

Deuteronomy 32-34

Bible Study

Review

Chapter 29—Begins Moses' (3rd) and final sermon before he dies

- Moses pleads for covenant faithfulness from the new generation
- In his address he confirms the covenant between God and Israel (ceremony in the future)
 - He warns of the consequences for covenant disobedience

Chapter 30—finishes his 3rd sermon

- Moses looks to the distant future—a time of repentance and restoration
- God will circumcise the hearts—time of regathering of Israel, beginning of the millennium
 - The challenge—two paths to choose from: “therefore choose life”

Chapter 31—Commissioning of Joshua as Moses' successor

- He encourages the people: “be strong and of good courage”—God will take of the nations before them
- Special instructions to the priests and elders—the law to be read every seven years at the Feast of Tabernacles
 - The official inauguration of Joshua by God at the tabernacle
- Moses commissioned to write a song that would serve as a witness of their future rebellion
 - The song would be taught to Israel

Review continued

The reason God had Moses compose the song:

Deuteronomy 31:19-21

¹⁹ Now therefore, write down this song for yourselves, and teach it to the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel.

²⁰ When I have brought them to the land flowing with milk and honey, of which I swore to their fathers, and they have eaten and filled themselves and grown fat, then they will turn to other gods and serve them; and they will provoke Me and break My covenant.

²¹ Then it shall be, when many evils and troubles have come upon them, that this song will testify against them as a witness; for it will not be forgotten in the mouths of their descendants, for I know the inclination of their behavior today, even before I have brought them to the land of which I swore *to give them.*"

Deuteronomy 31:30

³⁰ Then Moses spoke in the hearing of all the assembly of Israel the words of this song until they were ended:

Chapter 32

Song of Moses

A sort of national anthem—as a witness against Israel

¹ "Give ear, O heavens, and I will speak; And hear, O earth, the words of my mouth.

² Let my teaching drop as the rain, My speech distill as the dew, As raindrops on the tender herb, And as showers on the grass.

³ For I proclaim the name of the LORD: Ascribe greatness to our God.

⁴ *He is* the Rock, His work *is* perfect; For all His ways *are* justice, A God of truth and without injustice; Righteous and upright *is* He.

(Tyndale) "The form of the song, as a witness against Israel, resembles that of a later 'covenant lawsuit' (*rib*), especially found in the prophets." (Isa. 1:2-26; Jer. 2: 4-13; Micah 6:1-8)

v. 2 "Let my teaching drop as the rain..."

As the rain profits the plants this song is meant to have positive spiritual results when memorized and sung

v. 3-4 The greatness of God's character proclaimed

⁴ *He is the Rock, His work is perfect; For all His ways are justice, A God of truth and without injustice; Righteous and upright is He.*

v. 4 “The Rock”—the 1st place in the Bible where God is called the Rock...appears seven times in the song

Rock (Heb. *sur*) (TWOT) “Rock stands for boulders or formations of stone and for the material that composes mountains”—has many metaphorical uses

➤ Here—God is the foundation and fortress whose works are upright

Psalm 18:2

² The LORD is my rock and my fortress and my deliverer; My God, my strength, in whom I will trust; My shield and the horn of my salvation, my stronghold.

Christ referred to himself in (Mat. 16:18)-- “on this Rock I will build My Church”

God foretells that Israel would corrupt themselves—an indictment of the people

⁵ "They have corrupted themselves; *They are* not His children, Because of their blemish: A perverse and crooked generation.

⁶ Do you thus deal with the LORD, O foolish and unwise people? *Is* He not your Father, *who* bought you? Has He not made you and established you?

v. 5-- "A perverse and crooked generation" — The indictment (in contrast to God who is perfect and upright)—[v.4]

"A perverse and crooked generation"—a part of their past, and anticipated yet in the future

v. 6 first part "Do you thus deal with the Lord...?"
(Paraphrase) "Is this the way you repay the Lord?"—disrespect

(New Amer. Com.) "The thought of any people rejecting their god was almost beyond belief, but the Lord is more than 'just God'. He is Father and Creator, the one who made and established his people."

