

February 20 Su Reading 51 — Numbers 20:1-29 — God Requires Exact Obedience

It had been 40 years since God brought Israel out of Egypt; we see in this chapter that both Miriam and Aaron were coming to the end of their lives, and we are told later that Aaron died at age 123 *"in the fortieth year after the people of Israel had come out of the land of Egypt"* (Num. 33:38). Both Miriam and Aaron were older than their brother since Moses died less than a year later at age 120 (Deut. 34:7).

¹ *And the people of Israel, the whole congregation, came into the wilderness of Zin in the first month, and the people stayed in Kadesh. And Miriam died there and was buried there.*

² *Now there was no water for the congregation. And they assembled themselves together against Moses and against Aaron.* ³ *And the people quarreled with Moses and said, "Would that we had perished when our brothers perished before the LORD!"* ⁴ *Why have you brought the assembly of the LORD into this wilderness, that we should die here, both we and our cattle?"* ⁵ *And why have you made us come up out of Egypt to bring us to this evil place? It is no place for grain or figs or vines or pomegranates, and there is no water to drink."* ⁶ *Then Moses and Aaron went from the presence of the assembly to the entrance of the tent of meeting and fell on their faces. And the glory of the LORD appeared to them,* ⁷ *and the LORD spoke to Moses, saying,* ⁸ *"Take the staff, and assemble the congregation, you and Aaron your brother, and tell the rock before their eyes to yield its water. So you shall bring water out of the rock for them and give drink to the congregation and their cattle."* ⁹ *And Moses took the staff from before the LORD, as he commanded him.*

¹⁰ *Then Moses and Aaron gathered the assembly together before the rock, and he said to them, "Hear now, you rebels: shall we bring water for you out of this rock?"* ¹¹ *And Moses lifted up his hand and struck the rock with his staff twice, and water came out abundantly, and the congregation drank, and their livestock.* ¹² *And the LORD said to Moses and Aaron, "Because you did not believe in me, to uphold me as holy in the eyes of the people of Israel, therefore you shall not bring this assembly into the land that I have given them."* ¹³ *These are the waters of Meribah,^[fn] where the people of Israel quarreled with the LORD, and through them he showed himself holy.*

¹⁴ *Moses sent messengers from Kadesh to the king of Edom: "Thus says your brother Israel: You know all the hardship that we have met: ¹⁵ how our fathers went down to Egypt, and we lived in Egypt a long time. And the Egyptians dealt harshly with us and our fathers. ¹⁶ And when we cried to the LORD, he heard our voice and sent an angel and brought us out of Egypt. And here we are in Kadesh, a city on the edge of your territory. ¹⁷ Please let us pass through your land. We will not pass through field or vineyard, or drink water from a well. We will go along the King's Highway. We will not turn aside to the right hand or to the left until we have passed through your territory."* ¹⁸ *But Edom said to him, "You shall not pass through, lest I come out with the sword against you."* ¹⁹ *And the people of Israel said to him, "We will go up by the highway, and if we drink of your water, I and my livestock, then I will pay for it. Let me only pass through on foot, nothing more."* ²⁰ *But he said, "You shall not pass through." And Edom came out against them with a large army and with a strong force.* ²¹ *Thus Edom refused to give Israel passage through his territory, so Israel turned away from him.*

²² *And they journeyed from Kadesh, and the people of Israel, the whole congregation, came to Mount Hor.* ²³ *And the LORD said to Moses and Aaron at Mount Hor, on the border of the land of Edom,* ²⁴ *"Let Aaron be gathered to his people, for he shall not enter the land that I have given to*

the people of Israel, because you rebelled against my command at the waters of Meribah. ²⁵ *Take Aaron and Eleazar his son and bring them up to Mount Hor.* ²⁶ *And strip Aaron of his garments and put them on Eleazar his son. And Aaron shall be gathered to his people and shall die there."* ²⁷ *Moses did as the LORD commanded. And they went up Mount Hor in the sight of all the congregation.* ²⁸ *And Moses stripped Aaron of his garments and put them on Eleazar his son. And Aaron died there on the top of the mountain. Then Moses and Eleazar came down from the mountain.* ²⁹ *And when all the congregation saw that Aaron had perished, all the house of Israel wept for Aaron thirty days.*

