

Session 42: The Song of Moses

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 42)

The song of witness in chapter 32, and the blessing Moses gives in chapter 33, both go hand-in-hand with the Jehovahness contract. Why? Both of these issues underscore the absolute necessity of that covenant.

The song of Moses is the central issue in these last four chapters of Deuteronomy. With regard to the song, God had Moses take up the issue of the curses (chapter 28) and write a song about them.

The song of Moses is actually a testimony against the nation of Israel because of their failure to comply with the law contract and because of their sinfulness. Therefore, this song will be something that God will use to provoke Israelites to realize and confess their sinful condition, to turn to the Lord, submit to the prescription for cleansing, and rely upon God's Jehovahness and grace.

The timing of when God will utilize this song is at the end of the 5th course of punishment when they had been scattered among the nations. At that time, when they obey what this song calls for them to do, they will get the blessings that Moses referred to in Deuteronomy 33.

The song of Moses does several things:

1. It records Israel's history of going through the 5 courses of punishment.
2. It points out the day in which they will rely upon God's Jehovahness and grace.
3. It exhorts them to trust God to do what he says he will do.

Those blessings in chapter 33 are in connection with what God is doing for them by his Jehovahness and grace. God will bless them in connection with them being his "Jeshurun."

Jeshurun is used only 3 times in the Bible and all three references are in Deuteronomy (32:15; 33:5, 26).

Jeshurun means, 'God's upright one; God's righteous upright one.'

When God blesses Israel as his "Jeshurun" it is not for what they are at that time, but for what they are going to be in the kingdom, once God has provided for them by his Jehovahness and grace.

In Deuteronomy 31, God takes Moses and Joshua aside and tells them how Israel is going to go into the land but they will rebel worse than before. They are going to break God's law and the courses of punishment will come upon the nation.

Deuteronomy 31:17-18 is a reference to the 5th course of punishment.

Deuteronomy 31:17 Then my anger shall be kindled against them in that day, and I will forsake them, and **I will hide my face from them**, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us? ¹⁸ And **I will surely hide my face in that day** for all the evils which they shall have wrought, in that they are turned unto other gods.

‘Hiding his face from them’ is exactly what Isaiah and Jeremiah talked about God doing with Israel in the 5th course of punishment.

Deuteronomy 31:17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; **so that they will say in that day, Are not these evils come upon us, because our God is not among us?**

Verse 17 says that the reason for these punishments is so that they will one day say: “Are not these evils come upon us, because our God is not among us?”

Deuteronomy 31:17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say **in that day**, Are not these evils come upon us, because our God is not among us?

Notice there is a “day” in which they will say this. There is a time in the 5th course of punishment when Israel will respond to the punishment, and when they do, that is when God will respond with his Jehovahness and grace.

This is not what Israel said during any of the course of punishment. They did not say this at the beginning of the 5th course of punishment. They did not say this during the earthly ministry of Jesus. The “day” that God has in mind here is at the zenith of the 5th course of punishment. It is then when the remnant turns to Jehovah God and confesses that all this has come upon them because of their own iniquity. That is when they will fulfill Hosea 14.

Hosea 14:1 O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. ² Take with you words, and turn to the LORD: say unto him, **Take away all iniquity, and receive us graciously: so will we render the calves of our lips.** ³ Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

This is what Isaiah was referring to in Isaiah 59.

Isaiah 59:9 *Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. ¹⁰We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men. ¹¹We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us. ¹²For **our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;** ¹³In transgressing and lying against the LORD, and **departing away from our God**, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. ¹⁴And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. ¹⁵Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment.*

With that background, we can now look at the song of Moses. In view of what God knew would be their history, God had Moses write this song to witness against the nation.

Deuteronomy 31:19 tells us what the song is for.

Deuteronomy 31:19 *Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, **that this song may be a witness for me against the children of Israel.** ²⁰For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. ²¹And it shall come to pass, when **many evils** and troubles are befallen them, that **this song shall testify against them** as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear.*

There will come a time when this song will convict certain of those in Israel. The believing remnant will sing this song (out in Daniel's 70th week) and when they do, God is going to put his Jehovahness and grace into effect for them. In fact, that will be the thing that God is waiting to hear so that he can begin to act. The song of Moses is the 'trigger' whereby God begins to put into effect his covenant.

We have the prophetic record of the remnant singing this song over in the book of Revelation.

Revelation 15:1 *And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. ²And I saw as it were a sea of glass mingled with fire: and them that had gotten the*

victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. ³ And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. ⁴ Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

The song of Moses is going to do 2 things:

1. It will convict (by demonstrating to Israel that everything that has happened to them, they merited because of their failures).
2. It will give hope (as it causes the remnant, in that day, to realize their only hope is in God's Jehovahness and grace).