v.7-14 A review of past blessings—includes separating Israel as a special nation

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 divided their inheritance to the nations, When He separated the sons of Adam, He set the boundaries of the peoples According to the number of the children of Israel.

v. 8 "the Most High divided their inheritance to the nations"

- God through the scriptures reveals the origin of the human race and its ethnic divisions
- At the time of Adam he predetermined the inheritances of all the nations and determined their boundaries
- God foreordained the existence of Israel and its population size at the time of Adam

Acts 17:26

²⁶ And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings,

v. 8 last part--God had a predetermined plan for Israel

(Merrill) "God from the beginning carved out a geographical inheritance for his elect people and arranged the allotments of all other nations, especially those of Canaan, to accommodate the purpose."

Continuation—review of past blessings

⁹ For the LORD'S portion *is* His people; Jacob *is* the place of His inheritance.

¹⁰ "He found him in a desert land And in the wasteland, a howling wilderness; He encircled him, He instructed him, He kept him as the apple of His eye.

¹¹ As an eagle stirs up its nest, Hovers over its young, Spreading out its wings, taking them up, Carrying them on its wings,

¹² So the LORD alone led him, And *there was* no foreign god with him.

¹³ "He made him ride in the heights of the earth, That he might eat the produce of the fields; He made him draw honey from the rock, And oil from the flinty rock;

¹⁴ Curds from the cattle, and milk of the flock, With fat of lambs; And rams of the breed of Bashan, and goats, With the choicest wheat; And you drank wine, the blood of the grapes.

v. 11 God's protection compared to an eagle caring for its young—Exodus delivery

(Rev. 12:14) "the woman was given two wings of a great eagle"

➤ The kind of protection of the Church to a place of refuge (future delivery)

The contrast between the desert and Canaan

v. 10-12 God led them through the wilderness—miracles in the desert (providing)

➤ To the abundance and fertile lands [v.13-14]

Devotion to other gods—Israel's rebellion

¹⁵ "But Jeshurun grew fat and kicked; You grew fat, you grew thick, You are obese! Then he forsook God *who* made him, And scornfully esteemed the Rock of his salvation.

¹⁶ They provoked Him to jealousy with foreign *gods*; With abominations they provoked Him to anger.

v. 15 "Jeshurun"—affectionate term for Israel...(means: 'upright one')

➤the name is used here in irony...because of abominable acts of devotion to other gods

v.16 "provoked Him to jealousy with foreign gods"

▪Ezekiel 8: 3,5 uses the expression 'the idol that provokes to jealousy'—Asherah

Ezekiel 8:3, 5

³ He stretched out the form of a hand, and took me by a lock of my hair; and the Spirit lifted me up between earth and heaven, and brought me in visions of God to Jerusalem, to the door of the north gate of the inner *court*, where the seat of the image of jealousy *was*, which provokes to jealousy.

⁵ Then He said to me, "Son of man, lift your eyes now toward the north." So I lifted my eyes toward the north, and there, north of the altar gate, was this **image of jealousy** in the entrance.

II Kings 21:7 describes a sculptured image of Asherah that was set up by the wicked king Manasseh in the Jerusalem temple

2 Kings 21:7

⁷ He even set a carved image of Asherah that he had made, in the house of which the LORD had said to David and to Solomon his son, "In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put My name forever;

¹⁷ They sacrificed to demons, not to God, *To gods* they did not know, *To new gods*, new arrivals That your fathers did not fear.

¹⁸ Of the Rock *who* begot you, you are unmindful, And have forgotten the God who fathered you.

v.17 (I Cor. 10:20) Paul quoted—about sacrifices not to the true God

1 Corinthians 10:20

²⁰ Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons.

God's promise of judgment

¹⁹ "And when the LORD saw *it*, He spurned *them*, Because of the provocation of His sons and His daughters.

²⁰ And He said: 'I will hide My face from them, I will see what their end *will be*, For they *are* a perverse generation, Children in whom *is* no faith.

²¹ They have provoked Me to jealousy by *what* is not God; They have moved Me to anger by their foolish idols. But I will provoke them to jealousy by *those who are* not a nation; I will move them to anger by a foolish nation.

