

Hello everyone,

PERCENT OF BIBLE COMPLETED: 19.2%

Weekly Readings will cover: Deuteronomy 29 through Deuteronomy 34, including Psalm 90

Sunday: Deuteronomy 29

Monday: Deuteronomy 30

Tuesday: Deuteronomy 31

Wednesday: Deuteronomy 32

Thursday: Psalm 90

Friday: Deuteronomy 33

Saturday: Deuteronomy 34

Current # of email addresses in the group: 590

This week we will start the final week of Deuteronomy and complete the Pentateuch! Great job everyone! From this point forward, we will begin to see a number of chapters or partial chapters mixed in with our reading program as the chronology fits together. This week we will include Psalm 90 on Thursday.

Website archive location for audio files & PDFs:

<https://www.ucg.org/congregations/san-francisco-bay-area-ca/posts/audio-links-re-three-year-chronological-deep-dive-reading-program-circa-2022-2025-903711>

3-YEAR CHRONOLOGICAL STUDY: Week 34

Read the following passages & the Daily Deep Dive on the daily reading.

Day 211 - SUNDAY: July 23rd

Deuteronomy 29

Daily Deep Dive:

Here is the UCG reading plan program for this chapter: “Here, on the verge of crossing into the Promised Land, an additional covenant is made between God and "the children of Israel in the land of Moab, *besides the covenant* which He made with them in Horeb"—i.e., Mount Sinai (verses 1, 14). Many refer to this as the Land Covenant. (Some call it the Palestinian Covenant but the name *Palestine* was not used until Roman times—and that to spite the Jews.) As pointed out before, a covenant is simply a contract or an agreement between two

or more parties. It is not identical to the law on which a covenant is based. Since a covenant is merely a contract, it should not surprise us that when Israel broke a covenant by violating the law on which the covenant was based, God would make a new covenant with Israel based on the same or similar laws. In fact, God made at least three covenants with the entire nation of Israel in the book of Exodus, not just one, as some have erroneously concluded (compare Exodus 24:1-8; Exodus 31:12-18; Exodus 34:10, 27).

Here, in Deuteronomy 29, God made still *another* covenant. It was to apply to future generations as well as the people of that day (verses 15, 25). But God had not yet given the people "a heart to perceive and eyes to see and ears to hear" (verse 4). He therefore knew that they would not obey Him, and He warns them that the "curses of the covenant written in this Book of the Law" would come on them for their disobedience (verses 20-21, 27; compare Deuteronomy 31:15-29). Still, despite their lack of spiritual conversion, the laws God had revealed to them would have enabled the nation of Israel to build a just and equitable society and be richly blessed even if they would have kept only the *letter* of the law, which they *could* have followed (Deuteronomy 29:29). Yet, more often than not, they failed in that also." [END]

Verse 4 – The Adam Clarke commentary states: "Some critics read this verse interrogatively: And hath not God given you a heart, etc.? because they suppose that God could not reprehend them for the non-performance of a duty, when he had neither given them a mind to perceive the obligation of it, nor strength to perform it, had that obligation been known. Though this is strictly just, yet there is no need for the interrogation, as the words only imply that they had not such a heart, etc., not because God had not given them all the means of knowledge, and helps of his grace and Spirit, which were necessary; but they had not made a faithful use of their advantages, and therefore

they had not that wise, loving, and obedient heart which they otherwise might have had. If they had had such a heart, it would have been God's gift, for he is the author of all good; and that they had not such a heart was a proof that they had grieved his Spirit, and abused the grace which he had afforded them to produce that gracious change, the want of which is here deplored. Hence God himself is represented as grieved because they were unchanged and disobedient: "O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and with their children for ever!" See Deu 5:29 (note), and the note there."
[END]

Verse 6 – The Adam Clarke commentary states: "That is, ye have not been supported in an ordinary providential way; I have been continually working miracles for you, that ye might know that I am the Lord. Thus we find that God had furnished them with all the means of this knowledge, and that the means were ineffectual, not because they were not properly calculated to answer God's gracious purpose, but because the people were not workers with God; consequently they received the grace of God in vain. See 2Co 6:1." [END]

Verse 23 – Admah and Zeboim were two cities commonly associated with Sodom and Gomorrah as they were in the same plain (compared Genesis 10:19, 14:2 & 14:8). All four were destroyed by God.

