

Wk 8 Ses 8: Desert Wanderings

This is our eighth lesson. And today we're going to go into a new period. And that is the desert wanderings. The color Tan. The book is the book of Numbers. We left off in our story at Mount Sinai. And the last thing that happened was the blessing over the temple and the GOD filling the temple with His presence. Today, we're going to pick up at Mount Sinai we're going north, and we'll see what happens as the children of Israel are about to go into the promised land or so we think they're about to go into the promised land.

Book of Numbers: We left our story at Mount Sinai and the last thing we saw was the presence of GOD filled the tabernacle and we're still at Sinai. As we move into the Book of Numbers, we will still be at Sinai for the first nine chapters and won't be at 10th chapter until we move out of Sinai, and move upward, h into the promised land. The **Book of Numbers** starts off with a **census**, and they are given their marching orders and how to encamp around the **Ark of Covenant**. The Ark of the Covenant is very, very important in Israel's life. It will become the center of the community and will carry the bowl of **MANNA**, the copy of the **10 Commandments** and **Aaron's budding rod**. The Ark is the holiest of all of the furnishings, because that's where GOD's presence dwells. And in the Catholic Church today, we have a tabernacle where the presence of GOD dwells. And **that's what makes us unique among all the nations is the GOD's real presence is in our parish**, and that is the Blessed Sacrament and the Catechism tells us in **Paragraph 1183**, that the tabernacle should have some kind of central position, a place of prominence in our parish, and that's why we as Catholics, bow to the altar when we come into the church and we genuflect before the tabernacle before the presence of the Lord. That's what makes us unique. And that's what makes them real unique is GOD's presence in their midst. As we look into the book of Numbers, we see that there's a lot of narrative, but the narrative is **broken up by law**. There are certain laws that are given along the way in the book of Numbers. And during the book of Numbers, we have **40 stages** listed in their journey (that number 40 is a generation) but more often than not points to a time of testing. Well, Num 3 – 8, the focus is going to be on the priestly duties of the Levites. In Exodus 32, we have the golden calf incident and as a result, the **tribe of Levi** rises up as a priestly tribe and more specifically, the **line of Aaron**. There the priests (the Levites acting as deacons) around the tabernacle will in Chapters 3-8, cover the priestly duties and the dedication of the priests; Chapter 3:11-13 and talks about how **Believe it or taken instead of the first born**, we'll go more into that here in just a moment. Chapter 5 - more LAW is given. Chapter 6, we have something very special called the **Aaronic blessing**. Aaron is Moses brother, and he is the line where we find the priesthood. And we're going to see here now in chapter six, a very special blessing that's going to be given to the people. And that's what this story is all about is that blessing of life, fertility and vitality. And this blessing now is going to be given to the people, but that blessing is going to be **mediated by a priest**. And so, this is the one of the first times that we see a priestly mediation, the blessing coming to the people are more accurately put on the people through a priest, Aaron. In Chapter 6 22 – 26, we see the actual words of this blessing. And looking into our Jewish roots, we would see that the priest would raise His hands in this position, which is the position of the Hebrew letter Sheen, where that letter begins the name **shut, die for Elsa die by all sufficient one**, the **Name of GOD**, all Brzeski one, all **sufficient one**. And so the priest would give the blessing with the hands raised. And here's how the **Aaronic blessing** took place. This is what it sounded like,

²⁴ *The LORD bless you and keep you!*

²⁵ *The LORD let His face shine upon you, and be gracious to you!*

²⁶ *The LORD look upon you kindly and give you peace!*

²⁷ *So shall they invoke my name upon the Israelites, and I will bless them.* (USCCB)

