

KGW9 Feb. 27 – March 5

February 27 Su Reading 58 — Deut. 18:15-22 — A Prophet Like Me

¹⁵ “The LORD your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen—¹⁶ just as you desired of the LORD your God at Horeb on the day of the assembly, when you said, ‘Let me not hear again the voice of the LORD my God or see this great fire any more, lest I die.’¹⁷ And the LORD said to me, ‘They are right in what they have spoken.’¹⁸ I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him.¹⁹ And whoever will not listen to my words that he shall speak in my name, I myself will require it of him.²⁰ But the prophet who presumes to speak a word in my name that I have not commanded him to speak, or^(fn) who speaks in the name of other gods, that same prophet shall die.’²¹ And if you say in your heart, ‘How may we know the word that the LORD has not spoken?’—²² when a prophet speaks in the name of the LORD, if the word does not come to pass or come true, that is a word that the LORD has not spoken; the prophet has spoken it presumptuously. You need not be afraid of him.

ESV Footnote
(18:20) Or and

My Words in His Mouth — God’s prophet is one to whom God speaks in order to tell others: “*I will put my words in his mouth*” (v. 18). That was the primary means God used in the Old Testament times to communicate to His people. There was a potential problem, however, because anyone might say that God told him to say a certain thing. How would the listener discern who was true and who was false? That was the dilemma the people raised before Moses: “*How may we know...?*” (v. 21). God told them that the test was in the fulfillment. Does the prediction of the “prophet” come true? God’s true prophet has to be correct 100% of the time. A false prophet may be right occasionally through coincidence, but a true prophet is always right. That means that God’s prophet must not insert his own predictions to jeopardize his track record and his status. He must relate only what God tells him to say. Jesus was that final expected prophet like Moses, as Peter suggested in his early sermon (Acts 3:22-24). For our day, God has put His words in His book, the Bible, which is our prophet-source today. We can trust it because it is God’s Word and it is true.

ACCOUNTABILITY REMINDER – Please report to accbibleread@gmail.com
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February 28 M Reading 59 — Deut. 28:1-14 — God Who Blesses Obedience

¹ “And if you faithfully obey the voice of the LORD your God, being careful to do all his commandments that I command you today, the LORD your God will set you high above all the nations of the earth.² And all these blessings shall come upon you and overtake you, if you obey the voice of the LORD your God.³ Blessed shall you be in the city, and blessed shall you be in the field.⁴ Blessed shall be the fruit of your womb and the fruit of your ground and the fruit of your cattle, the increase of your herds and the young of your flock.⁵ Blessed shall be your basket and your kneading bowl.⁶ Blessed shall you be when you come in, and blessed shall you be when you go out.

⁷ “The LORD will cause your enemies who rise against you to be defeated before you. They shall come out against you one way and flee before you seven ways.⁸ The LORD will command the blessing on you in your barns and in all that you undertake. And he will bless you in the land that the LORD your God is giving you.⁹ The LORD will establish you as a people holy to himself, as he

has sworn to you, if you keep the commandments of the LORD your God and walk in his ways. ¹⁰ And all the peoples of the earth shall see that you are called by the name of the LORD, and they shall be afraid of you. ¹¹ And the LORD will make you abound in prosperity, in the fruit of your womb and in the fruit of your livestock and in the fruit of your ground, within the land that the LORD swore to your fathers to give you. ¹² The LORD will open to you his good treasury, the heavens, to give the rain to your land in its season and to bless all the work of your hands. And you shall lend to many nations, but you shall not borrow. ¹³ And the LORD will make you the head and not the tail, and you shall only go up and not down, if you obey the commandments of the LORD your God, which I command you today, being careful to do them, ¹⁴ and if you do not turn aside from any of the words that I command you today, to the right hand or to the left, to go after other gods to serve them.