Day 212 - MONDAY: July 24th

Deuteronomy 30

Daily Deep Dive:

The UCG reading plan states: "As previously mentioned in the highlights on chapter 28, Israel, when in captivity and distress, would ultimately repent. It is interesting how God describes their future repentance: "And the Lord your God will circumcise your heart and the heart of your descendants, *to love the Lord your God with all your heart and with all*

your soul" (Deuteronomy 30:6). And how would the circumcision of the heart, leading to the love toward God, be manifested? Verse 8 gives the answer: "And you will again [in your future repentance] obey the voice of the Lord and do all His commandments which I command you *today*." Read that again! Memorize this verse! Many try to say that God's law is done away. But this passage shows that Israel, at the time of their repentance—which is *still* yet future even today—will at that time return to obeying the *same commandments* that Moses gave them. And so, far from being done away, God's law still stands (compare Malachi 4:4-6; Matthew 5:17-20). God also points out in Deuteronomy 30:11-14 that there are no good excuses for pleading ignorance. Moses made the point that God's commandments are completely accessible to Israel. And in the New Testament, the apostle Paul applies this concept of accessibility to the access we have to Christ (Romans 10:5-8).

God reminds Israel (and us today) that He has revealed to us the way of death and the way of life—but we are required to *choose*. God will not make this decision for us. However, if we choose the wrong way, it will only bring misery, pain and, eventually, death. On the other hand, choosing the right way means being blessed with prosperity, happiness and life—not just for us, but *also* for our children (Deuteronomy 30:11-20; compare Exodus 20:5-6). If we've chosen the wrong path in the past, it's not too late to turn around—at least, not *yet*. As the first part of this chapter shows, we can choose to return to God and His way. And, when we do, He will forgive us and lead us to life. May all of us make the right choice." [END]

As this chapter reads clearly, I will not add anything further.

Day 213 - TUESDAY: July 25th

Deuteronomy 31

Daily Deep Dive:

The UCG reading plan states: "Here we read of the inauguration, commissioning or ordination of Joshua to take the place of Moses as the chief human judge over Israel. We also read God's wonderful words of encouragement: "Be strong and of good courage, do not fear nor be afraid of them; for the Lord your God, He is the One who goes with you. He will not leave you nor forsake you" (Deuteronomy 31:6). God will repeat this to Joshua in Joshua 1:5. And the apostle Paul quotes part of this phrase as a message from God to Christians today (see Hebrews 13:5).

Moses instructs that the law be read "at the end of every seven years," that is, the "year of release" from slavery and debts. This reading was to be done "at the Feast of Tabernacles." All Israel was to listen, including the children "who have not known it" (verse 13), so that they all could learn to fear God and keep His commandments (verses 12-13; compare Ecclesiastes 12:13). At a time when there were no mass communications and when books, including personal copies of the Scriptures, were almost nonexistent among the common people, this practice would have been invaluable. Nehemiah 8 recounts the revival of the spirit of this command following the Babylonian captivity of the Jews.

Deuteronomy 31 ends with the placement of the Book of the Law beside the Ark of the Covenant and Moses teaching the people a special song, the words of which appear in the next chapter." [END]

Verses 10 & 11 – This Feast of Tabernacles week represents the Millennial reign of Jesus Christ after His second coming. It will be the first time that the entire world is free from slavery to Satan as he will be bound at this time for the 1,000 years. It also represents a time when the whole world will come to know God's law and His way. We see all these things come together here in these two verses.

Verse 16 – Sadly God knew that the nation of Israel would not remain faithful to Him, but instead would cheat on Him with other nations and seek after false gods. How sad this must have been for Moses too as he had dedicated his life to serving God and these people.

Day 214 - WEDNESDAY: July 26th

Deuteronomy 32

Daily Deep Dive:

Here is the UCG reading plan for this day: “As we read in Deuteronomy 31, God told Moses to record a song that would foretell the Israelites' future rebellion and thus serve "as a witness" against them—as they were to be taught it so as not to forget it (verses 19, 21-22). The lyrics of this "Song of Moses," which was to be a national anthem of sorts for ancient Israel, are recorded in Deuteronomy 32. By including them in the pages of the Bible, God made certain that they would indeed not be forgotten. (This Song of Moses should not be confused with the *other* "Song of Moses" recorded in Exodus 15.)

Verse 4 is the first place in Scripture where God is called the "Rock." This name is repeated four more times in this chapter.