And so, this was a wonderful opportunity for GOD to give His blessing through the priests on to the people. And they receive that blessing. It wasn't like good luck. It was a true blessing of peace upon the people, a blessing of shalom. Now today, we have clerical priests, this should not surprise us, particularly as Catholics, that the blessings of GOD are mediated by a priest. We're used to this all the way back into the Old Testament where priests mediate the blessing, but we also have what we would call **the priesthood of the believers**, we have the **clerical priesthood**, but we also have the priesthood of the believers. And I am part of that, and you're part of that. And so, I act as a kind of priest even to my children. And in fact, I have three girls and for all these years, I have used this blessing to bless them. And before they go to school, every day, I lay my hands on each one of them. And I say, **May the Lord bless you, and keep you and cause His face to shine upon you and be gracious to you. May the Lord lift up His countenance upon you and give you peace every day.** I bless them, and it's become actually part of our household where the girls expect this. And I remember one time when Carly was younger, and she was really in a hurry to get out the door, and I was busy with something else. And she said, "Dad, I got to go, hurry up, give me that blessing." And she came over and put her head like this, just ...get it over with... you know. And my children have come to know that their father's approval comes to them through the blessing. That if I were angry with them, and I would withhold that blessing, it would shock them. And so, Israel is going to get the blessing, this *Aaronic blessing* and it's important that we understand that it is the Aaronic blessing from the name of Aaron. So, in Chapter 7, there's a slight change that takes place. And I don't know how many of you caught it in your reading, but it's kind of interesting... **after the Exodus, the first born belong to the Lord, but after the golden calf incident, GOD takes the Levites in place of the firstborn.** And this is the key in chapter seven. When Moses finishes the tabernacle, something unusual happens, and that is one by one, the tribes come up one by one over a period of 12 days. And they make offerings to the Levites and to the altar. They are divesting themselves of priestly accoutrements, for example, things like silver plates and basins, things that are the tools of a priest are given to the tribe that are now the priests, the Levites. Remember the nation has been laicized because of the golden calf incident, and the one tribe that rises up as the priestly tribe are the Levites. Chapter 1 – 4, give us a constant repetition that the Levites can draw near to the tabernacle and GOD's presence but the other tribes cannot and it's repeated in Num 1-4, 8:8, 14 and continually repeated the prominent role of the Levites. I think the reason this is brought up so often is because as Israel launches out into the wilderness, they're going to end up having **problems with authority**. And it's so important that GOD establishes His authority with His people, because He knows that there's going to be questions about authority coming up (Num 9). They keep the Passover, at the appointed time and we have to remember that the Passover is the central redemptive event. To celebrate the Passover meant that you were a part of the **covenant community**; if you didn't celebrate the Passover then you were not a part of the covenant community. Much like we today who celebrate the Eucharist are also celebrating the fact that we are a part of the family of GOD and those who are not a part of the covenant family are not allowed to share in that Pascual mystery. Num 10, everything is going to change. Took them three months to go down to Sinai, they have been in free at Mount Sinai for one year, they have three things that happened, 1) they have the **tabernacle**, 2) **the Law**, and a 3) **new Priesthood**.. Now it's time to leave Mount Sinai. But a couple of things happen as they set out from Sinai; they end up complaining about a couple of things. You're just leaving, and all of a sudden there's complaining. Aren't you glad that we live in a modern era? We don't have to complain. There are two things that they complain about,

1) FOOD: (Num 11:16-18), We could call it they're complaining about the essentials for living complaining about food. Remember the question way back in Genesis? **Do you trust GOD?** GOD said, *I brought you out*