Conditional Blessings — Nine times in this passage, God said He would “bless” His people in many ways. Great promises! However, those blessings were conditional, depending on their obedience. Five times, He tagged on the conditional expression, “...if you...” God’s blessings depended on the people’s obedience. This shows God’s goodness and love. He desires to give good things to us, but He demands obedience. Why thwart His desires? Why miss out on His blessings? If it is our heart’s desire to please God, His desire is to please us. Our motive for obeying should not be the blessings, but we should see the blessings as the natural consequence of our genuine obedience.

ACCOUNTABILITY DEADLINE – If you have not yet reported for this month, please use this link to report whether you are on schedule or not: accbibleread@gmail.com.

March 1 Tu Reading 60 — Deut. 32:1-9 — The Song of Moses

These are the final words of Moses, given the same day that God told him to climb Mount Nebo where he would view the Promised Land and then die (32:48-50). This is the Song of Moses that was given to the people to warn them about falling away from serving Yahweh alone in order to avoid suffering the punishing consequences. It is a long song but we will look at only the first few verses to see something it teaches us about God.

- ¹ *“Give ear, O heavens, and I will speak,
and let the earth hear the words of my mouth.*
- ² *May my teaching drop as the rain,
my speech distill as the dew,
like gentle rain upon the tender grass,
and like showers upon the herb.*
- ³ *For I will proclaim the name of the LORD;
ascribe greatness to our God!*
- ⁴ *“The Rock, his work is perfect,
for all his ways are justice.
A God of faithfulness and without iniquity,
just and upright is he.*
- ⁵ *They have dealt corruptly with him;
they are no longer his children because they are blemished;
they are a crooked and twisted generation.*
- ⁶ *Do you thus repay the LORD,
you foolish and senseless people?
Is not he your father, who created you,
who made you and established you?*

- 7 *Remember the days of old;
consider the years of many generations;
ask your father, and he will show you,
your elders, and they will tell you.*
- 8 *When the Most High gave to the nations their inheritance,
when he divided mankind,
he fixed the borders^[fn] of the peoples
according to the number of the sons of God.^[fn]*
- 9 *But the LORD's portion is his people,
Jacob his allotted heritage.*

ESV Footnotes

(32:8) Or *territories*

(32:8) Compare Dead Sea Scroll, Septuagint; Masoretic Text *sons of Israel*

The Rock — This passage is filled with statements regarding the character of God, but one that stands out is that, for the first of 36 times in the Bible, God is referred to as “*the Rock*” (v. 4). In fact, God is referred to as a rock four times in this chapter (cf. vv. 15, 18, 30-31). A rock is symbolic of stability and permanency, like the Rock of Gibraltar. God is called “*an everlasting rock*” in Ps. 26:4. A rock is also a symbol of protection. Ten times in Scripture, God is referred to as a “*rock of refuge*” or a “*fortress*” (e.g., Ps. 71:3). Walls of rock surrounded ancient cities, protecting them. Four times in the Bible, the rock is used in a spiritual sense, seeing God as “*the Rock of [my/our] salvation*” (e.g., Ps. 89:26). That is also a picture of our protection—spiritual protection—as chosen and loved children of God. Like a rock, God is permanent and protective. He cannot be damaged, moved, or outlasted. God is also rock-solid in the sense of quality. Ps. 92:15 says that “*the LORD is upright; he is my rock, and there is no unrighteousness in him.*” That is like a diamond rock—pure, unblemished, valuable.

While I draw this fleeting breath,
When my eyes shall close in death,
When I rise to worlds unknown,
And behold Thee on Thy throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee.

