

## Session 14: Deuteronomy 31-34

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This is Dr. Cynthia Parker and her teaching on the book of Deuteronomy. This is the final session, session 14, Deuteronomy 31-34.

### **Introduction**

Okay, so we are finishing out the book of Deuteronomy. So, our lectures are coming to an end, and we are going to start to tie up a couple of loose threads that we have been pulling through the fabric of the entire book thus far. So, I mentioned at the very beginning when we did our very first historical narrative, we talked about how chapters 1-3 actually end up being bookends with the book of Deuteronomy. So, in these last chapters we're looking at today, we're seeing these chapters 1-4, kind of helped us gather together and introduce big major themes through Deuteronomy. Then we have 5-30 that we've been discussing in all the previous lectures. And now we're in chapters 31 to 34. These bookends I have pictured here, by the way, are from Pottery Barn. So, if you're interested, you can go see their catalog.

So, we have noticed how the law code is at the core of the book. There is a focus in Deuteronomy that is pointing towards the law code because the law code is what is allowing the people to live a fulfilled human existence in the land God is giving to his people. But we've introduced the law code by rehearsing the history and placing the people. We did a placement geographically, as well as a placement historically. And we're going to start to see that there are similarities in these last few chapters. Plus, we've been discussing the last of the actions of Moses through his life, and so now we have to conclude the narrative of Moses, and that will conclude in chapter 34.

## **Final Bookend**

So, as we begin and we enter into this outer frame, I'm going to call it the final bookend to the book of Deuteronomy. We're going to see now some of these repetitions that echo back to Deuteronomy chapters 1-4 or 1-3. So, as we enter, we start this chapter with a historical overview which is exactly how Deuteronomy chapter 1 started. So, we have the historical narrative first, and then we're going to see how we have a very specific organization to this chapter. So, we have an emphasis that is placed on the law. We have an emphasis that is placed on Joshua because Joshua now is going to be taking over the leadership from Moses. We have a recognition right in the middle that apostasy is going to happen that the Israelites are very likely going to turn away from God.

And then it goes back to a mention of Joshua, and it goes back to the concept of the law. Again, we could say if we just left 31 as it is, it seems to build up to this idea that the Israelites are going to reject God, and that seems to be something of a negative message to be portraying. Except what this ends up doing is it leads us to the Song of Moses, which is chapter 32. So, actually, what we end up taking away from this, along with the idea that the law should be written down, is that Joshua is going to be the next leader. What we get is this is very likely to happen, and so, therefore, we need something like the Song of Moses in chapter 32 in order to help the people remember their history and remember who God is.

## **Deuteronomy 31 – Feast of Booths Law Recital, God as Warrior, Og & Sihon**

So, let's start looking at chapter 31. This is the historical part. So, they're recalling the narrative of what is happening. So in verse one, "Moses went and spoke these words to all of Israel, and he said to them, 'I am 120 years old today. I am no longer able to come and go. And the Lord has said to me, you shall not cross the Jordan. It is the Lord your God who crosses ahead of you. He will destroy these nations before you, and you shall dispossess them. Joshua is the one who will cross ahead with you, just as the Lord has spoken.'"

So, we get this theme of God as warrior, and the first time we heard that was also in Deuteronomy 1. And then we get mentions of Og and Sihon kings that were mentioned both in chapter one and in chapter three in Deuteronomy. "So the Lord will do to them just as he did to Sihon and Og, the kings of the Amorites, and to their land when he destroyed them. The Lord will deliver them up before you, and you shall do to them according to all the commands which I have commanded you. Be strong and courageous, do not be afraid or tremble at them, for the Lord your God is the one who goes with you. He will not fail you or forsake you.' Then Moses called to Joshua and said to him in the sight of all Israel, 'Be strong and courageous for you shall go with the people into the land, which the Lord has sworn to their fathers to give them. And you shall give it to them as an inheritance. It is the Lord who goes ahead of you. He will be with you. He will not fail you nor forsake you. Do not fear or be dismayed.'"