The song of Moses is found in Deuteronomy 32:1-43. It does not sound like your typical song

The song of Moses has 5 major sections to it:

1. Verses 1-6: God indicts his people.
2. Verses 7-14: A review of God's plan & purpose with Israel.
3. Verses 15-21: A review of Israel's rebellion against God and failure under the law contract.
4. Verses 22-38: A description of the final installment of the 5th course of punishment.
5. Verses 39-43: God puts his Jehovahness covenant into effect.

Deuteronomy 32:23 *I will heap mischiefs upon them; I will spend mine arrows upon them. ²⁴ They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with **the poison of serpents** of the dust.*

Deuteronomy 32:35 *To me belongeth vengeance and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. ³⁶ For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. ³⁷ And he shall say, Where are their gods, their rock in whom they trusted, ³⁸ Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.*

That last phrase should sound familiar in that the gospel of Mark talks about the remnant's ability to take up serpents and not be hurt by them.

Space for personal reflection and notes

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Session 43: The Song of Moses, Continued

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 43)

In our previous session we were looking at the song of Moses. The reason we were looking at it is because Paul quotes out of Deuteronomy 32 in Romans 10.

Let us get the context of things happening in Romans 10: In Romans 10, Paul has been answering excuses that would be in the mind of unbelieving Israel. To them it was not their fault that they did not call on Jesus; rather it was God's fault because:

Romans 10:1 Brethren, my heart's desire and prayer to God for Israel is, that **they might be saved.** ² For I bear them record that **they have a zeal of God**, but not according to knowledge. ³ For **they being ignorant of God's righteousness**, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. ⁴ For Christ is the end of the law for righteousness to every one that believeth. ... ¹³ For whosoever shall call upon the name of the Lord shall be saved. ¹⁴ How then shall they **call on him** in whom **they have not believed?** and how shall they believe in him of whom they **have not hear?** and how shall **they hear without a preacher?**

Excuses for Unsaved Israel

1. God did not send any preachers to tell them (Romans 10:14).
Or, it was the preacher's fault because:
2. The message of those preachers was unclear (Romans 10:15-17).
Or, it was back to being God's fault because:
3. The message was only heard by a few of them, but not all (Romans 10:18).

Romans 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! ¹⁶ But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? ¹⁷ So then faith cometh by hearing, and hearing by the word of God. ¹⁸ **But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.**

Having answered all of those excuses and shown them to be invalid, Paul now addresses an additional issue; that Israel should have recognized the things taking place when the Messiah arrived.

Romans 10:19 *But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.*

What Israel was supposed to know was what their own scriptures said about the response of the nation to their Messiah. Their own prophets foretold of their rejection and anger toward him and toward those who believed in him: the little flock, the believing remnant.

The commentators miss the boat completely. First, they think this is all talking about God rejecting Israel and turning to the Gentiles.

Let me show you a couple of examples:

First, Abbott misunderstood: Did not Israel know?

“Did they not know that the favor of God which they rejected was to be bestowed on the Gentiles nations:--*Them that are not people; the Gentiles.—A foolish nation; a people despised.*”

What is wrong with Mr. Abbott’s idea?

First, the context of everything happening from verse 14 to verse 19 is not about the dispensation of Gentile grace. It is about things God did in Israel’s program; specifically, that God sent them preachers so that they could believe in Jesus.

How do we know this is the context? Because Romans 10:15 is a quote from Isaiah 52.

Romans 10:15 *And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*

Isaiah 52:7 *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! ⁸ Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. ⁹ Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.*

(That hardly sounds like God has replaced Israel with Gentiles)

Why was Paul quoting Isaiah? To understand why Paul quoted Isaiah, we first have to recall what was taking place. In Romans 10, Israel was excusing themselves for not

believing on Jesus on the basis that God did not send anyone and that God did not do enough to warn them. Therefore, it was not their fault that they did not believe.

By referring them to Isaiah 52:7, which is a reference to the ministry of the 12 apostles and those who would preach along with them, Paul is demonstrating that God did send preachers.

Compare this to Isaiah 8, which is the same issue:

Isaiah 8:16 Bind up the testimony, seal the law among my disciples. ¹⁷ And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him. ¹⁸ Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

God not only sent preachers to warn them, but sitting back in their own scriptures, Isaiah 8 and 52 being two of them, God told Israel in advance that he was sending preachers. They were supposed to be expecting preachers to show up. There were some things about those preachers which would identify them as the ones prophesied about in their scriptures!