here into the wilderness to bring you to a place where you will trust me. They trust GOD. What's interesting is they thought that they knew what they needed. Now GOD's that he would take care of them. But they're not happy with that. They thought that they knew that they knew what they needed. And what's interesting is that the gift becomes punishment... Remember, when they call out, they want MEAT, what do they get? They get more meat than they know what to do with. Well, if you read the Book of Wisdom 11:15-16, how many of you knew that the last part of the Book of Wisdom is actually a commentary on the Exodus. It's a commentary on the Exodus and listen to what Book of Wisdom says about Israel complaining in the wilderness, *...in return for their foolish and wicked thoughts, which lead them astray to worship irrational serpents and worthless animals, you sent upon them a multitude of irrational creatures to punish them, that they might learn that one is punished by the very things by which he sees. That's a principle isn't it, that we are punished by the very things which we seek.* And so that's something to remember. And, and I would encourage you to read WISDOM as you're reading about the Exodus and the wilderness journey. Now, a little bit of commentary on this. And as I was meditating on this, you know, what I was thinking was that they're complaining about food, how many of you have kids, and when your kids are in grade school, and mom, if you spent an hour preparing a nice meal, maybe your husband came home from work, and the kids are at home, and they're playing in the backyard, and you yell out, *"Time to eat,"* and the kids come in, and they see what's on the table. What do they say, Mom? *I love tofu.* Know what they are saying is that what we're having is that all children complain about food. It's very typical children complain about food. And right now, Israel is a very adolescent stage, and those today who complain about food, even in the Church showing adolescence

2) AUTHORITY: The second thing they complained about was authority. They complain about authority. And in chapter 12 (where Aaron and Miriam spoke against Moses) authority, listen to what they said, verse one, *¹Miriam and Aaron spoke against Moses, because of the crucial woman whom he had married, for he had married a woman, and they said, has the Lord indeed spoken only through Moses, has He not spoken through us also.* That brought on a bit of a rebellion against Moses authority. Now, a couple things about this one is that all throughout salvation History except for right, and maybe the period of the JUDGES, you can identify GOD's leadership, His leadership is identifiable, and He picks His person that He wants to lead. And that person has a special anointing on their life. They're not always the most gifted, they're not always the smartest, they're not always the most eloquent, but they're the one chosen by GOD to be the leader. Miriam and Aaron are speaking out against Moses' leadership and this issue of leadership is a problem inside the Church too. And it's a problem outside the church inside the church. You have people saying, *Well, you know, I can hear GOD too.* They equate the fact that they can hear GOD or the fact that they know the Bible, or the fact that they go to daily Mass, or whatever it might be. They equate that with, *Well, I should be the leader too.* And that's a big mistake, because leadership is not a matter of you knowing more or being wiser or swifter, that leadership is an appointment by GOD. GOD appointed Moses as the leader. So, Aaron and Miriam, it doesn't matter whether you can hear from GOD, you're not appointed the leader, GOD appointed Moses as leader. So, we can look at the leadership in the Church today and some people say, *Well, I know more than some of those leaders.* You may know more, you may hear GOD and some of the leaders, but GOD appointed them as a leader, kind of like this. I have three girls, and I am positive that there are better men in this world who are better fathers than me. I'm positive. I've met several million of them. They're better fathers. But you know what, they can't march into my house and say, I'm a better father, and I know more about fatherhood, move aside, Jeff, I'm going to follow these kids. Whoa, hold on. GOD gave me the authority as a father, and as I'm their father, I'm appointed to be their father. And it doesn't matter as far as my skill, my knowledge, my background, I'm their father. And Moses is the leader of these people. He is their leader. In fact, he says in