—Augustus Toplady (1776)

Rock Of Ages - YouTube

March 2 W Reading 61 — Psalm 91:1-16 — My Refuge and My Fortress

- 1 *He who dwells in the shelter of the Most High
will abide in the shadow of the Almighty.*
- 2 *I will say^[fn] to the LORD, “My refuge and my fortress,
my God, in whom I trust.”*
- 3 *For he will deliver you from the snare of the fowler
and from the deadly pestilence.*
- 4 *He will cover you with his pinions,
and under his wings you will find refuge;
his faithfulness is a shield and buckler.*
- 5 *You will not fear the terror of the night,
nor the arrow that flies by day,
nor the pestilence that stalks in darkness,
nor the destruction that wastes at noonday.*
- 7 *A thousand may fall at your side,*

*ten thousand at your right hand,
 but it will not come near you.*
 8 *You will only look with your eyes
 and see the recompense of the wicked.*
 9 *Because you have made the LORD your dwelling place—
 the Most High, who is my refuge—^[fn]*
 10 *no evil shall be allowed to befall you,
 no plague come near your tent.*
 11 *For he will command his angels concerning you
 to guard you in all your ways.*
 12 *On their hands they will bear you up,
 lest you strike your foot against a stone.*
 13 *You will tread on the lion and the adder;
 the young lion and the serpent you will trample underfoot.*
 14 *“Because he holds fast to me in love, I will deliver him;
 I will protect him, because he knows my name.*
 15 *When he calls to me, I will answer him;
 I will be with him in trouble;
 I will rescue him and honor him.*
 16 *With long life I will satisfy him
 and show him my salvation.”*

ESV Footnotes

(91:2) Septuagint *He will say*

(91:9) Or *For you, O LORD, are my refuge! You have made the Most High your dwelling place*

Conditions of Protection — God is referred to in this psalm in several ways that we have already seen and discussed: *“the Most High ... the Almighty ... the LORD [Yahweh]”* (vv. 1, 9). A newer one for us here is, *“My refuge and my fortress”* (v. 2). It is a picture of safety, but this protection has some conditions. One is that we must make an effort to *come* to the shelter of God to be protected: *“Because you have made the LORD your dwelling place”* (v. 9). Our protection is in our surrender to God; we must *take* refuge. Another condition is that of trust: *“...my God, in whom I trust”* (v. 2). That is a step of faith. He promised to be our refuge and fortress; will we trust Him to do that? The last condition mentioned here involves relationship: *“Because he holds fast to me in love ... because he knows my name”* (v. 14). God protects us because we are part of His family. Let us come, trust, and love this Refuge and Fortress!

A mighty fortress is our God,
 a bulwark never failing;
 our helper he, amid the flood
 of mortal ills prevailing.
 For still our ancient foe
 does seek to work us woe;
 his craft and power are great,
 and armed with cruel hate,
 on earth is not his equal.
 —Martin Luther (1529)

A Mighty Fortress (Virtual Choir) - YouTube

March 3 Th Reading 62 — Joshua 1:1-9 — The Ever-Present God

¹ *After the death of Moses the servant of the LORD, the LORD said to Joshua the son of Nun, Moses' assistant,* ² *“Moses my servant is dead. Now therefore arise, go over this Jordan, you and*

all this people, into the land that I am giving to them, to the people of Israel. ³ Every place that the sole of your foot will tread upon I have given to you, just as I promised to Moses. ⁴ From the wilderness and this Lebanon as far as the great river, the river Euphrates, all the land of the Hittites to the Great Sea toward the going down of the sun shall be your territory. ⁵ No man shall be able to stand before you all the days of your life. Just as I was with Moses, so I will be with you. I will not leave you or forsake you. ⁶ Be strong and courageous, for you shall cause this people to inherit the land that I swore to their fathers to give them. ⁷ Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success^[fn] wherever you go. ⁸ 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. ⁹ Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the LORD your God is with you wherever you go.”