In the song in Deuteronomy, Israel is called Jeshurun, a pet name for Israel meaning "Uprightness." However, God foretells, through Moses, that the Israelites would corrupt themselves so much that they would cease, temporarily, to be His children (Deuteronomy 32:5). They had already sacrificed to demons and would do so again (verse 17; compare Amos 5:25-26; 1 Corinthians 10:20). But God was still their Father by virtue of creating them both as human beings and as a nation (Deuteronomy 32:6), so they should behave in a way worthy of being the offspring of God. Indeed, at the time of Adam, God actually predetermined the inheritances of all nations and set their boundaries "according to the number of the children of Israel" (verse 8). This shows

that God had foreordained not only the existence of Israel but even its population size at least as far back as man's creation.

Verses 11-12 contain some interesting imagery: "As an eagle...hovers over its young, spreading out its wings, taking them up, carrying them on its wings...." Here, God's protection of His people is compared to that of an eagle caring for its young. Those who have studied the behavioral patterns of eagles have confirmed the description given in these verses. The golden eagle makes its nest high up in the massive rocks of the mountains of Sinai. When the young eagles think they are ready to fly, they jump out of the nest and spread their wings. But many times, during these first attempts, the young birds are not yet able to fly—they are too excited and don't spread their wings correctly or not at all. And so they hurl down, like a person jumping out of an airplane with a parachute that does not open. But the parents are on the alert. The mother, which is bigger than the father, glides under the child, catches it and carries it to a place of safety. This scenario repeats itself two or three times, until the young bird has learned how to stretch its wings and fly. In light of scriptures like verses 11-12 and Exodus 19:3-4, the passage in Revelation 12:14 ("the woman was given two wings of a great eagle, that she might fly into the wilderness to her place...") might simply be describing God's supernatural intervention in directing His people to a place of refuge rather than referring to any specific physical means of getting them there, such as, as some have theorized, modern aircraft. God certainly did not use aircraft to transport ancient Israel.

Verse 15 is one of several statements in Deuteronomy that when Israel becomes well off materially, they will forsake God. This corresponds to an observation attributed to Martin Luther: "A full stomach does not promote piety, for it stands secure and neglects God." This is certainly true of ancient Israel's descendants today, as we see them living at a

higher standard of living than any nation has ever experienced—yet increasingly smug, self-satisfied and unthankful.” [END]

Verse 8 – The John Gill commentary states: “the sense is, that such a country was measured out and bounded, as would be sufficient to hold the twelve tribes of Israel, when numerous, and their time was come to inhabit it; and which, in the mean while was put into the hands of Canaan and his eleven sons to possess; not as their proper inheritance, but as tenants at will, until the proper heirs existed, and were at an age, and of a sufficient number to inherit; in which may be observed the wise disposition of divine Providence, to put it into the hands of a people cursed of God, so that to take it from them at any time could not have the appearance of any injustice in it; and their enjoying it so long as they did was a mercy to them, for so long they had a reprieve: now here was an early instance of the goodness of God to Israel, that he should make such an early provision of the land flowing with milk and honey for them, even before they were in being, yea, before their ancestors, Abraham, Isaac, and Jacob, existed; as early as the days of Noah; and yet, ungrateful as they were despised and set at nought his Son, the rock of salvation, when sent unto them: thus the heavenly inheritance, typified by the land of Canaan, was not only promised, but prepared, provided, secured, and reserved for the spiritual Israel of God, before the foundation of the world, from all eternity, and which is appointed according to their number; there is room enough in it for them all, though they are many; in it are many mansions for the many sons to be brought to glory.” [END]

Verse 22 – The Adam Clarke commentary states: “the very deepest destruction; a total extermination, so that the earth - their land, and its increase, and all their property, should be seized; and the foundations of their mountains - their strongest fortresses, should be razed to the ground.” [END]

Verse 31 – They put their trust in a rock/fortress that was nothing like God. They thought they were safe, but they weren't.

Verse 39 – Life and death, health and disease, are all in God's hand and He alone is in control.

Day 215 - THURSDAY: July 27th

Psalm 90

Daily Deep Dive:

Here at the end of Moses life, we will read the Psalm of Moses. This Psalm begins the fourth section of the collection of Psalms. This is the oldest Psalm written.