When that scripture said, “How beautiful are the feet of them that preach the “gospel of peace,” and bring glad tidings of good things,” that was the issue of Israel having an appreciation for those preachers coming to them with that “gospel of peace.”

God’s response, through Paul, was that he did send preachers to Israel. And God told the nation, in advance, that he would send preachers. They were to be looking for those men who would bring the glad tidings. God was not being secretive about it. He did it in plain view of the nation and the nation heard about it through the ministry of the Lord Jesus and those he sent out through the land of Israel.

Hence, as you can see by the context of what was going on in Romans 10, Paul was not talking about God replacing Israel with the Gentiles. He was talking about answering their excuses for why they did not believe in Jesus.

Space for personal reflection and notes

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Session 44: The Foolish Nation

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 44)

Secondly, God never told Israel he would reject them in favor of the Gentiles. In their program, the only way God would ever work with or bless the Gentiles would be through the agency of Israel – not in place of Israel.

Secondly, Abbott misidentifies the “foolish nation.”

Romans 10:19 *But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are **no people**, and by **a foolish nation** I will anger you.*

Mr. Abbott says that the “no people” and the “foolish nation” is the Gentiles. Here is his quote:

“Did they not know that the favor of God which they rejected was to be bestowed on the Gentile nations?--*Them that are no people; the Gentiles.--A foolish nation; a people despised.*”

However, Mr. Abbot fails to read the foolish nation as singular, while he talks about the Gentile nations (plural).

No, the foolish nation is the believing remnant of Israel. They are the true Israel of God. We saw this principle at work back in Romans 9.

Romans 9:6 *Not as though the word of God hath taken none effect. **For they are not all Israel, which are of Israel:***

Being a descendent of Abraham is not going to be enough to get a man into the kingdom. Paul says that even a descendent of Abraham is going to need the righteousness which is by faith.

Romans 9:30 *What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.*

Romans 9:31 *But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. ³²Wherefore? **Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;***

The ‘stumbling’ took place during Israel’s ‘extension of mercy;’ that one year recorded in the first seven chapters of Acts.

At the end of the extension of mercy, God intercepted Saul of Tarsus on the Damascus road. Saul became a believer in Jesus. The Lord revealed the “mystery of Christ” to Saul who later became known as Paul.

God called Paul to be the apostle to the Gentiles but he also gave him a mandate to go to the Jew first. In accordance with that, everywhere Paul went, the first thing he did was go into the synagogue and preach the message that God was no longer working with Israel the way he was before, but now God is working with Gentiles.

This work that God is presently doing with Gentiles is not according to Israel’s program, but it is in accordance with the dispensation of Gentile grace which is now in force. That means that God is now working directly with Gentiles, apart from the agency of Israel.

In Israel’s program, Israel is the ‘go-between’ for God and the Gentiles. That is the way it will be once the kingdom is set up on the earth. Israel will be the head of all nations.

However, in this dispensation of Gentile grace, all those distinctions are done away with. God is now dealing with individual Gentiles and Israelites on an equal footing. Paul said in Romans 9 that Gentiles heard this message of salvation by grace, and those who responded to it in faith, ‘attained unto the righteousness which is by faith’ (Romans 9:30). That is to say, they were saved.

Mr. Abbott confuses what God is doing with Gentiles today during the dispensation of Gentile grace with what God was doing with the believing remnant of Israel during the earthly ministry of Jesus and also during the extension of mercy. He confuses what Paul is talking about in Romans 10:15 with what God is doing today during this dispensation of Gentile grace.

As we look at Romans 10, the context of unbelieving Israel’s excuses is the preaching which took place before God interrupted his program with Israel. How do we know this? Look at the context:

***Romans 10:14** How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? ¹⁵ And how shall they preach, except they be sent? as it is written, **How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!** ¹⁶ But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?*

Now let us look at a second commentator.

Barnes: 'Did not Israel know?'

"Did not the *Jews* understand? Is it not recorded in their books, etc., that they had full opportunity to be acquainted with this truth? This *question* is an emphatic way of affirming that they *did* know. But Paul does not here state *what* it was that they knew. That is to be gathered from what he proceeds to say. From that it appears that he referred to the fact that the gospel was to be preached to the *Gentiles*, and that the *Jews* were to be cast off."

(Barnes, cont.) "If now the apostle could show that it was an *ancient* doctrine of the Jewish prophets that the *Gentiles* *should* believe, and that the *Jews* *would not* believe, the whole force of the objection would vanish. Accordingly, he proceeds to show that this doctrine was distinctly taught in the Old Testament."