ESV Footnote

(1:7) Or *may act wisely*

More Than Omnipresence — We have already considered the omnipresence of God, that He is everywhere present. That understanding dawned upon Jacob after his dream about the angels going up and down the ladder to heaven; he exclaimed, “*Surely the LORD is in this place, and I did not know it*” (Gen. 28:17). It is true that God is everywhere, but in our passage for today, God suggested to Joshua that there is an even greater idea: “*I will be with you. I will not leave you or forsake you*” (v. 5), and “*...the LORD your God is with you wherever you go*” (v. 9). Those statements are closely connected with three challenges to “*be strong and courageous*” (vv. 5, 7, 9). How are they connected? It is not only God’s presence that is being emphasized here, but also His power. Joshua was to be “*strong and courageous*” because God was going to do things through his leadership that were way beyond his own ability. It was a call to faith: Step out so that God can use you supernaturally! It was more than “I’ve got your back!”; it was, “You’ve got my power!” Would you face this day, this week, and this new month with that in mind? God is with you, not only in presence, but also in power. Trust Him to do through you that which you cannot do by yourself! He will.

Meditation: It is a great opportunity to use this meditation to consider meditating! During the first year after I turned my life over to Christ, I memorized this verse: “*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*” (v. 8). Notice that it was God’s “*Law*” on which Joshua was to meditate. Wouldn’t it seem much nicer to meditate on God’s *promises*? Why God’s *laws*? The verse gives the answer: “*...so that you may be careful to do...*” Think about God’s requirements in order to think about your responsibilities! If we don’t *know* what is right, we won’t *do* what is right. The opening of the book of Psalms describes the similar attitude of one who is blessed: “*...his delight is in the law of the LORD, and on his law he meditates day and night*” (Ps. 1:2).

March 4 F Reading 63 — Joshua 5:10-15 — More Holy Ground

As Moses had led the people of Israel through the parting of the Red Sea to escape from Egypt, so Joshua led them through the parted Jordan River to escape the wilderness and enter the Promised Land. Joshua was the new, God-appointed leader of His people.

¹⁰ *While the people of Israel were encamped at Gilgal, they kept the Passover on the fourteenth day of the month in the evening on the plains of Jericho.* ¹¹ *And the day after the Passover, on that*

very day, they ate of the produce of the land, unleavened cakes and parched grain. ¹² And the manna ceased the day after they ate of the produce of the land. And there was no longer manna for the people of Israel, but they ate of the fruit of the land of Canaan that year.

¹³ When Joshua was by Jericho, he lifted up his eyes and looked, and behold, a man was standing before him with his drawn sword in his hand. And Joshua went to him and said to him, "Are you for us, or for our adversaries?" ¹⁴ And he said, "No; but I am the commander of the army of the LORD. Now I have come." And Joshua fell on his face to the earth and worshiped^[fn] and said to him, "What does my lord say to his servant?" ¹⁵ And the commander of the LORD's army said to Joshua, "Take off your sandals from your feet, for the place where you are standing is holy." And Joshua did so.

ESV Footnote

(5:14) Or and paid homage

More Than an Angel — Earlier, God had promised Israel: "I send an angel before you to guard you on the way and to bring you to the place that I have prepared. Pay careful attention to him and obey his voice ... for my name is in him" (Ex. 23:20-21). He shows up in our passage for today, but he appears to be more than an angel. He didn't have wings but looked like an ordinary soldier to Joshua. This visitor indicated that he was that promised angel by saying, "Now I have come," calling himself "the commander of the army of the LORD" (v. 14). Joshua recognized the fulfillment of God's promise and "fell on his face ... and worshiped" (v. 14). This angel did not object, but when the Apostle John saw an angel in his vision and fell down to worship him, the angel said, "You must not do that! ... Worship God" (Rev. 22:9). Joshua worshiped this "commander" as divine. He then showed his willingness to obey him when he asked, "What does my lord say to his servant?" (v. 14). His answer must have surprised Joshua because it was the same command God gave to Moses from the burning bush, "Take off your sandals because this is holy ground!" In both cases, God's presence made the ground holy. This angel was really an appearance of God in a human form. He had come to demonstrate His protection of His people.

Holy Ground – (Sandi Patty) - YouTube

When I walked through the doors, I sensed His presence,
And I knew this was a place where love abounds,
For this is a temple; the God we love abides here.