verse seven, he says, *Not so with my servant Moses, he is entrusted with all my house*, this is GOD saying, *I have entrusted all of my house to Moses*, that word house is really important, because throughout the Bible, starting with Joseph, and we'll see it in the Kingdom of David, and then we see it in Matthew 16, with the appointment of Peter as the first prime minister of the New Covenant, we see this position that is very similar to a prime minister. And it's called the alhabeit the one who is over the household. And this language is very close to that language. But GOD says, *I put him over all of my house*. And that's a position of authority. And Moses certainly has that with Israel, just like Joseph did back in Egypt. And the official position of the albedo in the kingdom of David was a reality in the New Testament. So, Moses has this position of authority. In chapter 13, they broke camp and started moving north. And in chapter 13, there's a transition phase, where they stop at a place called K, dash Barne a city is called k dash Barnea in chapter 13 and that word k dash comes from the word cuddles is that's the word holy holy kudos, kudos to those Holy Holy, holy and the word candles has the idea of separation and being distinct different. And Israel's called to be a holy people. And that word HOLY is also related to marriage to the sheen and to the prayer for the dead, the cottage, it is a word that is used in a lot of different ways. But here, the city of Kadish Barnea could be translated the *"place of separation"*. Are we going to go on with GOD and trust Him or are we going to go back? Maybe you're at Kadish Barnea in your life right now. Maybe you're in Kadish Barnea in your marriage. Maybe you're at Kadish Barney Barney in your job, or your faith right now where you've got a decision to make, are you going to go forward? Are you going to go backward? And so there they are, and their educators, Barnea, and they end up sending one representative from each of the 12 tribes up into the land of Canaan, up north. There's 12 representatives that go up north into the land, and they're going to spy out the land, and they're going to see what that land is about. You know that the land of Canaan is called the land flowing with milk and honey. It's a very prosperous land, lots of wonderful crops and so forth. Well, the people end up coming back and they came back with two reports, 10 of the people said, *We can't take that land. There are giants in the land*. And they even came back with fruit from the land. What was it that they came back with? Grapes. Fact that's the national symbol of Israel. (Today, it's two men with a holding a pole between them with large great cluster of grapes.) They came back with huge grapes. Ten of them came back and said, No, we can't do it. there are giants in the land there, the nephew leaves the Giants there. There's a lot of wonderful food and so forth but there's big obstacles in the way. But then Joshua and Caleb came back and they said, *We can take the land*. Well, the 10 ruled and as a result, GOD responded in Num 14:11-12, 28-30, *...because you didn't trust Me, those who are 20 and older will die off in this wilderness. And for every day you were up in that land, spying it out, you will wander in this wilderness for a year*. How many days do you think they were up in the land? 40 days. And so, for 40 years, they're going to wander around in the wilderness. And that's basically what the book of Numbers in this period is all about. But GOD said, Those who are 20 and older, you will wander around this wilderness, and you will die in this wilderness, you won't go into the promised land, because you didn't trust me. But those who are under 20, you will grow up in this wilderness, your younger generation, and then you'll be the ones to go into the promised land led by Joshua. That's important for the sake of some teaching later on, that you kind of put an asterisk by this idea of the younger generation, because this younger generation is going to be addressed later on by Moses in the book of Deuteronomy. And we'll talk about that a little bit later. But it's this younger generation that hopefully is going to learn from their parents' mistakes. What's interesting is that in chapter 14, the punishment was meted out. In chapter 15, it's a chapter of offerings, and I know when you start reading those offerings, it's very similar to reading that other favorite part, the genealogies you read about all of these offerings, and in chapter 15, that's what you get into. But there's one offering that I want to draw your attention to, and that's in Num 15:5 the drink offering. When the spies came back from the land,