Here is the UCG writeup for Psalm 90: "**Psalm 90** is the only psalm attributed to Moses in the book of Psalms (although he wrote two other songs that we know of, found in Exodus 15 and Deuteronomy 32). This attribution makes Psalm 90 the psalm of oldest recorded origin. It is "a prayer to the everlasting God to have compassion on his servants, who through the ages have known him to be their safe haven (v. 1; see also Psalm 91:9) but who also painfully experience his wrath because of their sin and his sentence of death that cuts short their lives—a plea that through this long night of his displeasure God will teach them true wisdom (see v. 12...) and, in the morning after, bless them in equal measure with expressions of his love so that joy may yet fill their days and the days of their children and their daily labors be blessed. This psalm has many links with Psalm 39" (note on Psalm 90).

The translation of verse 3 is disputed. Where the KJV and NKJV have "destruction," other modern versions have "dust." The word here literally denotes "powder," though it can have the sense of "being crushed" or, as a footnote in the Jewish Publication Society Tanakh says, "contrition" (being broken and humbled). Paired with the word "return" in the next line, the idea in the KJV and NKJV seems to be that God has punished people for sin, bringing them to destruction or

humbling, and then commands them to "Return" (to Him), this being the Old Testament term for "Repent." Just as God would here be telling the people to return to Him in verse 3, Moses in verse 13 asks God to "Return" to His people—not in repentance but in attentive care. Yet those who advocate the word "dust" in verse 3 see the pairing with "return" as meaning that God commands mortal human beings to return to dust (i.e., to the ground), recalling the curse of Genesis 3:19. Moreover, this is seen to fit better with the imagery of people quickly perishing in the verses that follow (Psalm 90:4-6). It should be noted, however, that Moses used a very different word for dust in Genesis 3. And the context of quickly perishing could just as well mean, "Repent, for you don't have much time."

Life can sometimes seem long to people—like they have plenty of time to do whatever they will do. But a human lifetime, indeed, as long a time as human beings have been around, is only a very short period in God's eternal perspective. Moses says that a thousand years (just over the longest time that anyone had ever lived, perhaps hearkening back to Adam, Methuselah and Noah, who lived to be 930, 969 and 950 respectively) are gone as yesterday (a single day) to God—or as an even shorter period of time, a watch in the night having been about four hours in the Old Testament period (verse 4). Early rabbinic tradition came to view this verse, juxtaposed with God's Sabbath command about resting from daily toil, as meaning that the thousands of years of human history are represented by the days of the week—6,000 years of man's sin and futile toil followed by a 1,000-year Sabbath of God's rule. The apostle Peter appears to have been referring to Psalm 90:4 when He wrote of Christ's coming at the end of human history: "But beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise" (2 Peter 3:8-9).

The NIV apparently gives the correct sense of the beginning of verse 5 in Psalm 90: "You sweep men away in the sleep of death." The latter part of the verse and verse 6 compare human life to grass springing up in the morning and, in the heat of the sun, withering by the end of the day. This should not be construed literally to mean that grass lives only one day—though it sometimes does live only a few days in the Middle Eastern deserts. This is rather a figurative picture, keeping with the imagery of human life as beginning and ending within a single "day."

Verse 8 is a reminder that God sees all of our sins—even our secret ones. We may hide things from other people, but we can't hide them from God—and His perspective is the one that ultimately counts.

In verse 9 Moses laments, "All our days pass away under your wrath" (NIV)—so that "we finish our years like a sigh." In its note on verse 7, *The Nelson Study Bible* states regarding being consumed by God's anger and wrath: "The allusion is to the anger of God against the unbelieving Israelites in the wilderness (see Numbers 13; 14). An entire generation spent their lives wandering in the wilderness because of their unbelief and rebellion." Other commentators, however, suggest that the context is not the wilderness experience of Israel but life outside the Garden of Eden. "If fellowship with God could be pictured as life lived together in a Garden, then it was sin that had excluded humanity from such a wonderful life (Genesis 3:22-24). Accordingly man now lives outside the Garden under the wrath of God" (George Knight, *Psalms*, comments on Psalm 90).

The latter idea here seems to fit better with the age limits Moses cites in verse 10. He presents a typical human life span as 70 years and points out that it may be extended to 80 if someone's physical constitution permits. This is not to cap human life at 80, but it does seem to label 80 as being a rather old age for people. Yet consider that Moses himself was already 80 at the time of the Exodus. After 40 years

of wandering in the wilderness, he lived to be 120—and his brother and sister, Aaron and Miriam, were even older when they died around that time. It seems odd that at such an age, looking back over the years of wilderness wandering, Moses would be saying that life might be stretched to 80. This fact would seem to support Moses having written this psalm closer to the time of the Exodus, when he perhaps did not expect to live to be 120—so that, as mentioned above, God's judgment in the psalm would refer to the whole of human experience since the Garden of Eden rather than merely Israel's years of wandering.

