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## You are to Love ADONAI

### 11: 1-7

**You are to love ADONAI DIG:** How are the Israelites asked to love ADONAI? What is the link between remembering, loving, and obeying? What would the names of Dathan and Abiram bring to mind for the Israelites? How can this memory help them as they enter Canaan?

**REFLECT:** When in your life have you seen YHVH act miraculously? What did you learn? Does this memory affect your present obedience? How? Put your name in verse 7. What is ADONAI's personal message to you? What risks are involved? Do they draw you to God?

**God's deliverance of Isra'el from Egypt, His provision in the wilderness, and His discipline of the rebellious, should motivate the Israelites to love ADONAI.**



With **Chapter 11** the discussion of the broad principles that were to govern the life of **Isra'el** is drawn to a close. The chapter is to be understood as a re-emphasis of these principles before the detailed **mitzvot** (**to see link click Cr - The Second Address: The Specific Stipulations of the Covenant**) are presented. The first address (see **Bj - The First Address: The General Stipulations of the Covenant**) may be addressed as follows: a general introduction centering around the Ten Words (**Chapter 5**); statement and discussion of general principles (**Chapters 6 and 7**); important lessons from Israelite history (**Chapters 8 to 10:11**); a look to the future (**Chapter 10:12-22**). Broadly, **Chapter**

**11** deals with the importance of the choice which lay before **Isra'el** - obedience or disobedience.<sup>283</sup>

**The requirement: love ADONAI and keep His mitzvot (11:1): Therefore, you are to love ADONAI your God and keep His charge, His statutes, His ordinances and His mitzvot at all times.**

**The illustration: three lessons from Israelite history (11:2-7):**

**1. The Exodus:** The audience addressed on the plains of Mo'ab was very different from that which had witnessed **God's** mighty acts in the days of the Exodus. All the older generation had died in the wilderness and of those who had escaped from Egypt, only the younger generation under twenty years old at the time remained (**Numbers 14:29**). To these now were added all those who had been born during the wilderness wandering. The people then assembled at Mo'ab had known something of **ADONAI's** wonderful activity, either directly, or by word of mouth. **Moshe** addressed them all and said: **You should know this day that it was not your children who knew, or saw, the discipline of ADONAI your God - His greatness to bring you out of Egypt, His mighty hand and His outstretched arm. His signs and the deeds He did in the midst of Egypt to Pharaoh king of Egypt and to all his land** (see the commentary on Exodus [Bj](#) - **The Ten Plagues of Egypt**); **and what He did to the army of Egypt, to its horses and chariots when He made the waters of the Sea of Reeds flow over them as they chased after you** (see the commentary on Exodus [Ci](#) - **The Waters Were Divided and the Israelites Went Through the Sea on Dry Land**), **and how ADONAI has destroyed them to this day (11:2-4).**<sup>284</sup> The great events associated with the great liberation of the Exodus are all attributed directly to **YHVH** and not to the military strength or expertise of **the Israelites**. A part of **the LORD's** purpose in the Exodus was still of direct relevance to those gathered on the plains of Mo'ab; **Ha'Shem** not only brought **His people** out of **the land of Egypt** . . . but **He** also intended to bring them into **the Promised Land**.

**2. God's presence in the wilderness: What He did for you in the wilderness in sending manna** (see the commentary on Exodus [Cr](#) - **I Will Rain Down Manna from Heaven for You**), **quail** (see the commentary on Exodus [Cs](#) - **That Evening Quail Came and Covered the Camp**), **and water from the rock** (see the commentary on Exodus [Cu](#) - **Strike the Rock and Water Will Come Out of It**), **until you came to this place (11:5).** The **Exodus** had been a totally positive part of **Isra'el's** education in the ways of **God**. The wilderness experience, mentioned here in only general terms, had broadened that education. **Isra'el** had not only experienced the provision and help of **the LORD**, but also

the chastisement and rebuke of **Ha'Shem**.<sup>285</sup>

**3. The Dathan and Abiram incident:** The third example completes the balance by presenting a lesson from history stressing the failure of some **Israelites** and the judgment of **God**. **And what He did to Dathan and Abiram sons of Eliab son of Reuben (Numbers 16:1-34) - how the earth opened its mouth and swallowed them up, along with their households and tents and every living thing that followed them on their account, in the midst of all Isra'el (11:6).** These men rebelled against the authority of **Moshe, YHVH's** chosen leader, and were destroyed with their families and possessions when **the earth swallowed them up**. The contrast between the Exodus and the rebellion is striking and relevant to the speech of Moses. The Exodus had been the beginning of the new life for **Isra'el**; the rebellion had led to the death of many. In fact, had it not been for **Moshe's** intercession, **Ha'Shem** would have **put an end** to the entire nation (**Numbers 16:45**).

The lesson was, of course, that refusal to acknowledge the man whom **God** appointed leader was equivalent to rejection of **God Himself**. It was a common experience of prophets such as **Amos (Amos 7:12-16)**, **Jeremiah (Jeremiah 1:18-19)**, and **Ezeki'el (Ezeki'el 3:4-9)**. But this experience is not confined to the pages of the TaNaKh alone. The climax to such rebellion came with the rejection of **Yeshua Ha-Meshiach Himself**, as the gospels testify again and again.<sup>286</sup>

The lessons of the past, therefore, stressed both the grace of **God** and the judgment of **God**, and **the people** were to remember these acts. **Rather, it is your own eyes that have seen every mighty deed that ADONAI has done (11:7).**

*Dear Great Heavenly **Father, You** are such a joy to meditate on, for you are both perfectly holy and perfect love- at the same time! How wonderful to meditate on your attributes from A- Z: A=Almighty, All knowing, All wise ..., B=Best Friend, C=Comforter, Caring, D=Deliverer, Defender, E=Eternal, F=Faithful, Fantastic Father, G= Great, Guide, H= HOLY! Healer, I= Immanuel, Invincible, J= Joy, Just, K= King of Kings, Kind, L= Living God, Lamb of God, Lover, Light of the World, M=Merciful, Mighty warrior, N= Never fails, Near me always, O= Omniscient, Omnipotent, Omnipresent, P= Prince of Peace, Passover Lamb, Perfect, Q= Quite Wonderful, R=Redeemer, Resurrection, S=Savior, Shield, T=Trustworthy, Truth, U= Unchanging, Universe Maker, V=Victory, Vine, W=Wise, Wonderful Counselor, X= Exactly What I Need, Exactly Perfect, Y= Yahweh Raah (God is My Shepherd) Z=Zealous for His People! In **Yahweh's** holy name and power of **His** resurrection. Amen*