ESV Footnote

(20:13) *Meribah* means *quarreling*

Divine Details — When I used to work in the aerospace industry, there was a mostly-humorous expression sometimes used: "That's close enough for government work." It was an excuse for not getting something quite right. Maybe that was part of Moses' thinking when he struck the rock instead of speaking to it as God had commanded (v. 8, 11). We might have called it careless obedience. This story, however, makes it clear that it is important that we are to do exactly as God commands. At the earlier time when Moses struck the rock in order to provide water for the complaining people, it was exactly what God had commanded (Ex. 17:6). Why did Moses strike the rock this time when God told him to only speak to it? God provides three answers. The first was this: "*Because you did not believe in me*" (Num. 20:12). Perhaps Moses thought that splitting open the rock required a more forceful effort than mere words, lacking faith that his words alone could provide the water. The text says that he struck the rock twice (v. 11). That made me wonder that perhaps, since nothing happened after the first strike, it should have reminded Moses about God's specific instruction to speak to it. Perhaps on the second strike, God had given up on Moses doing it His way, and provided the water anyway. The second reason God gave for why Moses sinned in striking the rock was because he didn't "*uphold me as holy in the eyes of the people of Israel*" (v. 12b). This one is a bit puzzling to me. What did the people see in Moses' action that didn't uphold God's holiness? Yes, he didn't obey exactly, but the people didn't know what God had told him. It made me wonder if it might have something to do with the statement that Paul made about this experience, that Israel "*drank from the spiritual Rock that followed them, and the Rock was Christ*" (1 Cor. 10:4). In some way, Moses' action did not honor God in the people's eyes. Maybe it was his displayed anger or something that is not reported in the text. God's third description of the nature of Moses' sin was "*because you rebelled against my command*" (Num. 20:24). This was purely a problem of disobedience. God gave him explicit instructions and he didn't obey them completely. Does God care about the fullness of our obedience? Yes! So-so obedience may be good enough for government work, but it is not good enough for God.

February 21 M Reading 52 — Numbers 33:50-56 — Final Instructions

After receiving many more laws, numbering the people at God's command, and struggling to get through territories held by Edomites and Ammonites, Israel finally arrived at the east side of the Jordan River, ready to cross over to begin possessing the Promised Land.

⁵⁰ *And the LORD spoke to Moses in the plains of Moab by the Jordan at Jericho, saying,* ⁵¹ *"Speak to the people of Israel and say to them, When you pass over the Jordan into the land of Canaan,* ⁵² *then you shall drive out all the inhabitants of the land from before you and destroy all their figured stones and destroy all their metal images and demolish all their high places.* ⁵³ *And you shall take possession of the land and settle in it, for I have given the land to you to possess it.* ⁵⁴ *You shall inherit the land by lot according to your clans. To a large tribe you shall give a large inheritance, and to a small tribe you shall give a small inheritance. Wherever the lot falls for*

anyone, that shall be his. According to the tribes of your fathers you shall inherit. ⁵⁵ But if you do not drive out the inhabitants of the land from before you, then those of them whom you let remain shall be as barbs in your eyes and thorns in your sides, and they shall trouble you in the land where you dwell. ⁵⁶ And I will do to you as I thought to do to them."

Purity and Fairness — There are some important insights into the character of God in this short passage. First, there is the purity and uniqueness of God. He instructed the Israelites to not only drive out the people living in the Promised Land but also to destroy every remaining evidence of their objects and places of worship: "...all their figured stones ... their metal images and ... their high places" (v. 52). God is a jealous God, demanding exclusive worship of Him alone. That continues for us today, as Paul wrote, gathering quotes from the OT:

¹⁵ *What accord has Christ with Belial? Or what portion does a believer share with an unbeliever? ¹⁶ What agreement has the temple of God with idols? For we are the temple of the living God; as God said,*

"I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people.

¹⁷ *Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you,*

¹⁸ *and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty."* (2 Cor. 6:15-18 ESV)

God also shows His character trait of fairness in our passage for today. There would be no political manipulation for power or gaining any other advantage in dividing the land. The size and location of each tribe's territory would be chosen by lot. Who would control the casting of lots? "*The lot is cast into the lap, but its every decision is from the LORD*" (Prov. 16:33). Israel would purify the land, removing all false worship, and God would divide the land fairly.

Open the Eyes of My Heart - Bing video

Open the eyes of my heart, Lord.
Open the eyes of my heart;
I want to see You.
I want to see You.