And then we get in verse 9, "So, Moses wrote this law and gave it to the priests." And again, every time this is repeated, "Moses wrote this law," we always pause, and we say, what is this law? Is it chapters 12 through 26? Is it sections of it, is it portions of it, what does it include? And that is what people who love to study the real nitty-gritty of language try to get deep down into

Deuteronomy to figure out what is the core, the most ancient part of Deuteronomy that would be this law.

But the thing that we need to take away is Moses is the one who is taking this oral teaching and is writing something down for the people.

### **Reading of the Law at the Feast of Booths**

And then "Moses commands the Levites, and the priests saying, 'At the end of every seven years at the time of the year for the remission of debts, at the Feast of Booths, when all of Israel comes to appear before the Lord your God at the place which he will choose, you shall read this law in front of all of Israel, in their hearing. Assemble the people, the men, the women, the children, the alien who is in your town, so that they may hear and learn and fear the Lord your God and be careful to observe all the words of this law. Their children who have not known will hear and learn to fear the Lord your God, as long as you live in the land which you are about to cross the Jordan to possess.'"

We've talked about how one of the emphases in Deuteronomy came out of chapter 6 in and out of chapter 11, "Teach these words to your children, when you rise up, when you lay down, when you're in your house, when you're out on the street when you're walking when you're working when you're eating, there's all-inclusive from morning until night in every activity you are teaching your children the law. So, Deuteronomy has been emphasizing until now this very personal from parent-to-child transmission of the law.

And now we see, now as Moses is writing down these words and handing it over into the care of the priests. He says there is an assembly. There is a time when we all come together, collectively as a whole society, during the Feast of Booths. And if you were in my class, I would challenge you to tell me, do you remember which month that's in and what that holiday it is celebrating?

But it is at that time when the priests are supposed to read this law aloud so that once more, collectively as a people, we are recognizing this is something. We have all agreed to this.

### **Other Texts on the Public Reading of the Law**

Now, if we look through the historical narratives and think about it, has there ever been a time when this has happened? Well, something similar, reading out of the law, the people coming together and agreeing to it, happens towards the end of the book of Joshua.

It also happens right at the time during the reforms of King Josiah. They bring the people together, they read these words of the Book of the Law, and people repent because they realize how far away they have come from the law.

We also see it in the book of Ezra. So, when the Jews are coming back out of the land of Babylon, out of exile in Babylon, now the land of Persia. They're coming, and they're staying in Judea. Ezra gathers all the people together, and he reads out loud, the Book of the Law to them. So, we do have these instances where it seems to be recorded that everyone gathered together. But did it happen every seven years, every time there was a remission of debt? We don't actually know if that is anything or a tradition that the Israelites actually did. But it is something that is recorded as purposeful and as profitable for the people to once more be reminded of the details of the law, of the way that they should be acting to prove their love for God.

I'm going to skip a couple more verses because the middle section is another. This is how Joshua, the Lord, then calls Joshua and Moses together at the tent of meeting and says, "Joshua, I have chosen you, and you are the one who is going to be anointed."

## Introducing the Song of Moses

In verse 19, oh no, actually, I want to start up in verse 17. There is a recognition; this is they are recognising the apostasy of the people.

It says, "Then my anger will be kindled against them in that day. I will forsake them and hide my face from them. They will be consumed, and many evils and troubles will come upon them, so they will say on that day, 'Is it not because our God is among us that these evils have come upon us.' But I will surely hide my face on that day because of all the evil which they will do, for they will turn to other gods. Now, therefore, write this song for yourselves and teach it to the sons of Israel. Put it on their lips so that this song may be a witness for me against the sons of Israel. For when I bring them into the land flowing with milk and honey, which I swore to their fathers, and they have eaten and are satisfied and become prosperous, then they will turn to other gods and serve them and spurn me and break my covenant."

So, the recognition that this song is necessary in order to keep these teachings at the forefront of their mind. Because when they go in, and life becomes easier for them when they are no longer in the heart of the wilderness and at death's door, and struggling to survive when life is a little bit easier for them, that's the easiest time to forget how they got there. And so, this song is to help them to remember.