"*I will provoke you.* These words are taken from De 32:21. In that place the declaration refers to the idolatrous and wicked conduct of the Jews. God says that they had *provoked* him, or excited his indignation, by worshipping that which was not God, that is, by *idols*; and *he*, in turn, would excite *their* envy and indignation by showing favors to those who were not regarded as a people; that is, to the *Gentiles*. *They* had shown *favour*, or affection, for that which was not God, and by so doing had provoked him to anger; and *he* also would show favour to those whom *they* regarded as no people, and would thus excite *their* anger."

"In this passage the great doctrine which Paul was defending is abundantly established--that the *Gentiles* were to be brought into the favour of God; and the *cause* also is suggested to be the obstinacy and rebellion of the Jews. It is not clear that Moses had particularly in view the times of the gospel; but he affirms *a great principle* which is applicable to those times --that if the Jews should be rebellious, and prove themselves unworthy of his favour, that favour would be withdrawn, and conferred on other nations. The effect of this would be, of course, to excite their indignation. This *principle* the apostle applies to his own times; and affirms that it ought to have been understood by the Jews themselves."

But if after the cross, or even after the extension of mercy, God cast Israel away, then he must have lied about the final installment of the 5th course of punishment, because both Abbott and Barnes have God cutting them off before that came to pass.

God laid out an entire program by which he was dealing with the nation of Israel. God was not surprised by their rejection of the Messiah and his subsequent crucifixion – for Jesus himself said those things must have come to pass.

***Luke 24:12** Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. ¹³ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. ¹⁴ And they talked together of all these things which had happened. ¹⁵ And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. ¹⁶ But their eyes were holden that they should not know him. ¹⁷ And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? ¹⁸ And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? ¹⁹ And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: ²⁰ And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. ²¹ But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. ²² Yea, and certain women also of our company made us astonished, which were early at the sepulchre; ²³ And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. ²⁴ And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. ²⁵ **Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ²⁶ Ought not Christ to have suffered these things, and to enter into his glory?** ²⁷ And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.*

It seems that they are not the only ones who do not understand that the crucifixion had to take place. The commentators seem to also be ignorant of the scriptures that spoke of his rejection and crucifixion. The scriptures also spoke of their stumbling in the extension of mercy. The national response to the Messiah was foretold to them, and that is what Paul is saying when he says, “Did not Israel know?”

All of the commentators seem to keep up this same theme. Evidently, they do not understand what the song of Moses was about. And if they do not know what it is about, then I think they will have a hard time of properly identifying why Paul quotes it in Romans 10.

Just to refresh our memories, here is a brief recap of the song of Moses and the context in which it appears.

1. Paul quotes Deuteronomy.
2. Deuteronomy is in the exodus stage of Israel's program.
3. The exodus stage is comprise of four parts:
 - I. Exodus
 - II. Leviticus
 - III. Numbers
 - IV. Deuteronomy
4. Each of those books are divided into four major parts.
5. Each division contains a major doctrinal issue.
 - I. Exodus –Jehovahness and grace
 - II. Leviticus – 5 courses of punishments
 - III. Numbers –warning to Satan and Gentiles
 - IV. Deuteronomy – The song of Moses (chapter 32) is the main doctrinal issue in the fourth part of Deuteronomy.

There are five major issues that God is setting forth to Israel as they are in the exodus stage.

1. The education Israel should have learned as they journeyed from the Red Sea to Mount Sinai (Exodus 15-18).

God had a very particular reason for recording what happened during Israel's travel from the wilderness of Shur to Mount Sinai. That purpose had to do with the five trials Israel encountered. God designed those trials to educate Israel in a very particular issue: his Jehovahness and grace.

Unfortunately, Israel did not learn the lesson. Therefore, when they got to mount Sinai they accepted the law contract to be dealt with on the basis of their works rather than on the basis of God's works and grace.

2. The five courses of punishment (Leviticus 26)
 - Verses 14 - 17: the 1st course of punishment
 - Verses 18 - 20: the 2nd course of punishment
 - Verses 21 - 22: the 3rd course of punishment
 - Verses 23 - 26: the 4th course of punishment
 - Verses 27 - 46: the 5th course of punishment
3. God's warning to the Gentile nations and to Satan (Numbers 2:22-25:18).

God, through Balaam, warned Satan and the Gentiles that nothing would thwart his plan and purpose with Israel, not their tumult in opposition, nor Israel's own stubbornness and rebelliousness.

4. Deuteronomy 29-30: God establishes an additional covenant confirming the possession of the land.
5. Deuteronomy 31-34 – The last acts of Moses

The emphasis is on the song of Moses (32) and the pronouncement of Blessings (33).

Now with that background, let us get ourselves back to the issue at hand.

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