To see You high and lifted up,
Shining in the light of Your glory.
Pour out Your power and love,
As we sing holy, holy, holy.

— Paul Baloche (1997)

February 22 Tu Reading 53 — Numbers 35:1-8 — God's Provision and Protection

¹ *The LORD spoke to Moses in the plains of Moab by the Jordan at Jericho, saying, ² "Command the people of Israel to give to the Levites some of the inheritance of their possession as cities for them to dwell in. And you shall give to the Levites pasturelands around the cities. ³ The cities shall*

be theirs to dwell in, and their pasturelands shall be for their cattle and for their livestock and for all their beasts. ⁴ The pasturelands of the cities, which you shall give to the Levites, shall reach from the wall of the city outward a thousand cubits^[fn] all around. ⁵ And you shall measure, outside the city, on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits, the city being in the middle. This shall belong to them as pastureland for their cities.

⁶ "The cities that you give to the Levites shall be the six cities of refuge, where you shall permit the manslayer to flee, and in addition to them you shall give forty-two cities. ⁷ All the cities that you give to the Levites shall be forty-eight, with their pasturelands. ⁸ And as for the cities that you shall give from the possession of the people of Israel, from the larger tribes you shall take many, and from the smaller tribes you shall take few; each, in proportion to the inheritance that it inherits, shall give of its cities to the Levites."

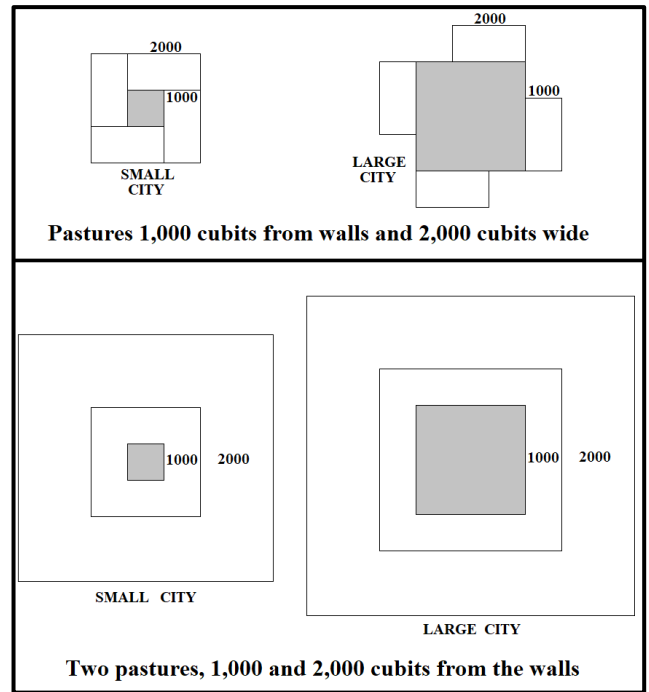
ESV Footnote

(35:4) A cubit was about 18 inches or 45 centimeters

Preachers and Protectors — The Promised Land would be divided between the tribes of Israel, except for one tribe—Levi. They were a special tribe picked out by God to be the spiritual leaders of the nation. It was out of that tribe that all the priests came, the descendants of Aaron. Why didn't God give them an area of the land like He did for the other tribes? Instead of being collected in one area, God spread them out among all the tribes, telling each tribe to set aside "cities" (more like villages with walls) for Levite families. The apparent purpose was that they would be widespread teachers of the law given to Moses. God would choose only one location for offering sacrifices to Him, but there would be 48 centers for learning and being reminded about their responsibilities to Yahweh. Another role of the Levites was to provide places of safety for people who accidentally killed another person, called a "manslayer." A family member of the slain person could not get revenge on the one who killed their relative as long as he had fled to one of the six Levite cities of refuge. As can be seen on the accompanying map, the six cities were distributed throughout the land, for fairly easy access. The manslayer would be protected until his innocence could be officially confirmed by a judge. God still provides for and protects His own people.