So the end of the chapter says, "So Moses wrote this song on the same day and taught it to the sons of Israel. Then he commissioned Joshua, the son of Nun, and said, 'Be strong and courageous, for you shall bring the sons of Israel into the land, which I swore them, and I will be with you.' It came about when Moses finished writing the words of this law in a book until they were complete that Moses commanded the Levites who carried the Ark of the

Covenant and the Covenant of the Lord, saying, 'Take this Book of the Law and place it beside the Ark of the Covenant of the Lord your God that it may remain there as a witness against you. For I know your rebellion and your stubbornness will hold while I'm still alive with you today, you have been rebellious against the Lord. How much more than, when after my death. So assemble me all the elders of your tribes and officers that I may speak these words in their hearing and call the heavens and the earth to witness against them.' For I know that after my death, you will act corruptly and turn from the way I've commanded you, and evil will befall you in the latter days. For you will do that which is evil in the sight of the Lord, provoking him to anger with the work of your hands.'"

So again, another one of those sounds somewhat like a pessimistic end of Moses, to have this great leader, who has been leading them through the wilderness, who has brought them to the edge of their land, to just practically recognize that they will continue to be as they have been in the past. So therefore, they need to have something that continues to stir their hearts and provokes them into obedience and into remembering their God and who they are as God's people.

### **Deuteronomy 32 -- The Song of Moses**

So, we're moving into chapter 32. Chapter 32 is called the Song of Moses. This is considered to be one of the oldest parts of Deuteronomy. Some of the language that is used the poetry that is in the book, seems to reflect a much more ancient time. It, at least, is a very, very old poem that was taught very early on and circulated among the Israelites. This is the poem that has several different echoes all through the writings in the prophets. So, we're going to start by actually thinking about how different it is to have a song and how is essential it is to have a song.

## Significance of a Song

I'm going to put up the words to quite a famous lecture or talk. You may or may not recognize the first words of this talk: "I have a dream." And sometimes, just with those four words, if I say, "I have a dream," people think of Martin Luther King Jr. immediately. It's part of our cultural fabric. Well, this is part of that speech, and it is a very powerful and very beautiful speech. And if you haven't heard Martin Luther King himself, give it; there are several recordings of it, you should listen to him give the speech. Maybe you read the speech. Maybe you've heard people talk about how powerful the speech is. Maybe you've memorized the speech. I read the speech several times. I think it's amazing.

But aside from the "I have the dream" phrase, if someone were just a quote for me, a segment in the middle of that speech, I may or may not be able to associate it immediately with Martin Luther King. Maybe because this is such a famous speech that, I would, but not everyone would even though they know "I have a dream," not everyone can immediately go through the whole entire context of the speech and tell you exactly what all of the words are for the speech.

Now, let's put this in contrast to a song. This is an old song. It comes from an old movie. "The sun will come out tomorrow." It's from the movie Annie.

And this is one of those songs that it is not powerful in that it's not teaching us this great cultural context. It's not like the Martin Luther King sermon or talk. It's just a song. And yet I can choose a few words out of the middle of the song, start singing it, and I bet many of you will join in. In fact, there's a danger that if I were to start singing this song, "The sun will come out tomorrow. Bet your bottom dollar that tomorrow." You might end up with that song stuck in your head for the whole rest of the day. You're welcome.



So, there is something about songs that are easier to learn. The melody gets stuck in her head, and it starts to just hang out up here. So, songs are very different than sermons and talks.

So, why is it that Moses needs to write a song and teach it to the people?

They have the writing down of the law. That is the heart. It is what is showing God's heart and compassion for his people, but they need something that is very easy to remember. And so this is the song that Moses teaches the people.

### **Song of Moses – Deuteronomy 32:1-2**

So, this is the song of Moses. It starts out, "Give ear, O heavens and let me speak, and let the earth hear the words of my mouth." It is a calling for the witnesses to witness that which is being told to the people. And I love this verse in verse 2, it says, "Let my teaching drop as the rain and my speech distill as the dew, as droplets on the fresh grass and as the showers on the herbs."

So, I tried to pull a picture of dew that just kind of gathers into droplets on the grass. What is it saying using this metaphor? This, as water collects on the branches, on the blades of grass, or on the branches and leaves of plants, they fall down and gently soak down into the soil. And Moses says, "So too may my words drop on you like dew." Not the heavy winter showers that come and pour down on top of you, but may they collect on you and drop down into the soil.