In any case, Moses' point in verse 10 is that human life is brief and that, even if it's longer than usual, it's still filled with labor and sorrow. It brings to mind Jacob's statement to the Egyptian pharaoh: "The days of the years of my pilgrimage are one hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage" (Genesis 47:9).

The Expositor's Bible Commentary states that the beginning of Psalm 90:11 is meant in the sense of a "strong affirmation: 'Nobody knows the power of your anger!'" The rest of the verse apparently means that the fear of God is justified because of what His wrath can result in. The point is that man should live carefully, with awe and respect for God, fearing to disobey Him. Moses in verse 12 asks God to "teach us to number our days, that we may gain a heart of wisdom." The idea here, the central point of the psalm for our sakes, is that we come to recognize how short our time is, to value the time we have so as to use it wisely (compare Ephesians 5:15-16; Colossians 4:5).

In Psalm 90:13, Moses pleads with God to return—meaning, as mentioned earlier, to revisit His servants with help and care. He interjects with the question common to laments, "How long?" (verse 13)—how long will it be until God does what he is asking. When will

God return and satisfy us with His unfailing love so that we may be glad and rejoice? (verse 14). Moses asks that God make us glad in proportion to the affliction He has laid on us in this life (verse 15). In fact, He will ultimately go far beyond that. For as the apostle Paul writes in Romans 8:18, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Moses prays that God's beauty (verse 17), the wonderful vision of His work and glory (verse 16), would be upon us, giving our lives and work a sense of continuity and meaning. His loving intervention for us establishes true value and purpose for life. "Frail, limited, and sinful as man is, the love of God can transform what is weak to His own glory" (*Expositor's*, note on verse 17).

The *Zondervan NIV Study Bible*, in its introductory note on Psalm 90, states: "So that the melancholy depiction of the human state here might not stand alone, the editors of the Psalter have followed it immediately with a psalm that speaks in counterpoint of the happy condition of those who 'dwell in the shelter of the Most High' (Psalm 91:1 [compare Psalm 90:1]) and 'make the Most High {their} dwelling' (Psalm 91:9; see also Psalm 92:13). To isolate Psalm 90 from this context is to distort its intended function in the Psalter collection. See also Psalm 103.'" [END]

I don't have anything to add to this chapter.

Day 216 - FRIDAY: July 28th

Deuteronomy 33

Daily Deep Dive:

The UCG reading plan states: "Just before his death, Moses proclaims prophetic blessings for the tribes of Israel. Similar prophecies for all the tribes were given by Jacob, which Moses recorded earlier in Genesis 49. In one of Moses' blessings here, he actually quotes Jacob, in using the

words, "on the head of Joseph, and on the crown of the head of him who was separate from his brothers" (Deuteronomy 33:16; Genesis 49:26).

In attempting to locate the various tribes today, such prophecies are invaluable. The easiest tribe for most people to identify is, of course, Judah—almost universally believed to be the ancestor of the modern Jews. Considering the history of the Jewish people, including the modern state of Israel, the prophecy that the Jews would have many enemies has certainly proven to be valid (Deuteronomy 33:7). But what about the other tribes?

Though still not commonly recognized or believed, many have come to the realization that most of the tribes of Israel later migrated to Northwest Europe following their Assyrian captivity (compare 2 Kings 17; [*The United States and Britain in Bible Prophecy*](#)).

The primary peoples of all the tribes of Israel would be those of Joseph. The father of Ephraim and Manasseh (Deuteronomy 33:17), Joseph was given the birthright, after Reuben, Jacob's firstborn, disqualified himself (Genesis 49:3-4; 1 Chronicles 5:1). Among those who accept the truth of the Israelite migrations to Northwest Europe, Joseph is commonly understood to be the forefather of the English-speaking peoples of the United States and the former British Commonwealth. Identifying the other tribes is more difficult, as there are not nearly as many biblical and historical clues to go on. Nevertheless, they apparently may be found among such nations as France, Switzerland, Belgium, the Netherlands, Ireland, Denmark, Sweden, Finland, Norway and Iceland. Simeon (not mentioned in Deuteronomy 33) and Levi were to be scattered throughout the other tribes (Genesis 49:5-7)—though Levi was given the job of teaching God's truth to His people (Deuteronomy 33:8-10).