Meditation: There is a somewhat confusing description of the pasture land around the Levite cities. Verse 4 says that the pastureland “shall reach from the wall of the city outward a thousand cubits” (500 yds or 457 m). Verse 5 adds that 2,000 cubits of the pastureland should be measured on each side of the city. Several suggestions have been made to attempt to picture what was intended, but some are difficult because they do not apply satisfactorily to large and small cities alike. As can be seen in the upper portion of the diagram, understanding the width of the pasture to be 2,000 cubits doesn’t seem adequate because it would make sense only for a smaller city (1,000 cubits per side) but not for a larger one. Perhaps a more reasonable solution might be as pictured in the lower diagram, where both measurements are distances away from the city wall, the first pasture being for a different purpose, perhaps containing corrals for animals and houses for shepherds.



February 23 W Reading 54 — Deut. 4:1-14 — God’s Authoritative Commands

The book of Deuteronomy is Moses’ last book of the Torah or Pentateuch, and it seems to be a series of speeches or sermons he delivered to Israel just before his death and their crossing the Jordan River into the Promised Land. Much of its content reviews previous experiences and laws given by God, but it also includes other insights into the character and acts of God that are important for us to consider.

¹ "And now, O Israel, listen to the statutes and the rules^[fn] that I am teaching you, and do them, that you may live, and go in and take possession of the land that the LORD, the God of your fathers, is giving you. ² You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you. ³ Your eyes have seen what the LORD did at Baal-peor, for the LORD your God destroyed from among you all the men who followed the Baal of Peor. ⁴ But you who held fast to the LORD your God are all alive today. ⁵ See, I have taught you statutes and rules, as the LORD my God commanded me, that you should do them in the land that you are entering to take possession of it. ⁶ Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and understanding people.' ⁷ For what great nation is there that has a god so near to it as the LORD our God is to us, whenever we call upon him? ⁸ And what great nation is there, that has statutes and rules so righteous as all this law that I set before you today?

⁹ "Only take care, and keep your soul diligently, lest you forget the things that your eyes have seen, and lest they depart from your heart all the days of your life. Make them known to your children and your children's children— ¹⁰ how on the day that you stood before the LORD your God at Horeb, the LORD said to me, 'Gather the people to me, that I may let them hear my words, so that they may learn to fear me all the days that they live on the earth, and that they may teach their children so.' ¹¹ And you came near and stood at the foot of the mountain, while the mountain burned with fire to the heart of heaven, wrapped in darkness, cloud, and gloom. ¹² Then the LORD

spoke to you out of the midst of the fire. You heard the sound of words, but saw no form; there was only a voice. ¹³ And he declared to you his covenant, which he commanded you to perform, that is, the Ten Commandments,^[fn] and he wrote them on two tablets of stone. ¹⁴ And the LORD commanded me at that time to teach you statutes and rules, that you might do them in the land that you are going over to possess.

ESV Footnotes

(4:1) Or *just decrees*; also verses 5, 8, 14, 45

(4:13) Hebrew *the ten words*

The Key to Success — This is a very powerful passage that emphasizes the importance of God’s Word. It is the key to being connected with God and blessed by Him. Eleven times in these 14 verses, God’s Word is called “statutes ... rules ... commands ... commandments ... covenant.” Israel was “*commanded*” to obey these laws five times, as well as to “*do*” them (4 times), “*keep*” them (3 times), and “*perform*” them. That is commanded obedience; it is the key for those who want to follow God. The Word of God is absolutely adequate and authoritative, so that one “*shall not add to the word ... nor take from it*” (v. 2). It is also morally perfect: “*...so righteous as all this law*” (v. 8). I challenge you to read the passage again to look for benefits that result from being obedient to God’s commands. I found six different positive results mentioned. How many do you see? Israel was literally standing at the edge of what would be a giant step in history—to inherit the Promised Land. God told them that obeying His commands was the most important focus they had in order to be successful in their new adventure. What adventure in life are you facing? Is it historical? Maybe. Whatever it is, you need to meticulously obey God’s direction. After Moses died, here is what God said to his successor, Joshua, about how to be successful: “*This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success*” (Joshua 1:8).

Folded in thy sacred pages, Where the eyes of men may see, Is the wisdom of the ages Given for our liberty.	Word of God, thy open pages Call to service, banish fear; None can idle be, or listless, If thy great commands they hear.
-refrain-	
Word of God, Word of God, Heaven’s light abides in thee; Through sin’s darkness all abroad, Word of God, shine gloriously.	
— William M. Runyan (1919)	

Printed music can be seen at Word of God – hymnary.org
Verses may also be sung to the tune of “Face to Face.”