173 they saw that the land was good, didn't day and they brought back grapes, the first fruits, yet they were not
174 faithful. Now, what is GOD requiring them to do? In verse five, fit says that you show bring back a short break
175 to bring wine for the drink, offering a fourth of a hint you shall prepare with the burnt offering or for the
176 sacrifice for each lamb. So, they have a *drink offering* here. So, what is that now they have to take the first
177 fruits the grapes and offer them back to Yahweh as a reminder that when they tasted the first fruits of the
178 land, the benefits of His promises, they still didn't believe in a penitential activity. Well, this is a penitential act.
179 So, they learn to trust GOD will also in chapter 15, we have something else introduced. We know that we've
180 received so far as a new people coming out of Egypt, we got **law** we have the tabernacle, we have the
181 **priesthood**, we have **the liturgical year, the feasts, seasons**, even what we're eating right now is from GOD.
182 But in chapter 15 and verse 38, GOD is even telling them that your clothing will even look different. So, **GOD**
183 **really wants them to be a distinct people**, even your clothing will look different. And so, He tells them in
184 chapter 15, and verse 3038, to tie onto the corners of their garment. These tassels called in Hebrew seat, seat
185 Tz it Tz it, CTOs plural. And the idea is that when you look on these titles, you'll be **reminded of the**
186 **commandments of GOD**. And the Jewish tradition turned in to one of tying these tassels in the numerical way
187 to remind you of the 613 commandments of the Torah. So, in Jesus day the tassels were worn by all good
188 Jewish men wore and they still do in Jewish communities today, and the seats will show up later in the story.
189 For example, David hiding in a cave and King Saul comes into relieve themselves. And what does David do? He
190 reaches out and cuts off that seat to the end of the garment. Remember that later in the New Testament,
191 we're going to see a woman with an *issue of blood*. She reaches out and grabs the CTO of Jesus, the hem of His
192 garment. Why? Because **they believed** in the first century that the **CTO the tassels of the Messiah had healing**
193 **virtue**. In fact, it's even mentioned in the last prophet in the Old Testament in the last chapter of *Malika* and,
194 it mentions that the **Son of Righteousness will come with healing in His wings**. That word for "wings" is the
195 word cannot in Hebrew, and it speaks of the four corners of the garment where that seed co2 is tied to that's
196 the same word is wings. And the woman reached out and touched Him as she grabbed the wings of His
197 garment and she was healed. And so, this is very important to the way they dress.
198 Now, in chapter 16, there's another rebellion led by a man by the name of Cora. He leads a rebellion, but this
199 time and Num 16:25-32, Moses basically sits back and says, *We're going to let the Lord deal with this*. And he
200 does this with a demonstration of Aaron's rod in Num 17:2-8, where Aaron's rod buds blossoms showing that
201 the authority rests in the Levites... in Aaron's family. And they brought the ones who had rebelled out into a
202 field and suddenly the earth shakes, and it opens up and an earthquake happens and the men are swallowed
203 up at that point Wow, has GOD spoken in this situation, or what? Can you imagine that happening today? Can
204 you imagine going to church and there's a rebellious committee at your parish and Father doesn't know what
205 to do and so one Sunday says, *Let's go up to the park lot...* and you go on to the parking lot and all of a sudden
206 you start shaking and it opens up and that committee falls in. You go back home and your wife says, *Well, how*
207 *was Mass today?* Oh wow. *Awesome. What a message Father had!* Think we need some of those Old
208 Testament in the New Testament lives that we have today. Well, we have to remember one thing in these two
209 rebellions one with Miriam and Aaron and the other with the with Kora. Obedience is one of the principles in
210 the Bible and **obedience is better than sacrifice**. One of the questions I constantly get when people find out
211 but I've become Catholic, *Do you really buy it all? Do you really believe everything, you believe everything the*
212 *Catholic Church teaches*, and I say, *I absolutely do*. And it has set me free. I am so thankful for authority. I'm so
213 thankful that GOD has given us shepherds. I'm so thankful He has shown us how to live and that I don't have
214 to rebel and try to prove my own way. Well, shortly after this, the very one who has the authority is Moses,
215 and he gets into trouble in Num 20. You remember the first time was back in Exodus 17 where they were

complaining about water? And what did GOD instruct Moses to do? Take his staff and go to the rock and strike the rock with the staff and water began to flow from the rock and the people were able to drink. Now in Numbers 20, there's they are complaining again. And GOD instructs Moses this time to **stand before the rock** and this was **to honor GOD in front of the people** and **don't strike the rock but SPEAK to the rock for the water flow**. What does Moses do? He's frustrated and angry with the people and what does he do? He takes the staff, strikes the rock twice does it get results... water flows...but GOD says, ***You did not respect me in front of the people and because of that, you will not be taking the people into the promised land.*** Wow! He blew it! James brings this out in chapter three that **leadership will be judged more harshly**. Leadership has a responsibility and leadership is judged more harshly. Now it's kind of interesting about this rock because the Jews have a tradition that the rock followed them throughout the wilderness. Now that's not literal but it means that the provisions of GOD were constantly there following them. And there's another thing that Paul comments on in 1 Corinthians 10 where he comments on this and he says **the rock was Christ**. So, he's speaking **allegorically**. The rock that refreshed them was Christ.

