word 'begat' indicates that their defection was essentially a family matter and was therefore fraught with all the seriousness and heartbreak that family tragedies bring and involve. It is a family sorrow and pain that God feels.

We no longer use the word 'sin' in our culture; some think it to be irrelevant for modern human beings. But sin is real; it is rebellion against divine overtures of love and goodness. And the consequences of sin are real and painful. When we lose the restraining grace of God, we are exposed to the cruelty of human and cosmic fallenness. And there is no greater darkness than an eternity without goodness and grace.

**questions**

1. What did the children of Israel begin to do?
2. What is sin?

**praise pray**

Ps. 106:7-12

1. Pray for the salvation of friends and family.
2. Pray for a member of your church as per the congregational list.
- 3 Pray for family matters.



Sat.  
14th Dec.

# Let's Worship God

**Verse To Learn**  
Therefore choose life,  
that you and your offspring  
may live,  
Deuteronomy 30:19b

**reading** Deuteronomy 32:47-52 - A Heavenly Canaan

**notes** As God promises life to His people, Moses himself is to be excluded from the Promised Land. The reasons given is Moses' previous disobedience (v51). This may seem harsh, coming from a God of love. Was there no forgiveness? Of course, there was and there is. But remember, God's saving plan is not to keep us from glory, even if it means life on an earthly promised land. No, His desire is that where Christ is, there His people should be with Him forever also. Whilst Moses was excluded from the earthly Canaan, he inherited something far better - the heavenly one.

Remember also that at our Lord's Transfiguration, in Luke 9:28ff, Moses appeared on the mount along with Elijah and conversed with Jesus. Although here Moses was not allowed to enter the Land, years later he was found standing on Mount Hermon with Christ!

Sin even for saints is serious. Though we never lose our salvation, our sins may affect our reward and will affect our continuing usefulness for God. God is faithful to Himself, and takes His own grace seriously; we should never presume upon it.

**questions**

1. Why was Moses not allowed to go into Canaan?
2. What better thing did he receive?

**praise pray**

Ps. 107:1-6

1. Pray for the preaching and hearing of God's Word tomorrow.
2. Pray for a member of your church as per the congregational list.
- 3 Pray for family matters.



# Let's Worship God

**Verse To Learn**  
Therefore choose life,  
that you and your offspring  
may live,  
Deuteronomy 30:19b

**reading** Deuteronomy 32:44-47 - Everlasting Life

**notes** God's purposes are always to save. Even in His act of judgement, He is the Saviour of His people.

Here, after predicting the devastating penalty of sin, Moses invites the children of Israel into a life of obedience to God and His Word. This will give them life and longevity in the Promised Land (v47). Notice that all the promises of God to the ancient church find their summary in this one thing: Everlasting Life. This is confirmed by Psalm 133:3. The ultimate purpose of God's redemptive acts was not to take and keep them in the Promised Land; rather it was to give them eternal life. The earthly Canaan was only a type of the heavenly one. As human beings, our ultimate purpose is to glorify God and to enjoy Him forever. This is the teaching of the whole Bible, including Deuteronomy. And this is why God sent His only begotten Son to die on the cross.

**questions**

1. What do all the promises of God point to?
2. What was the earthly Promised Land a picture of?

**praise pray** Ps. 106:31-36

1. Give thanks for the hope of heaven.
2. Pray for a member of your church as per the congregational list.
3. Pray for family matters.



# Let's Worship God

**Verse To Learn**  
Therefore choose life,  
that you and your offspring  
may live,  
Deuteronomy 30:19b

**reading** Deuteronomy 32:20-25 - Withdrawal

**notes** Israel's rebellion provokes a twofold judgment. First, God's judgment is the hiding of His face from His people. This is always one aspect of God's dealings with His erring children. When we get out of joint spiritually, the glow departs from our spiritual life, the fine edge of our consecration is lost, and something vital is missing. We may do and say the right things, we may 'go through the motions', but something vital is missing, something has gone, and the something that has gone is the smile of God's face. And one of the most frightening things about this is that so often, and for long enough, we may not even be conscious of having lost it. We need to remember what is said of Samson, who 'wist not that the Lord had departed from him' (Jud. 16:20).

Secondly, we see that when God withdraws, sin spirals out of control, and its consequences are unpleasant. There is pestilence, terror, famine, drought, defeat, exile and death. In verse 22 the fire of divine wrath will burn unto the depths of Sheol, the place of the dead. The pleasant life has become unbearably and eternally painful.