February 24 Th Reading 55 — Deut. 4:23-40 — Jealous but Merciful

²³ Take care, lest you forget the covenant of the LORD your God, which he made with you, and make a carved image, the form of anything that the LORD your God has forbidden you. ²⁴ For the LORD your God is a consuming fire, a jealous God.

²⁵ "When you father children and children's children, and have grown old in the land, if you act corruptly by making a carved image in the form of anything, and by doing what is evil in the sight of the LORD your God, so as to provoke him to anger, ²⁶ I call heaven and earth to witness against you today, that you will soon utterly perish from the land that you are going over the Jordan to possess. You will not live long in it, but will be utterly destroyed. ²⁷ And the LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD will drive you. ²⁸ And there you will serve gods of wood and stone, the work of human hands, that neither see, nor hear, nor eat, nor smell. ²⁹ But from there you will seek the LORD your God and you will find him, if you search after him with all your heart and with all your soul. ³⁰ When you are in tribulation, and all these things come upon you in the latter days, you will return to the LORD your God and obey his voice. ³¹ For the LORD your God is a merciful God. He will not leave you or destroy you or forget the covenant with your fathers that he swore to them.

³² "For ask now of the days that are past, which were before you, since the day that God created man on the earth, and ask from one end of heaven to the other, whether such a great thing as this has ever happened or was ever heard of. ³³ Did any people ever hear the voice of a god speaking out of the midst of the fire, as you have heard, and still live? ³⁴ Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great deeds of terror, all of which the LORD your God did for you in Egypt before your eyes? ³⁵ To you it was shown, that you might know that the LORD is God; there is no other besides him. ³⁶ Out of heaven he let you hear his voice, that he might discipline you. And on earth he let you see his great fire, and you heard his words out of the midst of the fire. ³⁷ And because he loved your fathers and chose their offspring after them^[fn] and brought you out of Egypt with his own presence, by his great power, ³⁸ driving out before you nations greater and mightier than you, to bring you in, to give you their land for an inheritance, as it is this day, ³⁹ know therefore today, and lay it to your heart, that the LORD is God in heaven above and on the earth beneath; there is no other. ⁴⁰ Therefore you shall keep his statutes and his commandments, which I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land that the LORD your God is giving you for all time."

ESV Footnote

(4:37) Hebrew *his offspring after him*

The Covenant — We read earlier that God said, "*I the LORD your God am a jealous God*" (Ex. 20:5). That was at the giving of the Ten Commandments and it was in the context of the second commandment: "*You shall not make for yourself a carved image...*" (v. 4). God repeated that message in our passage for today, which is also in the context of making and bowing down to a carved image (Deut. 4:24). God is jealous about worship because He is the only God: "... *there is no other besides him*" (v. 35, also vs. 39). God had made a covenant with Israel to love, rescue, and protect them, but their responsibility would be to worship Him alone. No moral man or woman would approve of their mate having sex with another person; they made a covenant in marriage to be faithful to each other. They have only one mate; Israel had only one God. The penalty for Israel's unfaithfulness would be exile to another nation, but that penalty was not permanent; it contained the hope of repentance and return to their Creator. God said they would find Him again, "*if you search after him with all your heart and with all your soul*" (v. 29). That is the mercy of God. He is willing to cut short the penalty in order to give mankind another chance. God is still both jealous and merciful. He demands to be recognized and worshiped as the only true God, but He is willing to give another chance to those who drift away. He will not divorce His bride.

¹ "Now this is the commandment—the statutes and the rules^[fn]—that the LORD your God commanded me to teach you, that you may do them in the land to which you are going over, to possess it, ² that you may fear the LORD your God, you and your son and your son's son, by keeping all his statutes and his commandments, which I command you, all the days of your life, and that your days may be long. ³ Hear therefore, O Israel, and be careful to do them, that it may go well with you, and that you may multiply greatly, as the LORD, the God of your fathers, has promised you, in a land flowing with milk and honey.

⁴ "Hear, O Israel: The LORD our God, the LORD is one.^[fn] ⁵ You shall love the LORD your God with all your heart and with all your soul and with all your might. ⁶ And these words that I command you today shall be on your heart. ⁷ You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. ⁸ You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. ⁹ You shall write them on the doorposts of your house and on your gates.