THE ROCK OF CHRIST: Now there's a couple of ways that you can look at this **rock**: 1). A great big piece of granite. And he strikes the rock and water somehow just starts seeping from it. 2). Or you can look at a natural explanation with a supernatural event coupled to it. And that is this there were cisterns in the wilderness and the cisterns were in the sides of the rocks. And there was such a high mineral content out there that they the openings of the cisterns like sometimes we hold up to a million gallons would be crusted over, but the shepherds knew where they were, and they would take their staff, and they would strike the rock breaking the crust and water would start to seep out. I think that the miracle is the water begins to flow out of that right and it takes care of the thirst of the people, whether you believe one or the other, the point is **GOD is going to provide for His people even in the wilderness**. In chapters 21 through the rest of the chapter, Israel begins to move even further north going on the eastern side around the Dead Sea and north to where they're finally stopped on the plains of Moab overlooking the Jordan River. As they look West and on the other side of the river is the city of Jericho so they've gone all the way from Mount Sinai, wandered around for 40 years in the wilderness, the older generation has been dying off in the wilderness and the younger generation is now moving its way up north, and they're going to engage in a couple of battles. One is going to be against the king of hash bond and against the king of beige on and they defeat both of them but one of the local kings is getting really nervous. His name is you will know Bajor and he is getting really nervous. He's heard what Israel has been up to coming up out of Egypt and so what does Bailiff do he gets on his iPhone and he's got a special app where you can get a prophet from up north and he finds out that there's a prophet up by Damascus by the name of Balan. He calls up, settles on a price and says, *Come on down. I need someone to put a curse on Israel.* so Valium ends up coming down and His job is to curse Israel. He is going to try to stop Israel. So he comes down to put a curse on Israel. Now just prior to this, in chapter 20, important point Aaron died Aaron died and here we are now we're on the plains of Moab (chapters 22 through 24) and baling hires bailing who comes down and he gives several Oracle's but the problem is, every time he gets ready to curse Israel, what comes out of His mouth are blessings. Bajor, says, *Stop it! I paid you good money to curse these people. Stop blessing them!* Balen said, *I'm just speaking what the Lord is giving me.* He started speaking blessings and a couple of the oracles contain these statements. One of them in chapter 23, *...a shout of a king is among them.* Shortly after this, they're going to end up with a king and Samuel, Saul, David and Solomon. But even further down the line, you know that a king is going to come from Israel, the right King, Jesus and then in one of the oracles and chapter 24, the words are **a scepter shall rise out of these real this is bail.** I'm saying it shot of a king is among them in a sector show rise out of Israel. Now, they don't like that. There's someone else