²² For a fire is kindled by my anger, And shall burn to the lowest hell; It shall consume the earth with her increase, And set on fire the foundations of the mountains.

²³ 'I will heap disasters on them; I will spend My arrows on them.

²⁴ *They shall be* wasted with hunger, Devoured by pestilence and bitter destruction; I will also send against them the teeth of beasts, With the poison of serpents of the dust.

²⁵ The sword shall destroy outside; *There shall be* terror within For the young man and virgin, The nursing child with the man of gray hairs.

v. 21 [last part] "I will move them to anger by a foolish nation"

(Paraphrase) ' a foolish Gentile nation' (no understanding)

v. 25 "terror for the young man and virgin...nursing child with the man of gray hairs"

(NSB) "The pairings of opposites in this verse indicate that God's judgment would be comprehensive. It would affect all of society."

v. 26-38 Dealing with Israel's enemies

²⁶ I would have said, "I will dash them in pieces, I will make the memory of them to cease from among men,"

²⁷ Had I not feared the wrath of the enemy, Lest their adversaries should misunderstand, Lest they should say, "Our hand *is* high; And it is not the LORD who has done all this." '

²⁸ "For they *are* a nation void of counsel, Nor *is there any* understanding in them.

²⁹ Oh, that they were wise, *that* they understood this, *That* they would consider their latter end!

v. 26-27 (TEV)

v. 26 "I would have destroyed them completely, so that no one would remember them.

v. 27 But I could not let their enemies boast that they had defeated my people, when it was I myself who had crushed them."

v. 28 no understanding in them—fits with Isaiah's description of Israel (Isa. 1:3; 6:9,10)

Isaiah 1:3

³ The ox knows its owner And the donkey its master's crib; *But* Israel does not know, My people do not consider."

v. 29 [last part]"their latter end"

(NSB) "Often the phrase 'latter end' is understood as 'glorious future'; here it speaks of 'ruinous future' for the rebellious Israelites."

³⁰ How could one chase a thousand, And two put ten thousand to flight, Unless their Rock had sold them, And the LORD had surrendered them?

³¹ For their rock *is* not like our Rock, Even our enemies themselves *being* judges.

³² For their vine *is* of the vine of Sodom And of the fields of Gomorrah; Their grapes *are* grapes of gall, Their clusters *are* bitter.

³³ Their wine *is* the poison of serpents, And the cruel venom of cobras.

³⁴ 'Is this not laid up in store with Me, Sealed up among My treasures?

³⁵ Vengeance is Mine, and recompense; Their foot shall slip in *due* time; For the day of their calamity *is* at hand, And the things to come hasten upon them.'

v. 30 “How could one chase a thousand?”—the point is if just a few were able to overthrow a nation, it is God’s doing...he would have delivered his people over to the enemy

v. 32 The gods of other nations are referred to metaphorically as grapes and vines who have their roots and source in the same kind of perversion as Sodom and Gomorrah

v. 35 “Vengeance is mine”

It is God’s prerogative to avenge and bring judgment as he sees fit in his time...the nations who have been agents of God’s judgment to Israel will eventually face their own judgment at God’s hands

Tone changes to God's compassion

³⁶ "For the LORD will judge His people And have compassion on His servants, When He sees that *their* power is gone, And *there is no one remaining*, bond or free.

³⁷ He will say: 'Where *are* their gods, The rock in which they sought refuge?

³⁸ Who ate the fat of their sacrifices, *And* drank the wine of their drink offering? Let them rise and help you, *And* be your refuge.

God judges His people for sin...but he also will bring about their restoration

v. 37 "Where are their gods?"

God reminds his people of the futility of useless idols, who cannot help nor save

(NSB) "The song mocks those who follow other gods. They abandoned the Rock of truth for a rock that wasn't even a pebble"

v. 39-43 The vindication of the Lord

³⁹ 'Now see that I, *even I, am* He, And *there is* no God besides Me; I kill and I make alive; I wound and I heal; Nor *is there any* who can deliver from My hand.