Oh, we are standing in His presence on holy ground.
We are standing on holy ground.
And I know, I know there are angels all around.
Let us praise, praise Him now!
For we are standing in His presence on holy ground.

— Geron Davis (1983)

March 5 Sa Reading 64 — Joshua 7:1-15 — God Demands Purity and Obedience

After marching around Jericho seven times in one day, the walls fell down and Israel took the city. God had instructed them, however, that "all silver and gold, and every vessel of bronze and iron, are holy to the LORD; they shall go into the treasury of the LORD" (Joshua 6:19).

¹ But the people of Israel broke faith in regard to the devoted things, for Achan the son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, took some of the devoted things. And the anger of the LORD burned against the people of Israel.

² Joshua sent men from Jericho to Ai, which is near Beth-aven, east of Bethel, and said to them, "Go up and spy out the land." And the men went up and spied out Ai. ³ And they returned to Joshua and said to him, "Do not have all the people go up, but let about two or three thousand men go up and attack Ai. Do not make the whole people toil up there, for they are few." ⁴ So about three thousand men went up there from the people. And they fled before the men of Ai, ⁵ and the men of Ai killed about thirty-six of their men and chased them before the gate as far as Shebarim and struck them at the descent. And the hearts of the people melted and became as water.

⁶ Then Joshua tore his clothes and fell to the earth on his face before the ark of the LORD until the evening, he and the elders of Israel. And they put dust on their heads. ⁷ And Joshua said, "Alas, O Lord GOD, why have you brought this people over the Jordan at all, to give us into the hands of the Amorites, to destroy us? Would that we had been content to dwell beyond the Jordan!" ⁸ O Lord, what can I say, when Israel has turned their backs before their enemies! ⁹ For the Canaanites and all the inhabitants of the land will hear of it and will surround us and cut off our name from the earth. And what will you do for your great name?"

¹⁰ The LORD said to Joshua, "Get up! Why have you fallen on your face? ¹¹ Israel has sinned; they have transgressed my covenant that I commanded them; they have taken some of the devoted things; they have stolen and lied and put them among their own belongings. ¹² Therefore the people of Israel cannot stand before their enemies. They turn their backs before their enemies, because they have become devoted for destruction.^[fn] I will be with you no more, unless you destroy the devoted things from among you. ¹³ Get up! Consecrate the people and say, 'Consecrate yourselves for tomorrow; for thus says the LORD, God of Israel, "There are devoted things in your midst, O Israel. You cannot stand before your enemies until you take away the devoted things from among you."' ¹⁴ In the morning therefore you shall be brought near by your tribes. And the tribe that the LORD takes by lot shall come near by clans. And the clan that the LORD takes shall come near by households. And the household that the LORD takes shall come near man by man. ¹⁵ And he who is taken with the devoted things shall be burned with fire, he and all that he has, because he has transgressed the covenant of the LORD, and because he has done an outrageous thing in Israel.'"

ESV Footnote

(7:12) That is, set apart (devoted) as an offering to the Lord (for destruction)

Sin in the Camp — It seems that Israel became overconfident in their ability to take over the land of Canaan. Jericho was easy and they probably thought that the city of Ai (meaning "ruin") should be even easier. Joshua apparently didn't even ask God about attacking Ai next. The spies advised him not to bother with the whole army. What they would learn is that nothing is easy unless God is in it. One man's sin ruined it for two million Israelites. Thirty-six men died because of Achan, but he would also pay with his life, along with his family, who likely knew about his thieving sin and watched him dig the hole inside his tent. Of course, God knew who had sinned, but He made a public display of selecting the guilty party by tribe, then clan, then household, then man. Why? It was a lesson that the whole nation needed to learn: God demands purity and obedience among His people. One man's sin was obstructing the direction of a whole nation. Will your sin affect the growth of your church? Probably. We are the people of God and we have a responsibility for purity and obedience just like Achan did.