259 that didn't like that. You know who that other person was many years later? Who was it that killed children
260 because they heard that a shot of a king was among them here in the holy innocence? Remember when he
261 slaughtered the young boys because he heard that a king was born. Why would Herod be so upset? Because
262 the Oracle back here in numbers is that *GOD is going to judge the Edomites*. And guess what Herod? He was
263 Edomite. Herod took this personally. When he heard that a king was born, he knew the oracles of *bail on* and
264 he acted swiftly to try to snuff out this newborn King. And so, at that point on the *eastern side of the Jordan*,
265 on the eastern side of the Dead Sea, they couldn't be defeated by being cursed, they couldn't be defeated by
266 fighting with them. So, you know how they ended up becoming defeated through the sin of *bail of PR*, through
267 the cult of veil of PR, a form of worship that takes into account or practices called prostitution.
268 Israel became involved with sexual sin in this cult. And there were serious ramifications. One man ended up
269 fighting back, His name was **Phineas**. And from that point on, Phineas is going to have a special priesthood.
270 We're not going to go into detail right now but those that want to go on deeper in their study from here on
271 out, watch carefully in the line of Phineas before he has a very special very special priesthood,.
272 We come to the end towards now in this book of Numbers. Right before they cross over into the promised
273 land, Ruben and Gad speak up and they say that they want to stay on the eastern side. And the leadership
274 says, fine, you can stay on the eastern side Ruben and Gad but you're going to have to leave your women and
275 your children here, you got to come over and you're going to fight with us. And then you can come back and
276 resettle. So, if you look at your maps, you'll notice that part of Reuben and part of
277 Gad are on the eastern side of the Jordan River, but they had to fight and then they could come back. Chapter
278 33 talks about the *40 stages of journey* in the instruction for the conquest. Chapter 34 gives the boundaries of
279 the land of Canaan and chapter 35 gives the *vertical cities* leave it don't have property, once you get over and
280 Joshua, you're going to see that all of the tribes get a certain amount of property. But the Levites don't, they
281 get cities, 48 cities distributed throughout the land, where they're going to teach from. Somebody else
282 brought up an interesting point. He did not see any property for Joseph and that's true. There's no property
283 for Joseph. But there really is because his two sons get property as the half tribes of Ephraim and then *answer*.
284 So, when you look at a map, and you see the division of the land, you're going to see Gad, and you're going to
285 see, Zeppelin and *insecure* and Judah and Benjamin. And you can see all of the ones you're familiar with but
286 you're also going to see property of Ephraim and Vanessa, those are the half tribes of Joseph and Joseph
287 married an Egyptian, which means *he for him and the NASA are half Egyptian*. And that comes into play later
288 on the influence of the *rejection heritage* as comes into play in in the narrative. Well, we finally come to the
289 end of the book of Numbers and this is now the best place to introduce another book to you. Before we go
290 over into Joshua, In our next lesson, there's another book that we have to mention here. It's the last farewell
291 message and communication of Moses to the people. You know what book it is Deuteronomy, Deuteronomy
292 comes in here, the second law is what Deuteronomy means. a second law. What is the second law? In the
293 book of Deuteronomy, it recaps much of their journey but it also the book of *Deuteronomy Institute some*
294 *laws by Moses for the people*, but there are laws that are *going to later be retired with Jesus Christ*. They are
295 laws that are instituted because of the hardness of Israel's heart, for example, divorce up until this point
296 there's not divorce but because the men's hearts are hardened, and they're putting their wives away for the
297 simplest things of *you don't like her cooking*, that actually could be a reason their wives were put away, or in
298 some cases disappear. It's like, you go to work, and you meet some young Philly. Three weeks later, someone
299 says, *Where's your wife?* You can say, *I don't know. Come to think of it, she has been missing for several days*
300 *now*. Well, this is put to an end by Moses in giving them a certificate of divorce. And later on, this is going to
301 come up because the Pharisees are going to use it against Jesus, they're going to say that Jesus, *Moses gave a*