⁴⁰ For I raise My hand to heaven, And say, "As I live forever,

⁴¹ If I whet My glittering sword, And My hand takes hold on judgment, I will render vengeance to My enemies, And repay those who hate Me.

⁴² I will make My arrows drunk with blood, And My sword shall devour flesh, With the blood of the slain and the captives, From the heads of the leaders of the enemy." '

⁴³ "Rejoice, O Gentiles, *with* His people; For He will avenge the blood of His servants, And render vengeance to His adversaries; He will provide atonement for His land *and* His people."

v. 39 In contrast to the pagan gods, he is alone God, he is the source of all life the one who can wound and heal [v. 39]

He lifts his hand to heaven in oath [v. 40] to exercise his judgment upon his enemies [v.40-41]

v. 43 "He will provide atonement"

All of the nations are invited to rejoice with God's people who avenges the blood of his servants, while providing the atoning cover for the land and his people...atonement which has its foundation and fulfillment in Jesus Christ

v. 44 Conclusion of the song

⁴⁴ So Moses came with Joshua the son of Nun and spoke all the words of this song in the hearing of the people.

v. 45-47 Exhortation to obedience

⁴⁵ Moses finished speaking all these words to all Israel,

⁴⁶ and He said to them: "Set your hearts on all the words which I testify among you today, which you shall command your children to be careful to observe--all the words of this law.

⁴⁷ For it *is* not a futile thing for you, because it *is* your life, and by this word you shall prolong *your* days in the land which you cross over the Jordan to possess."

(Tyndale) "Joshua is introduced [v.44] in order to point to the song's intended use in Israel's future.

And all these words must be taken to heart and passed on to future generations..."

v. 48-52 Instructions regarding Moses' death

⁴⁸ Then the LORD spoke to Moses that very same day, saying:

⁴⁹ "Go up this mountain of the Abarim, Mount Nebo, which *is* in the land of Moab, across from Jericho; view the land of Canaan, which I give to the children of Israel as a possession;

⁵⁰ and die on the mountain which you ascend, and be gathered to your people, just as Aaron your brother died on Mount Hor and was gathered to his people;

⁵¹ because you trespassed against Me among the children of Israel at the waters of Meribah Kadesh, in the Wilderness of Zin, because you did not hallow Me in the midst of the children of Israel.

⁵² Yet you shall see the land before *you*, though you shall not go there, into the land which I am giving to the children of Israel."

v. 48 "that very same day"—that the song was delivered to Israel, Moses received a command from God to ascend Mt. Nebo

▪Abarim—mountain range northeast of the Dead Sea

Moses would die on Mt. Nebo just as Aaron had died on Mt. Hor—the reason stated in verse 51

▪Meribah Kadesh—where Moses instead of speaking to the rock to bring water out as God had commanded, he first cursed the people, then struck the rod

v. 49 "you shall see the land before you"

(Zondervan) "The view from Nebo is panoramic, including the Dead Sea, Jordan Valley, and Jordan Desert from Tekoa to Jerusalem. Even the mountains of Samaria are visible from it."

Chapter 33

Moses' prophetic blessing on Israel
▪(Gen. 49)—Jacob's blessing on Israel

Just as Jacob gathered his sons around him to bless them before he died, Moses pronounced his blessing upon the tribes of Israel before his death

v. 1-5 Introduction

1st occurrence—puts him among the prophets (term later used for them I Sam. 9:6,10)

¹ Now this *is* the blessing with which **Moses** the man of God blessed the children of Israel before his death.

There are some contrasts between Jacob's blessing and Moses' blessing:

➤ The tribes are the same but the time and circumstances are different—some 400 years difference

v. 2-5 Moses' praising God as the source of everything

² And he said: "The LORD came from Sinai, And dawned on them from Seir; He shone forth from Mount Paran, And He came with ten thousands of saints; From His right hand *Came* a fiery law for them.

³ Yes, He loves the people; All His saints *are* in Your hand; They sit down at Your feet; *Everyone* receives Your words.

⁴ Moses commanded a law for us, A heritage of the congregation of Jacob.