### **Deuteronomy 32:3-8 – History of Israel's Rebellion and God's Faithfulness**

In verse 3, "For I proclaim the name of the Lord, ascribe greatness to our God, the Rock. His work is perfect. For all of his ways are just, a God of faithfulness and without injustice. Righteousness and uprightness is he. They have acted corruptly towards him. They are not his children because of their defect but are a perverse and crooked generation. Do you thus repay the Lord? O

foolish and unwise people, is not he your father who has bought you? He has made you an established you. Remember the days of old; consider the years of all generations. Ask your father; he will inform you, your elders they will tell you, when the most high gave the nations their inheritance when he separated the sons of man, he set the boundaries of the people according to the number of the sons of Israel."

And now we're having, what has been very common in Deuteronomy we're turning and we're recounting our history. Except here at the very end of Deuteronomy and here at the very end of the Pentateuch, we end up with some reflections back to Genesis 1 and 2. Some borrowing is the same kind of language. So listen for that as we go.

### **Deuteronomy 32:9-10 and Genesis 1 & 2**

So, in verse 9, it says, "For the Lord's portion is his people. Jacob is the allotment of his inheritance. He found him in a desert land and in the howling waste of a wilderness." And actually, "howling wastes" there, I'd be curious what your translation says and how your Bible interprets that. It's in parallel to the "desert land," but the words that are used for actually *tohu vabohu*, which is the deep dark chaos that shows up in Genesis 1. So, in Genesis 1:1 when it says, "in the beginning," when God starts the process of creating, and the Spirit is fluttering over the deep. That deep is the *tohu vabohu*. And that's an interesting way to then talk about the desert land out of which God is finding his people.

So again, in verse 10. "He found him in a desert land and in the howling waste of a wilderness. He encircled him; he cared for him. He guarded him as the pupil of his eye. Like an eagle that stirs up its nest, that hovers over its young." And again, that word, "hovering" actually has more of a flutter-type connotation to it. This is you can imagine a bird that is fluttering with great care

and concern over a nest. Interestingly it is the exact same verb that talks of the Spirit who hovers or flutters over the deep out of Genesis chapter 1. So, we're hearing here it is kind of a creation story that is being told in the words that are used in the Song of Moses.

### **Deuteronomy 32:11-15 Produce of the Land**

So, "He spread his wings and caught them, he carried them on his pinions, the Lord alone guided him. There was no foreign god with him. He made him ride on the high places of the earth, and he ate the produce of the field, and he made him suck honey from the rock and oil from the flinty rock. Curds of cows, milk of the flock, fat of the lambs and rams, the breed of Bashan and goats, with the finest of wheat and the blood of grapes, you drank wine."

### **Deuteronomy 32:15-21 Forgetting Their God**

This is a very poetic and beautiful way to actually talk about the real, the very real produce that was produced in the land. "But Jeshurun grew fat and kicked." So Jeshurun is another name for Jacob, or it's a reference back to Jacob. So, it's another way of talking of Israel. So, "Jeshurun grew fat and kicked, you are grown fat, thick and sleek. Then he forsook God, who made him, and scorned the Rock of his salvation. They made him jealous with strange gods. With abominations, they provoked him to anger. They sacrificed to demons who were not God. To gods whom they have not known, new gods became lately, who have fathers did not dread."

And again, this is what a lot of the teaching of Deuteronomy kept saying. When you go into the land, the danger is that you will become complacent and that you will start to think it has everything to do with you. And you will forget your history, and you'll forget all God has done to actually bring you into this place and to actually give you this land,

So, pictured in terms of Jeshurun of Israel, embodied as a person who goes into a land that has the fatness or the finest of wheat, and the fatness, or the finest of the blood of grapes, and off of that becomes fat himself and complacent and then starts to follow other gods.

"You neglected the Rock who begat you and forgot the God who gave you birth." I love this portion to, and this is an interesting phrase to put in parallel. The concept is that you forgot God, but two different verbs are used here. The first one is begot. This one is used quite a bit; we get it a lot and genealogies. If you read any of the genealogies, they tend to be, so and so, begot so and so, who begot so and so. It is usually attached to men. To fathers begot the son who begat the grandson. And we have this male imagery, and this fits really nicely because we've seen God as father to the Israelites, but the parallel phrase is "and forgot the God who gave you birth." And that birthing verb is really, only a female verb, and so we have in a really nice way, this picture of God as both dad and mom. You know, kind of this all, he is beyond the gender identity. So, he is the one who begot you; he is the one who gave you birth.