Verse 27 contains a wonderful promise to Israel that certainly applies to the spiritual people of God today and always: "The eternal God is your refuge, and underneath are the everlasting arms." This reminds us that God will be there to "catch" us when we fall, if we devote our lives to serving Him." [END]

Verse 5 – John Gill’s commentary states: “That is, in Israel, or over the people of Israel, of which name of theirs; see Gill on Deu 32:15; either God, as Jarchi; for the government of the Israelites was a theocracy, and their laws were immediately from God, and by him they were guided and directed in all things; wherefore, when they were so importunate for a change in their government, and to have a king over them, they are said to reject the Lord, that he should not reign over them, 1Sa 8:7; or Moses, as Aben Ezra on the place, Maimonides, and others; who, under God, had the civil government of the Hebrews; both may be received, God was the supreme Governor, and Moses the chief magistrate under him:” [END]

Verse 26 – John Gill’s commentary states: “Or Israel, as all the three Targums; for this is one of the names of the people of Israel; See Gill on Deu 32:15; and the Lord was their God in a special sense, having chosen, redeemed them, and made a covenant with them; and there is no God like him for the perfections of his nature, his purity and holiness, his goodness, wisdom, power, faithfulness, &c. and for the wonderful works of nature, providence, and grace, done by him; and for the blessings of goodness, temporal and spiritual, he bestows on men. The tribes being particularly blessed, the whole body of the people are pronounced happy, and whose happiness is enlarged on in Deu 33:26” [END]

Day 217 - SATURDAY: July 29th

Deuteronomy 34

Daily Deep Dive:

This brings us to the last chapter of the book of Deuteronomy and the Pentateuch, as well as the death of Moses who has been the prominent figure since Exodus.

Here's what the UCG reading plan states about this final chapter: "As mentioned in the introductory highlights of Deuteronomy, though it was possible for Moses to have written this final chapter himself under God's inspiration, it seems much more likely that God used someone else to bring the book to its completion. An obvious candidate is Moses' successor, Joshua. However, the wording of verse 10 makes it appear that more time had passed than just Joshua. Perhaps someone else wrote the final three verses of the book.

Here we see that Moses dies at 120 years of age, but not because of ill health or the normal physical deterioration associated with aging (verse 7). In this way, God made it clear that He was *taking* Moses' life, not allowing him to enter the Promised Land, because of Moses' error in striking the rock at Kadesh. Still, this great man of God is given a glimpse of the Promised Land and full assurance that his people would enter it. More importantly, he one day *will* enter that land and a far greater Promised Land—when He is resurrected from the dead into the Kingdom of God, which will be ruled from Jerusalem (compare Matthew 16:28; Matthew 17:1-9).

Remarkably, God Himself buried Moses' body in a secret place (Deuteronomy 34:5-6). This was apparently to prevent his gravesite from becoming an idolatrous shrine, as it surely would have. In fact, we are told in the book of Jude that Satan and Michael fought over Moses' body (verse 9)—as perhaps Satan wished to make the location of the burial known for just this reason.

Although Joshua became a powerful leader, he did not reach the stature of Moses. "But since then there has not arisen in Israel a prophet like Moses, whom the Lord knew face to face, in all the signs

and wonders which the Lord sent him to do..., and by all that mighty power and all the great terror which Moses performed in the sight of the people" (verses 10-12). Indeed, no one like him would follow in the remainder of the Old Testament.

However, Moses foretold that a prophet like himself *would* appear, whom the people should follow. That Prophet, appearing in the *New Testament*, was Jesus Christ. As the law came through Moses, grace and truth came through Christ (John 1:17). Jesus Himself attested to the credibility of Moses, when He said, "If you believed Moses, you would believe Me; for he wrote about Me" (John 5:45-47). But as people really have *not* believed Moses' writings, so they don't really believe Christ's words either.

Finally, then, with the obituary of its author, we come to the conclusion of the first major division of the Old Testament—the five books of the Law, or Torah. We are left hopeful and excited, with the conquest of the Promised Land before us. May all of us have this same hope and excitement as we stand on the brink of entering *our* Promised Land—the Kingdom of God. Therein, we will join with all the faithful we've read about—such as Abel, Enoch, Noah, Shem, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, Aaron, Miriam, Joshua and Caleb—under Jesus Christ, in reforming this world to make it the kind of place it's supposed to be. What a wonderful time awaits us!" [END]

Verse 9 – Consistent with how the Holy Spirit is given after baptism through the laying on of hands (compare Acts 19:6), Moses lays hands on Joshua, and God gives Joshua the Holy Spirit.