⁵ And He was King in Jeshurun, When the leaders of the people were gathered, All the tribes of Israel together.

v. 2 "came from Sinai"

The imagery is of God as divine warrior at the head of his armies on behalf of those he has chosen to give his protection and blessing

In contrast to Jacob's blessing Moses prefaces the blessing by emphasizing the importance of the law [v. 4]

v. 5 Jeshurun= upright (Companion) "the ideal Israel as the upright nation, possessing all these laws"

▪ Because God is king he has the authority to gather the leaders and people together to confirm the covenant

v.6 Moses' blessing on Reuben

⁶ "Let Reuben live, and not die, *Nor* let his men be few."

Jacob's blessing:

Genesis 49:4

(lost the birthright)

⁴ Unstable as water, you shall not excel, Because you went up to your father's bed; Then you defiled *it*-- He went up to my couch.

"you shall not excel"[Jacob] / "let Reuben live"[Moses]

➤ Moses' blessing seems to reverse or put a positive light in comparison to Jacob's

Moses--"nor let his men be few" [v.6]

Moses' blessing on Reuben asks for him to continue to exist and not decline in numbers—seems to anticipate the tribes uncertain future and early decline in population

v. 7 Moses' blessing on Judah

⁷ And this he said of Judah: "Hear, LORD, the voice of Judah, And bring him to his people; Let his hands be sufficient for him, And may You be a help against his enemies.

Moses--"Let his hands be sufficient for him, and may you be a help against his enemies"

➤ This points to the isolation of Judah from the rest...and also its military role

(BKC) "Since Judah marched at the head of the tribes (Num. 2:9) she was first in battle. So this blessing was essentially a prayer for Judah's military success by God's help."

Jacob's blessing:

Genesis 49: 8-12

¹⁰ The **scepter** shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people.

Missing in Moses' blessing is the Messianic role that Jacob predicted—Moses in this blessing seems to be focusing on what is immediately ahead in Judah's future

v. 8-11 Moses' blessing on Levi

- ⁸ And of Levi he said: "*Let Your Thummim and Your Urim be with Your holy one, Whom You tested at Massah, And with whom You contended at the waters of Meribah,*
- ⁹ *Who says of his father and mother, 'I have not seen them'; Nor did he acknowledge his brothers, Or know his own children; For they have observed Your word And kept Your covenant.*
- ¹⁰ *They shall teach Jacob Your judgments, And Israel Your law. They shall put incense before You, And a whole burnt sacrifice on Your altar.*
- ¹¹ *Bless his substance, LORD, And accept the work of his hands; Strike the loins of those who rise against him, And of those who hate him, that they rise not again.*"

Jacob's blessing: Genesis 49:5,7

⁵ "Simeon and Levi *are* brothers; Instruments of cruelty *are in* their dwelling place.

⁷ Cursed *be* their anger, for *it is* fierce; And their wrath, for it is cruel! I will divide them in Jacob And **scatter them** in Israel.

Moses' blessing is longer and different than Jacobs

- "Your holy one" [v.8]—true priestly tribe; urim and thummim—used to discern divine will
 - "kept your covenant" [v.9]—golden calf incident/stepped forward
 - Moses emphasizes that Levi would be teachers in Israel of God's law [v.10]
 - 'the work of his hands' [v.11]—priestly work

Simeon is left out of the list:

- 1) Were to be scattered in Israel together with Levi (Gen. 49: 5, 7)
- 2) their inheritance was included with Judah (Joshua 19:1)
- 3) They did not cross with Levi at the golden calf incident (Ex. 32:26)

v. 12 Moses' blessing on Benjamin

¹² Of Benjamin he said: "The beloved of the LORD shall dwell in safety by Him, *Who* shelters him all the day long; And he shall dwell between His shoulders."