### **Deuteronomy 32:19ff – On Forgetting Leads to Curses and the Sodom Theme Revisited**

The next few verses of the song go back to how the Israelites are likely going to walk away from God. So, "the Lord saw this and spurned them because of the provocation of his sons and daughters. Then he said, 'I will hide my face from them. I will see what their end shall be. For they are a perverse generation, sons in whom is no faithfulness. They have made me jealous with what is not a god. They have provoked me to anger with their Idols. So, I will make them jealous with those who are not a people. I will provoke them to anger with a foolish nation.'" And here, if you want a little bit of a challenge, I would go read

Romans 10 and see if you can figure out some kind of connection in Romans 10 to the Song of Moses is here in chapter 32.

There is even in this song that Moses teaches the people; there is a rehearsing of some of the curses and the ramifications of their choices. So, when they spurn God, when they walk away when they choose other Idols, there are things that are going to happen.

So, there's a whole list of them, and I am going to come down to verse 30. It says, "How could one chase a thousand and two put ten thousand to flight, unless their rock, had sold them and the Lord had given them up. Indeed, their rock is not like our Rock, even our enemies themselves judged this. For their vine is from the vine of Sodom and from the fields of Gomorrah. Their grapes are grapes of poison or clusters bitter. Their wine is the venom of serpents, and the deadly poison of cobras."

Again, we have this connection back to Sodom and Gomorrah. And we have the connection with this metaphor of Israel being like a vine. This shows up in Psalm 80, and it shows up in Isaiah 5, where it's a common way to picture the nation of Israel as a choice vine that God brings out of Egypt and plants in the hill country and expects them to produce great fruit and yet they don't, and their fruit is turned into sour fruit. So, we're seeing that here even in the song of Moses.

So, although the Song of Moses recognizes that people may turn away, there will be a punishment because of the people turning away. We never leave it with that. We do the commandments but hope for restoration.

So, in verse 36, it says, "For the Lord will vindicate his people and will have compassion on his servants. When he sees that their strength is gone, and there

is no remaining bond or free, he says, 'Where are their gods, the rock in which they sought refuge? Who ate the fat of their sacrifices and drank the wine of their drink offering. Let them rise up and help you. Let them be your hiding place. See now that I, I am he. There is no God besides me. It is I who put to death and give life, I have wounded, and it is I who heal. There is no one who can deliver from my hand. Indeed, I lift up my hand to heaven and say as I live forever, if I sharpen my flashing sword, and my hand takes hold of justice. I will render vengeance on my adversaries, and I will repay those who hate me. I will make an arrow drunk with blood, and my sword will devour flesh. With the blood of the slain and the captives, from the long-haired leaders of the enemy, rejoice O nations with his people. For he will avenge the blood of his servants and will render vengeance on his adversaries, and will atone for his land and his people.'" And then Moses comes down, and he speaks this word, and he teaches this song to the people.

So, from this song, we have seen how this song itself teaches their history, and the song has an element of going from chaos, so from the *tohu wabohu*, the deep dark of chaos, from chaos to the land of plenty. And the caution of what happens when you end up in the land of plenty, not to let your heart grow hard and turn away, and follow other gods.

It is also significant that the people do not just possess the land. That is not the goal. The goal is not to go in and just possess it, but the goal is to go and dwell successfully in the land.

And then again, even in the song, we see that displacement is a very real threat. Although, we also see at the end that there is hope for restoration.

## **Deuteronomy 33 – Moses' Blessing of Israel**

In chapter 33, then we end up with the blessings of Moses. So, the blessings of Moses are really quite similar to the blessings of Jacob that we see at the end of Genesis in chapter 49. It is also considered to be some of the oldest portions of the book of Deuteronomy.

It starts, "Now this is the blessing with which Moses, the man of God, blessed the sons of Israel before his death."

