

Elohey HaElohiym & Rejoice In All

Deuteronomy 10:6-12:32

Reading Questions

1. What is different about Lewi as compared to the other tribes?
2. Why were the laws commanded?
3. What belongs to יהוה?
4. What is to be done with our heart?
5. What title is given that is only given to יהוה and what title is given that is also given to יהושע His Son?
6. What does the law teach regarding fatherless, widow, and stranger and how is this different from what our society teaches children today?
7. What is our relationship to יהוה supposed to be like?
8. How often should we guard and keep יהוה's laws – sometimes or always?
9. How many commands should we guard and keep – some or every/all?
10. Is there blessing for obedience to commands?
11. Where does the blessing and the curse go?
12. Is the location for doing burnt offerings limited?
13. What is to be done with blood from animals and what can we learn from this?
14. What can we learn from the eating of the tithe in Deuteronomy 12:18?
15. How should we go about our days and conduct ourselves in the endeavors, work, projects, etc. that we set out to do?
16. When יהוה has blessed us and we long to eat meat, how much can we eat?
17. What should we not add to and what should we not take away from?

Reading Answers

1. They bear the ark of יהוה, they stand before יהוה, they serve יהוה and bless in His Name, they have no portion or inheritance for יהוה is their inheritance (Deuteronomy 10:8-9).
2. For the good of the people (Deuteronomy 10:13).
3. Everything – the skies – the sky of skies, and the land with all that is in it (Deuteronomy 10:14).
4. It is to be circumcised (Deuteronomy 10:16).

5. Referencing Deuteronomy 10:17 – All throughout Scripture only **יהוה** is referred to as “Elohey HaElohiym”. This is a title reserved solely for **יהוה** all throughout Scripture. This lines up perfectly with what **יהושע** said in John 17:3 when He said that **יהוה** was “the only true Elohiym”. The title of “Elohey HaElohiym” is a title only used exclusively in Scripture for **יהוה** and shows His superiority above all – even recognized by His Son **יהושע** whom He Himself begot, sent forth, Anointed as King, and made the ruler and judge of the living and the dead.

The other title mentioned, “Adoney HaAdoniym”, is a title that both **יהוה** and **יהושע** are called. **יהושע** is called Adoney HaAdoniym in 1 Timothy 6:15, Revelation 17:14, and Revelation 19:16.

6. The law teaches that **יהוה** loves the fatherless, widow, and stranger and gives them food and a garment (Deuteronomy 10:18). The law teaches that we ought to love the stranger (Deuteronomy 10:19). This is very different from the society we live in today which teaches children from a very young age to be fearful of strangers and treat them as outcasts for fear of the stranger hurting them. It is understandable to want to be cautious and not be hurt, robbed, etc.. At the same time, to what extent do we act this way? If someone is poor and needs help do we ignore them just because they're a stranger? We should not be so afraid of strangers that we won't even speak to them or offer food, or even sometimes shelter as **יהוה** leads us to and provides for us to do so. Sleeping on the floor or a couch or spare bed in a small room or corner of a room is better than sleeping on the streets in most situations.
7. We are supposed to fear Him, serve Him, and cling to Him and He is supposed to be our praise for He is our Elohiym – and we are to remember all of the great and awesome things He has done in our life (Deuteronomy 10:20-21). In Deuteronomy 10:20-21 it says, “and swear by His Name” also. One purpose of this could have been so that if any Yisra'elites did swear, they would not be swearing by some name of some false pagan idols, etc.. If someone was going to swear, then they were being told to swear by His Name; which would mean to be teaching also to not swear by the Name of another. However, **יהושע** taught us, “do not swear at all” in Matthew 5:34. With these new instructions, we know now that it is safer and better to not swear at all. We should just follow what **יהושע** has commanded us to do and not swear at all.
8. Always (Deuteronomy 11:1)
9. Every/all (Deuteronomy 11:8, 32)
10. Yes (Deuteronomy 11:13-15, 19-21)