- Moses portrays Benjamin as beloved and dwelling safely... "dwell between His shoulders"
- Benjamin eventually became combined with Judah and lived on the outskirts of Jerusalem

v. 13-17 Moses' blessing on Joseph

- ¹³ And of Joseph he said: "Blessed of the LORD *is* his land, With the precious things of heaven, with the dew, And the deep lying beneath,
¹⁴ With the precious fruits of the sun, With the precious produce of the months,
¹⁵ With the best things of the ancient mountains, With the precious things of the everlasting hills,
¹⁶ With the precious things of the earth and its fullness, And the favor of Him who dwelt in the bush. Let *the blessing* come 'on the head of Joseph, **And on the crown of the head of him who was separate from his brothers.**'
¹⁷ His glory *is like* a firstborn bull, And his horns *like* the horns of the wild ox; Together with them He shall push the peoples To the ends of the earth; They *are* the ten thousands of Ephraim, And they *are* the thousands of Manasseh."

Jacob's blessing:

Genesis 49: 26

²⁶ The blessings of your father Have excelled the blessings of my ancestors, Up to the utmost bound of the everlasting hills. They shall be on the head of Joseph, **And on the crown of the head of him who was separate from his brothers.**

Joseph—good abundant land anciently and with their descendants

v. 17 'his horns like the horns of the wild ox'—horns a symbol of military power

v. 18-19 Moses' blessing on Zebulun and Issachar

¹⁸ And of Zebulun he said: "Rejoice, Zebulun, in your going out, And Issachar in your tents!

¹⁹ They shall call the peoples *to* the mountain; There they shall offer sacrifices of righteousness; For they shall partake *of* the abundance of the seas And *of* treasures hidden in the sand."

v. 18 "Rejoice, Zebulun in going out, and Issachar in your tents"—a figure for all activities and modes of life

v. 19 "call peoples to the mountain...offer sacrifices of righteousness"—a call to offer proper sacrifices at Mt. Tabor (located between the two tribes) which was a place of local worship before the temple was established

"they shall partake of the abundance of the seas"[v.19]

➤their prosperity was sea trade

v. 20-21 Moses' blessing on Gad

²⁰ And of Gad he said: "Blessed *is* he who enlarges Gad; He dwells as a lion, And tears the arm and the crown of his head.

²¹ He provided the first *part* for himself, Because a lawgiver's portion was reserved there. He came *with* the heads of the people; He administered the justice of the LORD, And His judgments with Israel."

- Both Jacob's and Moses' blessing focuses on the military prowess of Gad

(BKC) "The general sense seems to be that even though Gad had been allotted its territory east of the Jordan, choosing the best land, the tribe still fought valiantly (like a lion) in the conquest of Canaan. In this way the Gadites carried out the Lord's will"

v. 22 Moses' blessing on Dan

²² And of Dan he said: "Dan *is* a lion's whelp; He shall leap from Bashan."

Dan described as a 'lion's whelp'—Is a metaphor for a powerful young lion

Some commentators translate 'Bashan'-- as serpent

v. 17 (Jacob's) 'shall be a serpent by the way'

Could be translated 'who leaps forth like a serpent' —implies aggressiveness which Dan was in Israel's early history

v. 23 Moses' Blessing on Naphtali

²³ And of Naphtali he said: "O Naphtali, satisfied with favor, And full of the blessing of the LORD, Possess the west and the south."

- Naphtali like Joseph would enjoy blessings from God and be satisfied
- The tribe inherited very productive land bordering the sea of Galilee...the west and south of the sea of Galilee

v. 24-25 Moses' blessing on Asher

²⁴ And of Asher he said: "Asher *is* most blessed of sons; Let him be favored by his brothers, And let him dip his foot in oil.

[bolts of your gates]

²⁵ Your sandals *shall be* iron and bronze; As your days, *so shall* your strength *be*.

Both Moses and Jacob emphasize how Asher would be blessed

(BKC) "The name Asher means blessed, happy. To bathe one's feet in oil rather than simply to anoint them would be an extravagant act. Thus the tribe of Asher would experience abundant fertility and prosperity. The bolts of iron and bronze indicate the tribes security"

v. 26-29 Praise and blessing on Israel

²⁶ "*There is* no one like the God of Jeshurun, *Who* rides the heavens to help you, And in His excellency on the clouds.