302 certificate of divorce, Jesus is going to say, *Yes, because of the hardness of your heart.* But it wasn't this way at
303 the beginning. So, some of these are self-retiring laws that Moses instituted because of the hardness of their
304 hearts, but he also makes some provisions for the future. And in Deuteronomy 17, he makes the provision for
305 not only a future place where the name and the presence of GOD will dwell the temple, but he also makes
306 provision for a future king. He says in Deuteronomy 17, *In the future, you're going to ask for a king. And when*
307 *you ask for a king, there's three things that King cannot have a lot of in the future...1) He can't have a lot of*
308 *chariots, 2) He can't have a lot of wives, and 3) He can't have a lot of gold or precious metal.* No, I'm not going
309 to get into the reasons why, other than to say, part of this has to do with those are the things you receive
310 when you make alliances with other nations. So, GOD is making a statement here that that I don't think He
311 really wants alliances with foreign nations. And that's how the king's later are going to accumulate a lot of
312 chariots, lots of gold, lots of wives, and that is going to be a thorn in Israel side. I just wanted to bring that out
313 right now, Deuteronomy 17, but Moses also brings out the **two keys to surviving** over in that land of Canaan,
314 because they're going to go over there and they're going to fight but they're not going to utterly take the land,
315 they're still going to be Canaanites in the land, the Canaanites worship in a god system that is made up of
316 **L and Ashura**, male and female gods who have a baby god by the name of **bail**, who's over fertility, the waters
317 and so forth hand part of the worship over in Canaan is child sacrifice. For example, to the god **Molik** where
318 they have outstretched hands holding burning coals and they put their newborn babies screaming in
319 **museums**. This is the kind of people you're going over to **the approval they want** your sons and your
320 daughters. Can you just for a moment, can you imagine living in a country where they kill their children?
321 Can you imagine how brutal that must have been? Aren't you glad we live in modern times, if you're going to
322 live in a land where they kill children and you're going to have a successful family you're going to have to do
323 these two things...1) Deuteronomy 6, for Shema, Israel, I don't I Oh, hey, no, I don't I have here all Israel, the
324 Lord our GOD, the Lord is one. What does that mean? That means that there's only one GOD, you're going to
325 go over into a country where there's multiple times, and if you're going to be successful witness who I am, is
326 real, and you're going to live a life that's going to demonstrate to the world My faithfulness, you're going to
327 have to live your life in such a way that you reflect that there's only one GOD and you're going to get over
328 there. And they're going to be a lot of riches and a lot of crops. And they're going to tell you **it's bail**. Don't
329 believe there's only **they'all play**. So, if you're going to live in America, we worship a lot of gods in America...
330 Sports and sex and power, politics and clothing, and you name it, prosperity, electronics, we worship a lot of
331 gods in this country. But those of us that are Catholic, we need to live our lives in such a way where our
332 witnesses were only one GOD in my life, and everything else is subservient to that one GOD. And I hope my
333 life conveys that... that's what our prayer should be. 2) Deuteronomy 6:6-9, If you're going to live over in a
334 country where they're going to try to take your kids and their child sacrifice and multiple gods, you're going to
335 have to **teach your children**, if you don't teach your children, you're going to lose your story. Listen to what he
336 says, verse six, *...and these words which I command you, this day shall be upon your heart, and you shall teach*
337 *them diligently to your children. And shall talk of them when you sit in your house. And when you walk, by the*
338 *way, and when you lie down. And when you rise up, and you shall bind them as a sign upon your hand. And*
339 *they shall be as frontal is between your eyes and you show write them on the doorpost of your house. And on*
340 *your gates.* You know, the modern Jews take this very seriously, if you see them praying, they have the black
341 box on their head or on their arm. They bind these scriptures inside the box. They bind them to themselves.
342 The Word of GOD is what I think it's on my heart. And they put that word of GOD and a little box on their door
343 posts in their home, call them **mezuzah**, which means the *door post*, and when they walk into their home, they
344 kiss the Word of GOD and their home becomes a sanctuary where the Word of GOD is taught in our home. We

345 put on a mezuzah one time and we also had a holy water font on the other door. So, when we came in, it was
346 quite interesting. And boom, boom. water splashing. You know, people were confused when they came over
347 to her house. But wouldn't it be beautiful if every one of us walked into our home, we were reminded, this is
348 the place of peace. This is a place where we teach our children. This is a place where we're different, where
349 we can worship. Those are the keys to living over in the land of Canaan.

350 The book ends with a death of Moses, and they are stationed on the plains of Moab, ready to across to fulfill
351 the first of the three promises given clear back to Abraham in Genesis 12, 1) Your descendants will possess
352 this, but you will live in another country where you'll be enslaved for hundreds of years. First, he's speaking
353 now, Deuteronomy, to these people whose parents failed in the wilderness. They're almost all gone at this
354 point. It's just us grew up in the wilderness, will we be different than our parents? Or will we fall into the same
355 trap as we go over behind Joshua into that Promised Land. That's where we're going to be going in our next
356 lesson. But I just want to conclude by challenging you and challenging myself, let's take this message to heart
357 and decide how we're going to live in America. Or if you're watching this video in another country, you're
358 going to live in this modern era. We've have to teach our children and we're going to have to live our lives in
359 such a way that the world knows there's only one name GOD.

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