There is a play on words in verse 21, with 'not God' standing over against 'not a people'. Paul takes up this thought in Romans 10:19ff, using these words in his argument about the Jews in their rejection of the gospel, and indicating that the Gentiles were 'not a people', but became the people of God, while the original people of God, the Jews, became 'not a people'. There is something very profound here, and indicates Moses' prophetic vision that Paul should recognise it as applying to the whole of Israel's sorry and tragic history in relation to the ongoing purposes of God in the redemption of the world.

**questions**

1. What does God do when we engage in consistent, unrepentant sin?
2. What happens when God withdraws His restraining hand?

**praise pray** Ps. 106:13-18

1. Pray that you would put sin to death in your life.
2. Pray for a member of your church as per the congregational list.
3. Pray for family matters.



Wed.  
11th Dec.

# Let's Worship God

**Verse To Learn**  
Therefore choose life,  
that you and your offspring  
may live,  
Deuteronomy 30:19b

**reading** Deuteronomy 32:26-35 - Learning From History

**notes** A new note is now struck in Moses' song. The 'I' in 26 is the voice of God. The Tyndale Commentary says: "The section commences with the statement I said. Some new deliberation has taken place in the heart of God. The introductory words may be translated Then I said or Then I thought. The following verses express the hope of deliverance or redemption. We are lifted out of the turmoil of historical events to hear a soliloquy in the heart of God."

This comment enables us to see what is really being said in these verses. The judgment is all but complete, as we have seen in the previous passage. BUT! - and this is the 'but' of grace. God refrains from total destruction for His own Name's sake. The enemies of His people must not be allowed to say, 'Our hand is high, and the Lord hath not done all this' - that is, attribute their triumph over Israel to their own prowess and not to the displeasure of God against His people (cf 9:28, Isa 48:9-11). The reference in 28 is to Israel, who are so blind in face of their misfortune. It is as if God were crying out, 'Can't they see what is happening to them, and why? Can't they interpret the facts of history?' Indeed, it is so plain, to those who have eyes to see. How else could such misfortunes have happened, except God their Rock had sold them and forsaken them? We too need to interpret the facts of our history. Why are our churches so weak? Why do we suppose that our nation should continue in a state of chronic unrest and turmoil, economic duress and crisis, year after year, if not that the smile of God has been lifted from us, to leave us to our own devices? Might we be left by God for want of seeking Him?

**questions**

1. Who is speaking in these verses?
2. Why will God not utterly destroy them?

**praise pray** Ps. 106:19-24

1. Give thanks for God's mercy.
2. Pray for a member of your church as per the congregational list.
3. Pray for family matters.



Thur.  
12th Dec.

# Let's Worship God

**Verse To Learn**  
Therefore choose life,  
that you and your offspring  
may live,  
Deuteronomy 30:19b

**reading** Deuteronomy 32:36-43 - Never the Last Word

**notes** Judgment and mercy mingle in these final verses of Moses' song. Vengeance is pronounced upon their enemies when Israel has been brought low (36), and this in turn signalises Israel's forgiveness and restoration to fellowship with God. He is a God who both kills and makes alive, Who wounds yet heals (39). It is in this that Israel's hope ultimately lies. For He is their covenant God, and among the things that this means is that, however much He may chastise them, and punish them for their sins, in the extremest of ways, devastating them again and again, humbling them to their sorrow and shame, He will never let them go.

It is this that necessarily makes the song end with a note of mercy - to the land and to the people (43). Mercy triumphs over wrath, and judgment, which is God's strange work, is never the last word, and can never be, since God has planted a Cross at the centre of history, and the victory of Christ proclaims that evil is vanquished. This, however, must never be misunderstood to mean that 'everything will work out all right for everybody in the end'. Not so: the dark side remains dark, as 41,42 make only too clear, and as the New Testament also emphasises so unmistakably (cf 2 Thess 1:5-10). Riches of grace and fullness of forgiveness notwithstanding, 'it is a fearful thing to fall into the hands of the living God' (Heb 10:31).

**questions**

1. What do these verses tell us about the character of God?
2. Can we presume upon God's mercy and grace?

**praise pray** Ps. 106:25-30

1. Give thanks that God keeps His covenant promises.
2. Pray for a member of your church as per the congregational list.
3. Pray for family matters.