And he gets up, and he starts to bless, first, the people as a whole unit, and then he goes through and blesses each of the individual tribes. The blessing of Jacob actually has a little bit of a negative tone. Some of the tribes, some of the brothers, don't get the most ideal version of a blessing. The blessings of Moses, kind of all, are quite positive, almost all of them are.

Towards the end of that blessing of Moses, we get the idea at the very end Asher is the last tribe that is blessed. In verse 26, it says, "There is none like the God of Jeshrun," borrowing from the song of Moses. "Who rides the heavens to your help and through the skies in his majesty. The eternal God is a dwelling place, and underneath are the everlasting arms. And he drove out the enemy from before you and said, 'Destroy.' So Israel dwells in security. The fountain of Jacob is secluded in the land of grain and new wine. His heavens also drop down dew. Blessed are you, Israel, who is like you, a people saved by the Lord, who is the shield of your help and a sword of your majesty. So your enemies will cringe before you, and you will tread upon the high places."

So now, here at the end of Deuteronomy, just like in Deuteronomy 1. In Deuteronomy 1, we heard the history of how the people almost went into the land of promise. The spies said it is a good land, but they grumbled in their tents, and they murmured, and they complained. Because of that, they had to

wander through the wilderness. And so now they end up at the edge of their land, and they have received their law, and they have received a song of Moses, and they have received the blessing of Moses. They still have to go in.

So, the scary hasn't gone away. Their enemies have not gone away. They still have to go in; they just need to go in knowing they don't have to be afraid because their warrior God is going with them.

So, they're in the same kind of context as they were at the beginning of Deuteronomy. Things, contextually, have not changed. They still need to go in and confront their enemy, but this time they should go knowing that the God who already confronted the Pharaoh in Egypt is the God who goes before them and is the God who is going to give them their land.

So, the faith that the people are called to is not a faith of just deciding to act, no matter what. It's a faith that recognizes their history, where they have been before, and who their God has already proven to be. And it calls them to action. So, not to be static but to actually be active and act upon the knowledge that they have.

### **Deuteronomy 34 – The Death of Moses**

Well, Deuteronomy chapter 34 is just going to conclude all things for us. So in Deuteronomy 34, this is when we have the death of Moses. So, obviously, it is written by the hand of an editor. Moses is talked about in the third person on, and it concludes the life in the activity of Moses. Everything we've been seeing since the book of Exodus to the end of Deuteronomy.

So, Moses has given the song to the people. He has given the blessings to the people. And so "Now Moses goes up from the plains of Moab in "or" to Mount Nebo, on top of Pisgah, which is opposite Jericho. And the Lord showed



him all the land, Gilead, as far as Dan." And since we have a list of place names. Let me put up another map for you.

You have seen this map before; again, these maps are from Biblical Backgrounds. This star is roughly the plains of Moab, where we typically placed the people to be listening to the sermons of Moses. And it says that Moses goes up to Mount Nebo, roughly here. There are a couple of different mountain peaks, and people argue about which one to go to when you go to visit Jordan. But let's put Moses; it's in this location here. And it says that, although Moses is not allowed to go into the land, God shows him the land. And there is a pattern to the geography that is mentioned here.

So, from "I'll show him the land, Gilead as far as Dan." Dan is in the far north. Now the city of Dan, of course, wasn't called Dan during the time of Moses. It was called Laish. So, it doesn't become the city of Dan until the tribe of Dan, the Danites, go up and conquer the city of Laish. And that narrative is at the end of the book of Judges. But we're seeing that by the time this was written down, the editor knows the people who are listening to this, who are reading this; they know that city as Dan. And so God shows Moses from Gilead all the way up to Dan.

"And all of Naphtali," so, again, the tribal inheritances aren't given until the book of Joshua. But Naphtali's tribal inheritance is up there to the north. "And the land of Ephraim and Manasseh, all the land of Judah," which is the hill country area, "all the way out to the coast as far as the Western Sea and the Negev." We saw the Negev down here before, that figure 8 or the infinity sign.

"The plain in the valley of Jericho, the City of Palm Trees as far as Zoar." Zoar is considered to be down at the south end of the Dead Sea, maybe.

