

Read the Whole Bible with Pastor

Monday (April 24) – Numbers 34

The Land is of utmost importance because the promise (1) of the Land, the promise (2) of offspring for Abraham, and the promise (3) that the offspring will crush the head of the serpent are all intrinsically tied together. This Land is far more than just a place for them to live. The gift of the Promised Land is God's fulfillment of His promise to deliver His people from sin and death. The Messiah will be the offspring of this people living in this Land.

Tuesday (April 25) – Numbers 35, 36

“To the tribe of Levi alone Moses gave no inheritance. The offerings by fire to the LORD God of Israel are their inheritance, as He said to him.” (Joshua 13:14) The towns and pasture land given by the other tribes to the Levites are an offering to God. This is similar to a church having a parsonage, except that the specifications for the Levites' parsonages are prescribed by God. The Levites are set apart to serve God and His people by offering sacrifices to God on behalf of the people. These Levite towns are also towns of refuge. These are not arbitrary judicial statutes. These statutes are put in place to emphasize the importance of blood. (see verse 33).

The leaders of the tribe of the people of Joseph are right to be concerned about land being lost. The situation they describe would mean land would be lost to them even in the year of Jubilee. There is more at stake here than just losing a place to live. The land is directly connected with God's promises to his chosen people. God will not deprive these young women of the land they've inherited. They are instructed to marry within their tribe. This is not a burden for them because they recognize that God's promises of salvation are directly connected to their inheritance of land.

Wednesday (April 26) – Deuteronomy 1

Deuteronomy begins with Moses reminding the people of the sin of their parents. They've been in the wilderness waiting until the entire generation, except for Joshua and Caleb, had died. This was the just punishment for their refusal to enter the land after they listened to the evil report of the spies who scouted out the land of Canaan (see Numbers 13–14). Here we receive a stern warning that there are temporal consequences for sin. Even as we face the sting of God disciplining us in this life as sons, there is forgiveness. Even though Moses was excluded from entering the Promised Land before he died, he is saved from eternal death by faith. Even now, Moses lives. He waits in God's presence with all God's Saints for the resurrection of the dead. On account of Christ's blood shed for sins and His glorious resurrection, we, with Moses, will enter the eternal Promised Land of the New Heaven and Earth at the resurrection of all flesh.

Thursday (April 27) – Deuteronomy 2

God instructs His people through Moses to pass by the lands of their relatives. The land occupied by the descendants of Esau (the Edomites) and the descendants of Lot (the Moabites and the Ammonites) is not given to God's people. The nations of Moab and Ammon are born out of the perverse decisions of Lot's daughters (see Genesis 19:30-38). Esau sold his

birthright for a bowl of stew. But God shows great mercy to Lot and Esau's offspring even though these nations are nothing but trouble for Him and His people. God remembers his promises to Abraham and Isaac. Esau and Lot's descendants are blessed for numerous generations because of their relation to God's chosen people. But their sin and unbelief is not ignored. These nations keep their land for now, but later they become examples for our warning similar to Pharaoh of Egypt.

Sihon, King of the Amorites, and Og, King of Bashan (Deuteronomy 3), are a different story. God instructs His people to thoroughly wipe them out. Only their cattle and goods are kept as spoils. The lands of Sihon and Og are given to God's people as their inheritance. These were mighty, bloodthirsty nations with evil rulers. But God says to his people, "You shall not fear them, for it is the Lord your God who fights for you" (Deuteronomy 2:22).

Friday (April 28) – Deuteronomy 3

Moses pleads with God to allow him to at least see the Promised Land. God's response is stern, He will not allow Moses to cross the Jordan and enter the land, but He does hear Moses' prayer. God allows Moses to climb a mountain and view the land from afar. Then God tells Moses to instruct, encourage, and strengthen Joshua, who will lead God's people into the Promised Land.

Saturday (April 29) – Deuteronomy 4

Before this new generation enters the promised land, they receive God's Law from Moses once again. The name of this last book of the Five Books of Moses is "Deuteronomy," which means "second law." To set the context for this second proclamation of the Law, the people are reminded of all that God has done for them thus far, all that He is currently doing, and all that He has promised to do for them in the future. They are not receiving this Promised Land from God because they are more righteous or greater in any way than other nations. God blesses them "because he loved their fathers and chose their offspring after them..." (Deuteronomy 4:37).

Sunday (April 30) – Deuteronomy 5

Moses reminds the people of the solemn oath they swore: "We will hear and do all that the Lord speaks to us." (Deuteronomy 5:27). This is similar to the vows we take at Confirmation. "Do you intend to live according to the Word of God, and in faith, word, and deed to remain true to God, Father, Son, and Holy Spirit, even to death? *I do, by the grace of God*" (Confirmation Rite, LSB 273). At Confirmation we confirm (confess publicly before the congregation) the Baptismal inheritance we have already received by the washing of water and the Word. The Confirmation vow is *not* a promise to never sin again—we could never keep such a promise. Instead, we promise to live according to God's Word, which is a life of confessing our sins and receiving forgiveness for Christ's sake. So also in Deuteronomy, God had already brought his people through the waters of the Red Sea (Baptism). He had already promised them the Land and that their offspring would crush the head of Satan. The solemn oath they swore was a Confirmation Rite. They are reminded how they confirmed (confessed publicly before the whole nation) the inheritance that God promised to their fathers.