ESV Footnotes

(6:1) Or *just decrees*; also verse 20

(6:4) Or *The LORD our God is one LORD*; or *The LORD is our God, the LORD is one*; or *The LORD is our God, the LORD alone*

Exclusiveness of God — It was mentioned yesterday that God is “*jealous*” because He is the only God, so He refuses to be shared with pretend-gods. Today, we read the full statement, “*the LORD is one*” (vs. 4). The emphasis here is not on His unity (oneness) but on His exclusiveness or uniqueness. There is only one God and Yahweh is His name. “*Worshipping demons*” is mentioned in Rev. 9:20 but demons are not gods (Deut. 32:17); they are angelic beings that God created, who rebelled against Him, along with Satan. There is only one God. The response to that fact for Israel and for us is to love God with everything we have. He should be our master, our lover, and our primary focus in life. We are commanded to love Him completely. In fact, Jesus called this, “*the great and first commandment*” (Matt. 22:38). If we do love Him that way, we will be teaching our children to love Him wholeheartedly, be talking about Him wherever we are and whatever we are doing (v. 7), and we will put reminders of Him all around us (vv. 8-9). There is only one God and He is worthy of our complete obedience and worship.

More love to Thee, O Christ More love to Thee! Hear Thou the prayer I make On bended knee; This is my earnest plea: More love, O Christ, to Thee, More love to Thee, More love to Thee! — Elizabeth Prentiss (1818-1878)
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More Love to Thee - YouTube

Meditation: Verses 4-9 in this passage form what is known as the *Shema*, from the Hebrew word for “*Hear*” (v. 4). It opens this “*great and first commandment*” with a drumroll, announcing its importance; it is the trumpet that calls us to attention. Let us give it the attention it deserves! Read it again!

⁶ "For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. ⁷ It was not because you were more in number than any other people that the LORD set his love on

you and chose you, for you were the fewest of all peoples, ⁸ but it is because the LORD loves you and is keeping the oath that he swore to your fathers, that the LORD has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. ⁹ Know therefore that the LORD your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations, ¹⁰ and repays to their face those who hate him, by destroying them. He will not be slack with one who hates him. He will repay him to his face. ¹¹ You shall therefore be careful to do the commandment and the statutes and the rules that I command you today.

¹² "And because you listen to these rules and keep and do them, the LORD your God will keep with you the covenant and the steadfast love that he swore to your fathers. ¹³ He will love you, bless you, and multiply you. He will also bless the fruit of your womb and the fruit of your ground, your grain and your wine and your oil, the increase of your herds and the young of your flock, in the land that he swore to your fathers to give you. ¹⁴ You shall be blessed above all peoples. There shall not be male or female barren among you or among your livestock. ¹⁵ And the LORD will take away from you all sickness, and none of the evil diseases of Egypt, which you knew, will he inflict on you, but he will lay them on all who hate you. ¹⁶ And you shall consume all the peoples that the LORD your God will give over to you. Your eye shall not pity them, neither shall you serve their gods, for that would be a snare to you.

¹⁷ "If you say in your heart, 'These nations are greater than I. How can I dispossess them?' ¹⁸ you shall not be afraid of them but you shall remember what the LORD your God did to Pharaoh and to all Egypt, ¹⁹ the great trials that your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm, by which the LORD your God brought you out. So will the LORD your God do to all the peoples of whom you are afraid. ²⁰ Moreover, the LORD your God will send hornets among them, until those who are left and hide themselves from you are destroyed. ²¹ You shall not be in dread of them, for the LORD your God is in your midst, a great and awesome God.

Powerful Promise Keeper — Two characteristics, or attributes, of God are emphasized in this passage. The first is His faithfulness: "...the LORD your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments" (v. 9). He is faithful to do what He has promised. He made that covenant with Abraham about 500 years before Israel entered the Promised Land. Remember that timeframe when you wonder why God is slow in answering your prayers! God doesn't make empty promises. He can be trusted to bring about the fulfilment of His promises at the perfect time. The second attribute in this text has to do with God's infinite power: "...the LORD ... [is] a great and awesome God" (v. 21). The context of this statement is the threat of nations then living in the land of Canaan. God told Israel, "...you shall not be afraid of them" (v. 18, cf. v. 21). God is almighty, which He proved through the process of bringing Israel out of Egypt. There is nothing beyond His ability; He is the "great and awesome God."

Our God is an Awesome God - YouTube

Our God is an awesome God
He reigns from Heaven above
With wisdom power and love
Our God is an awesome God.

—Michael W. Smith

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