

# Part 9 Deuteronomy 31.1 -30

## "Moses walked on"

### The winning walk

#### Introduction

*The title of this section is "Moses' walk" and though he was 120 years of age Moses was still getting about. Moses would shortly climb Nebo. It was a massive effort but it showed his obedience to the LORD did not exclude attempting difficult divine directives. Moses had walked for 40 years at the head of this emergent nation. In his walk he went "forward" with God. The Christian life has been described as a "walk with God". We read that "Enoch walked with God" as did other O.T. saints. The N.T. book of "Ephesians" has been entitled "The walk wealth and warfare of the Christian". This section highlights Moses' spiritual intercourse with God.*

#### READING No.1 1-3

##### MOSES COMMENDS "WALKING WITH GOD"

Moses "went out" and spoke these words to all Israel and said to them "I am the son of 120 years today. I am not able any longer to go out and come in and the LORD told me that I would not pass over this Jordan. The LORD your God himself will pass over before your face. He will devastate these nations from before you and you shall dispossess them. Joshua will lead you across as the LORD said. *This is one of the shortest readings in the Torah but it speaks of Moses last birthday. He encourages the people to believe in the companionship of the LORD and to continue to walk with God as he walked. He also showed them that the LORD goes ahead and "fights our battles" and deals with our enemy.*

#### READING No.2 4-6

The LORD will do to them as He did to SIHON and OG -the Amorite kings to bring destruction upon them and their land. The LORD will deliver them to you and you shall do to them all the commands that I commanded you.

Be strong [Heb H.AZAK "press on" "stand firm"]

Be courageous [Heb. AMATZ "be restored" "alert in mind" and "swift of foot"-opposite to "feeble knees"]

Do not fear [Heb. JARA "tremble" -related to the Arabic "to hide"]

Do not be terrified before them [Heb. 'AARATZ "terrified" as being at the point of a spear]

For the LORD your God the One who is going with you...

**Will not leave you** [Heb. RAPHAH "relax His grip" "let you down" "desert" "let go"]

**And He will not forsake you** [Heb. 'AAZAB "loosen your ties" of service "set a servant free" "break a union"] *The very considerable affirmation in these promises and exhortations show the self-same practical exhortation in Moses as in the writer to the Hebrews (12.12) who would have the Hebrews of the dispersion "bind up the feeble knees." The promises given by Moses are again quoted by the Hebrew writer (13.5) "Be content for I will never leave you nor forsake you." It is of the essence of walking with God that we are fully assured that*

*(a) He will never slip His hand out of ours and abandon us as to fellowship and His good will and grace.*

*(b) Nor will He loose us from His service any more than a farmer would abandon his ox which draws his cart and plough or his ass which conveys him day in day out where he would go. While you live, says Moses, the LORD will be your companion to support you and He will be your Master to use you.*

#### READING No.3 7-10

##### MOSES REMINDS ISRAEL, "THE LORD WILL WALK WITH YOU"

And Moses called Joshua and said to him before the eyes of all Israel "Be strong and courageous for you will bring this people to the land which the LORD swore to their fathers to give them and you will apportion it to them as an inheritance. **And the LORD will walk before you;** He will be with you; He will not leave you or forsake you. [Slip His hand from yours or loose you from service] Fear not and

don't get down-hearted [Heb NAH.ATH "bend down as a bow being strung under foot" -which if it could speak might say, "Why are you standing on me?" Why are you putting me in to (this) shape"?] And Moses wrote this torah and gave it to **the priests**-the sons of Levi who lifted up the Ark of the Covenant of the LORD and also **to the all the elders of Israel**. *This group of 16 were trustees of the torah which comprised of the divine commands and statutes with his addresses and directions-the second law-and this book was lodged in the ark.*

## READING No.4 11-13

### WALKING WITH GOD MEANS SEEKING MESSIAH'S COMING

So Moses commanded them saying "At the end of seven years in the year of release of debt at the festival of Tabernacles when all Israel shall come for "sightings of" the face of the LORD your God to the place which He shall choose you shall recite **this TORAH** in their ears before all Israel-before the congregation of Israel-men wives children and strangers within your gates-in order that you may hear and obey and in order that they may learn and fear the LORD your God and keep and do all the words of **this (prophetic) TORAH** *The Torah which Moses had written was based on a Covenant which entailed the LORD substituting himself as a sacrifice for sins and was founded on the principle of obedience from a relationship of love. The Torah also contained many promises to the nation concerning their heritage and in this immediate context the promise that the LORD would walk with them and was to be sought every year at tabernacles until of course "the Word was made flesh and tabernacled among them."* This directive of Moses was geared to "seeking God" and ultimately finding His incarnate companionship and work in the person of the Messiah at His first and second advents. Their children who do not know the LORD must hear it and learn it in order to fear the LORD your God all the days they live on the land which you are going over Jordan to possess.