"Then the Lord said to him." So what we notice in all of this, I actually hear you go. So, what you may have noticed is that the pattern of the land, or the listing of these geographical places, goes in a counterclockwise direction. Starting just to the north, Gilead, and then moving is schlepping down this way to come back to the area by Mount Nebo.

Now, when you stand on Mount Nebo today, if the air is very, very, very clear, you can see a good portion of this land. Maybe not all of it, but you can see a good portion of it. So, it fits within the realm of possibility, but that's not as much of the point as much as being able to conclude the fact that God is fulfilling the promise that he gave to Abraham.

When Abraham stood on the top of the ridge line of the hill country here, and God said, look to the right and to the left, to the north and to the south, this is the land I have given you.

Now at the end of the Pentateuch, as the people are getting ready to go into the land, Moses shows them the land, and it is all of the land that he had promised that he would give to Joshua, to Abraham, not Joshua. Joshua will take it.

So, in verse 5, it says, "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in the Valley of the land of Moab opposite Beth Peor, but no, man knows his burial place to this day. However, Moses was 120 years old when he died. His eye was not dim, nor his vigor abated." So, he is not only speaking of his own vigor but maybe also a reference to the fact that Moses stayed just throughout his whole life.

"So the sons of Israel wept for Moses in the plains of Moab 30 days, and the days of weeping and mourning for Moses came to an end. Then Joshua, the son of Nun, was filled with the spirit of wisdom, for Moses had laid his hand on

him. And the sons of Israel listened to him and did as the Lord has commanded Moses. Since that time, no prophet has arisen in Israel like Moses whom the Lord knew face to face." This is then why calling Jesus a prophet like Moses is a very significant and weighty kind of title to give to Jesus.

"For all the signs and wonders which of the Lord sent him to perform in the land of Egypt against Pharaoh, all of his servants and all of this land, and for all of the mighty power, for all the great terror which Moses performed in the sight of all of Israel."

### **Summary/Conclusion**

And that is the conclusion of the book of Deuteronomy. And so, I would encourage you to remember the lessons that Deuteronomy has to give to the people, or themes that we have seen in the book of Deuteronomy, things that we have talked about that have been repeated, that Deuteronomy is trying to pound into our heads. Deuteronomy engages all levels of place, from the inner private sphere to the outer public sphere. All of that is to be submissive to the commandments of God.

We noticed how the physical land the Israelites are going into may atomize the people and may break them apart. It would be very hard to help them identify under one identity of God's people.

But they unified the diverse people in the diverse land by placing the chosen place at the center and placing the festivals that help them recall their story, placing them all at the center as well. So, the people multiple times a year are remembering that they are one, all together with their brothers and sisters.

We looked at leadership and how leadership doesn't isolate authority.

And it doesn't keep the leaders just as the most elect and chosen and wealthy part of society either.

Deuteronomy also thinks about the counterintuitive inconvenient kind of generosity. And that inconvenient kind of generosity is the thing that actually guarantees the health of the community.

Within the regulations of the law, we have seen this call to regulate and to curb self-indulgent behavior. That a sense of moderation and pursuit of what is good for the community is actually what the people should be pursuing.

And we noticed that humans who live in the land react to the environment and they use the physical resources around them. But their actions towards that environment, whether it be the plants, the animals, the land, the soil; those actions reverberate outwards, and they turn, and they come back. So, if people invest in a place to make it a healthy and vibrant place, that vibrancy comes back and affects them as humans and it buoys them up as well.

So, I would say here at the conclusion of our study of the book of Deuteronomy, and I'll just mimic what it says at the very beginning of Deuteronomy. Deuteronomy began with Moses telling the people, "We have circled this mountain of Horeb, Mount Sinai, we have circled this mountain long enough to let us get up, go and do it." So, here at the end of our study, I would say to you we have circled this mountain long enough. We have looked through the book of Deuteronomy, and we have tried to figure out the bigger picture of Deuteronomy. So, we have circled this mountain long enough, get up, go, and do because that is what Deuteronomy is calling us to remember our Lord, remember God, what he has done, who you are as his people, and then respond to him by doing.

This is Dr. Cynthia Parker and her teaching on the book of Deuteronomy. This is the final session, session 14 -- Deuteronomy 31 - 34.