11. The blessing on Mount Gerizim and the curse on Mount Eyal (Deuteronomy 11:29).
12. According to Deuteronomy 12:5-6, and 11, the location for burnt offerings as well as “Zevach” are limited ([for details on what Zevach are, see the reading notes for Week 16 of the reading schedule, specifically the question about whether believers should take a literal lamb or goat for Passover](#)). In addition, verse 13-14 repeats that burnt offerings should not be offered in just any place we choose. Also, according to Deuteronomy 12:27, the meat and the blood of the burnt offerings and the blood of “Zevach” must be on the altar of יהוה. However, we do see that in Judges 13:16-21 a burnt offering was permitted not within “the Temple” and it appears was accepted. The one offering in Judges was a Danite (Judges 13:2), not a son of Aharon. However, in Judges the messenger of יהוה seems to have given permission to them to do the offering to יהוה so that explains that occurrence. יהוה can choose to permit offerings whenever He so desires. That place in Judges must have been the place יהוה chose. Are there other occurrences of someone who is not a son of Aharon doing a burnt offering in a place other than “the Temple”? I am not certain as I have not done an exhaustive study on this topic. However, even if we found such a case, that does not mean that we know for certain that gives us permission to go and do likewise. My understanding currently is unless specifically told to do so by יהוה, I am not certain it would be lawful to just go and do a burnt offering or sacrifice of some kind since it seems there are specific requirements outlined including: 1) Bringing burnt offerings to the place יהוה chooses (Deuteronomy 12:5-6, 11, 13-14), and 2) Putting the meat and the blood on the altar of יהוה (Deuteronomy 12:27). There is an additional requirement for “Zevach” also discussed at the reading notes linked above from week 16.
13. Blood from animals we are permitted to eat must be poured on the ground like water (Deuteronomy 12:16). We are not permitted to eat the blood. The fact that we are to “pour it on the ground like water” shows that the animal is slaughtered a specific way and that the blood is not to stay inside the animal. If blood sits around inside an animal after death it would start to congeal and not come out like water unless coming out at the time of death. This matches with Acts 15 which requires believers to not eat blood or animals that were strangled (i.e. where the blood was not poured out like water).
14. We learn that יהוה is compassionate towards all and not partial. He wants all – the servants (those considered “lowest” in the eyes of some), men, women, and children – all to benefit from the tithe and the increase of a household. He does not want favorites where one person is blessed and another is suffering. He does not like to see it done that way. He wants to see all blessed and satisfied and doing well. He is compassionate towards all.

15. We are to rejoice before **יהוה** our Elohiym in all that we put our hands to (Deuteronomy 12:18).
16. You eat as much as your being desires (Deuteronomy 12:20). Contrary to some teachings out today that teach it is never right to enjoy food at all, it is okay when **יהוה** has blessed us abundantly to enjoy the clean and acceptable food that He has blessed us to have. This doesn't mean we should go lusting after meat and thinking about it 24/7 or turning our stomach into some kind of idol, but there is a time and a season for feasting and rejoicing and having as much as we desire also as we can see by Deuteronomy 12:20-21.
17. The words commanded to us (Deuteronomy 12:32).

Reading Notes

- Circumcision of the heart (Deuteronomy 10:16) is not a new concept – but as we see something taught in the Law of **יהוה**. This is like the change that is to take place when someone realizes **יהושע** is the Mashiach and repents and gets baptized in the Name of **יהושע**. It is an inward change we are to all go through, and even then, back then, they were to go through also. Now we have baptism showing as an outward sign of this inward change.

Related Verses

Response of A Good Conscience: 1 Peter 3:21

Elohey HaElohiym: Psalms 136:3

Adoney HaAdoniym: Psalms 136:3, 1 Timothy 6:15, Revelation 17:14, and Revelation 19:16

To Mitsrayim (Egypt) With 70 Beings: Genesis 46:27

Do Not Eat Blood or Things Strangled: Acts 15

Laws of Zevach: Exodus 12:27, Leviticus 17:5-6, Deuteronomy 12:5-6, 11, 27, 18:3