## READING No. 5 14-19

### OUR WALK WITH GOD ANSWERS HIS CALL TO MEET HIM AND BRING OTHERS TO HIM

(163)And the LORD spoke to Moses *The last direct speech of the LORD is recorded in Numbers 25. Now the LORD says solemnly to the great leader lawgiver and prophet, "You are nigh to death".* "Behold your days that belong to death are drawing near-call Joshua and cause yourselves to have been stationed at the tent of meeting and I will continue to give him my commands. **Then Moses walked** and Joshua too and took their station at the tent of meeting. The LORD appeared in the tent of meeting in a pillar of cloud and the pillar of cloud remained at the open door of the tent. And the LORD said to Moses, "See yourself lying to rest in the company of your fathers and this people is soon [Hebrew BEKIREBO-"close to"] to rise and prostitute itself after the strange gods of the land when it gets there. **It will forsake me** *[The term means to no longer use one "who serves" you-to "turn the LORD free"]* **and break or continue as breakers of the covenant I made or am making with it.** My anger will kindle against him in that day and I will be their "forsaker" and "hide my face from them..." *The LORD is speaking both sadly and in an anthropomorphic form which has also prophetic significance. He will adopt the role of being of no use to them since they have loosed their ties with Him and He will hide not in fear but because they do not wish His company ...and he will be consumed. Great calamities and adversaries will meet them and he will say in that day "Is it not because there is nothing of God close to me or approaching me that these calamities have befallen me?" And I will continue to hide my face from them in that day because they "turned" to other gods*

### MOSES SONG -A PROPHETIC **TORAH** RESPONSE TO ISRAEL'S LATER SEPARATION - FROM THE LORD WHO APPEARS- FORETOLD BY THE LORD

Now write for yourselves this song and teach the sons of Israel to place it on their (two) lips that this song may be **my witness against the sons of Israel**. *The serious prophetic relevance of this song is that it spaces Moses from the immediate idolatry and from the breach with Christ who substituted Himself for the sin of the people.*

## READING No.6 20-24

### THE PERFECT END OF MOSES LIFE-THE SONG OF MOSES & THE LAMB

When I have brought them to the land which I swore their fathers-a land flowing with milk and honey and they eat and are satisfied and grow fat they will turn to other gods and continually reject me [Hebrew Piel tense of NAAAZ "blaspheme" or "insult" or "reject" continually] and break my covenant. and they encounter great calamities and adversaries then this song will be testify against their face as a witness because it will not be forgotten by my mouth of their seed because I know what he will think to do [Heb. YATZAR "meditate" or "devise" or "plan"] on the day before I cause him to come to the land I swore to them. *The LORD as the inspiration of the song was telling Moses that He would use the song as a reminder to later generations of Jews.* Then Moses wrote this song on that very day and taught it to the Sons of Israel.

### THE LORD SPEAKS TO JOSHUA

And THE LORD commanded Joshua son of Nun and said "Be strong and courageous [*press forward and be restored in mind or alert*] for you will bring the Sons of Israel into the land which I swore to them and I will be with you. And it happened that after Moses had completed writing the words of this song in a book right to the perfect end:

## READING No.7 25-30

### THE BOOK THAT TURNED UP AT PASSOVER

And Moses commanded the Levites who bore the ark of the LORD saying "Take this book of the law and place it by the side of the ark of the covenant of your God and it shall be there as a witness against you for **I know your rebellion** and your unbending neck [*a synonym for "hard-headedness"*] Surely you have been rebellious while I am alive with you today you will be rebellious with the LORD also after my death." *Moses directed that this written law be placed alongside the ark. It was a witness to Moses stance with the LORD as distinct from the peoples' position in apposition and it witnessed to future generations. It might be seen once a year-but other copy may well have been made for the Jewish tribal princes. The day of Passover when "sin" and "rebellion" were under the microscope and forgiveness was earnestly sought the priest on entry to the Holy Place was reminded of the "hardness" of the people and their opposition to the LORD. It is to be doubted that this book survived the captivity. Certainly if this was the book of the law found in the days of Josiah 2 Chronicles 34-the book has a 600 year provenance and upon its discovery it sparked a spiritual revival.*

## SUMMARY 28-30

### THE WONDERFUL "WAY" MOSES WALKED RIGHT TO THE END.

### THE HIGHEST REVELATION OF MOSES' LIFE AS HE NEARED HIS OWN DEATH

Cause to be gathered to me all the elders of your tribes and your magistrates or writers [*It may be that these scribes could take down what was written in their hearing*] and I will speak in their hearing and call heaven and earth to witness against them. For I know that after my death you will continue to be corrupt and will act corruptly and depart from "the way" I commanded you. *Moses' way was the path he walked and that path led daily toward God and the Tent of Meeting. His way was prepared by daily sacrifice and so it spoke of Christ-the only sufficient blood sacrifice for sin. Thus "the way" Moses walked was his ultimate testimony.*

**In the latter days** there is "**a meeting**" [Heb. QARAH "a meeting" singular agrees with the singular noun for "calamity" (Heb. HARAAAH)] **of calamity** with you (plural) because **you will do** evil in the very eyes of the LORD to vex him [Heb. KAAAS "grieve" or "provoke"] through the preparing of a victim or sacrifice [Heb. AS'EH-used of "sacrificing" or "preparing a victim"] by your hands. *This is a solemn but absolutely humbling reference to the treatment to be meted out to the Lamb of God in the latter days-a mighty is prophetic TORAH.*

And in the hearing of all the congregation of Israel Moses **spoke kindly**... [*Heb. DABAR- a word that frequently used with this gentle inflection used to benefit here to show something of the heart of Moses despite his awareness of worse to come-he is even at the end zealous for the souls of the people of all ages as was Paul the apostle...*] the words of this song to the end or **with approach to perfection.**

*There could not have been a more fitting conclusion to Moses' instructive urgent and prophetic ministry.*

The End of Part 9 "The winning/winsome walk"