²⁷ The eternal God *is your* refuge, And underneath *are* the everlasting arms; He will thrust out the enemy from before you, And will say, 'Destroy!'

²⁸ Then Israel shall dwell in safety, The fountain of Jacob alone, In a land of grain and new wine; His heavens shall also drop dew.

²⁹ Happy *are* you, O Israel! *Who is* like you, a people saved by the LORD, The shield of your help And the sword of your majesty! Your enemies shall submit to you, And you shall tread down their high places."

(BKC) "Having such a wonderful and powerful God the nation could be assured of conquering Canaan and then living in safety and prosperity.

If Israel would only serve her incomparable God she would be an incomparable people"

v. 27 "The eternal God is your refuge, And underneath are the everlasting arms"

➤ A wonderful promise to Israel that applies to God's people today

Chapter 34

Death of Moses—(not written by Moses, most likely Joshua)

God gives Moses a view of the promised land

- ¹ Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is across from Jericho. And the LORD showed him all the land of Gilead as far as Dan,
- ² all Naphtali and the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea,
- ³ the South, and the plain of the Valley of Jericho, the city of palm trees, as far as Zoar.
- ⁴ Then the LORD said to him, "This *is* the land of which I swore to give Abraham, Isaac, and Jacob, saying, 'I will give it to your descendants.' I have caused you to see *it* with your eyes, but you shall not cross over there."

➤ v. 1 "the LORD showed him"

➤ From the east side of Jordan: Pisgah—mountain range; Mount Nebo—specific peak

v. 1 [last part] "the land of Gilead as far as Dan"

(Zondervan Bible Backgrounds) "The city and tribe of Dan was located just south of Mt. Hermon, about one hundred miles distant."

(Zondervan Bible Backgrounds) "The description was possibly written later to present what Moses saw according to the later distribution of the land. Thus the author describes a view of the land that assumes tribal territories yet to be assigned."

The death of Moses

⁵ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

⁶ And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows his grave to this day.

⁷ Moses *was* one hundred and twenty years old when he died. His eyes were not dim nor his natural vigor diminished.

⁸ And the children of Israel wept for Moses in the plains of Moab thirty days. So the days of weeping *and* mourning for Moses ended.

v. 6 “He buried him”—God personally buried Moses (honor)
“no one knows his grave”—people would worship

v. 7 God took his life at 120 years of age—not because his health was bad or life deterioration
He was not allowed to enter the promised land because of striking the rock at Kadesh (Num. 20)

v.8 Thirty days—the last month of the 40th year since leaving Egypt (men of honor 30 days)
Israel wept for Moses thirty days, then the mourning ended—this marked the end of the wilderness years

v. 9 The transition from Moses to Joshua

⁹ Now Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him; so the children of Israel heeded him, and did as the LORD had commanded Moses.

v.9 “for Moses had laid his hands on him” (Numbers 27: 12)—smooth transition from Moses to Joshua

“so the children of Israel heeded him”—no power struggle
▪ Israel obeyed during Joshua’s leadership (Joshua 24: 31)

v. 10-12—the last verses in the Pentateuch

¹⁰ But since then there has not arisen in Israel a prophet like Moses, whom the LORD knew face to face,
¹¹ in all the signs and wonders which the LORD sent him to do in the land of Egypt, before Pharaoh, before all his servants, and
in all his land,
¹² and by all that mighty power and all the great terror which Moses performed in the sight of all Israel.

v. 10 “But since then”—historical reflection written later (probably Ezra)

“not arisen a prophet like Moses”

▪A prophet like Moses points to Christ (Deut. 18: 15)

Deuteronomy 18:15

¹⁵ "The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear,

God used Moses in a powerful way—the great miracles that were done in Egypt

Lessons

The song of Moses was written, taught and to be sung by Israel
➤ As a reminder of how important it is to obey God

Moses was called the “a man of God” and a “servant of the Lord”



Hebrews 11:24-26

²⁴ By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter,
²⁵ choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin,
²⁶ esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.

We must never forget that the same creator God who delivered Israel from the slavery of Egypt is our deliverer as well