

# Deuteronomy

## Lesson 18

### Chapter 32

At the end of chapter 31, the LORD instructed Moses to write a song of warning to the Nation of Israel. With the turn of the page, Moses immediately writes the song and reads it to the nation that day. Evidently, music and song were instilled in our first parents, Adam and Eve, and it was natural in the family and all its descendants through the years. Adam was the father of Cain, who killed his brother Abel. Cain's great-great-great grandchild was Jubal, "*the father of all those who play the lyre and pipe.*" (Genesis 4:21). The earliest written musical notation was discovered at Nippur, Babylon, inscribed on a clay cuneiform tablet. The writing of that tablet has been dated during the 1400s BC, which falls in the time of the wilderness journey with Moses. It was not like the sheet music we are accustomed to using today, using black and white notes with whole steps and half steps, sharps, and flats. It was simply an instruction for how to play a musical selection composed in what we know today as thirds. You may have heard a person warming their voice by singing one-three-five-three-one. Those are the pitches that would have been used to sing up to that day in the world's history and were likely the easiest to tune on the lyre and pipe. As for the song's words, we are accustomed to rhyming words with a cadence and a meter. Let me show you a chart for the first eight verses to explain the difficulty in translating a verse from Hebrew to English.

Verse	Hebrew Words	English Words
1	7	15
2	12	27
3	7	13
4	14	24
5	8	13
6	15	22
7	13	27
8	12	32

First, from the chart, we can learn that translating Hebrew words into a word-for-word English translation is impossible. Hebrew words are word pictures that can require many English words to translate. Second, looking at the number of words in each verse in Hebrew, no rhyme or pattern develops. Therefore, Moses' song was not concerned with rhyming or holding to a meter like we are accustomed to today. His song is sung freeform, possibly with the strike of one note that is allowed to ring as each sentence is spoken or sung.

#### a) A Song of Warning (32:1-43)

##### (1) A Word Calling the Heavens and the Earth (32:1-2)

With that introduction to the music of Moses' day, we come to his "*Song of Warning*" for the Nation of Israel. It is also a prophecy of things to come when Israel falls unfaithful to the LORD and worships false gods. It begins in chapter 32, verse 1, with a call to the heavens and the earth to listen to his words.

*"Give ear, O heavens, and let me speak;  
And let the earth hear the words of my mouth.  
<sup>2</sup> "Let my teaching drop as the rain,  
My speech distill as the dew,  
As the droplets on the fresh grass*

*And as the showers on the herb.” (32:1)*

Moses calls for everything in the heavens and on the earth to witness the message in his song. It is his prayer that his words will fall on every ear to cause growth, just like the rain and the dew causes growth for the grass and the herb

## (2) The Word Concerning the LORD (32:3-4)

### (a) The LORD

#### (b) The Rock

Moses begins with a word concerning the LORD, His name, His greatness, His work, His ways. He calls Him the Rock for the first time in Scripture. Verse 4.

<sup>3</sup> “*For I proclaim the name of the LORD;  
Ascribe greatness to our God!*  
<sup>4</sup> “*The Rock! His work is perfect,  
For all His ways are just;  
A God of faithfulness and without injustice,  
Righteous and upright is He.” (32:3-4)*

The word “*proclaim*” means to *spread abroad*. That is Moses’ first purpose with this song, to spread abroad the name of the LORD. In doing so, Moses intends to “*ascribe*” greatness “*to our God*.”

“*Ascribe*” means to *give credit*. In this case, Moses is giving credit of “*greatness to our God*.” Moses understood completely what he was saying in this third verse. He had been with the LORD God in person on Mount Sinai, at the burning bush, and in the Tent of Meeting many times. During the writing of the first two chapters of Genesis, dictated by the LORD, Moses understood the difference between God (Who later in Scripture we will come to know as God the Father), the LORD God (Who later in Scripture we will come to know as God the Son), and the Spirit (Who later in Scripture we will come to know as God the Holy Spirit). He knew the Three were yet One in nature but different in Personas. Here, for the first time, we hear that the LORD God is the Rock. Later in the Scripture, we will discover that He is the Rock of our Salvation. He had been the Rock of the Nation of Israel’s salvation for forty years, yet, in reality, He had been their salvation since creation. Everything the LORD did was “*perfect*” – flawless. Everything the LORD did was “*just*” – morally right. Everything the LORD did was “*faithful*” – reliable. Everything the LORD did was “*righteous*” – wise. Everything the LORD did was “*upright*” – honest.

## (3) The Word Concerning the People (32:5-6)

### (a) Corrupt

#### (b) Foolish

In his song, Moses turns to address a word concerning the people of Israel in verse 5. The LORD sees that she will one day become corrupt and foolish toward Him.

<sup>5</sup> “*They have acted corruptly toward Him,  
They are not His children, because of their defect;  
But are a perverse and crooked generation.*  
<sup>6</sup> “*Do you thus repay the LORD,  
O foolish and unwise people?  
Is not He your Father who has bought you?  
He has made you and established you.” (32:5-6).*

Any way you look at what has been presented thus far in the written Scriptures of Moses, Israel has been hit-or-miss in her faithfulness to the LORD. The adults who came out of Egypt under Moses' guidance were all dead because they *"acted corruptly"* and showed themselves to be a *"perverse and crooked generation."* That first generation was a *"foolish and unwise people"* who repaid the goodness of the LORD with corruption. How could they be so foolish? He *"brought"* them out of slavery and made them into a great nation. Therefore, because of their sin, they died in the wilderness.

#### (4) The Word Concerning the Past (32:7-8)

##### (a) The Promise from Days Past

##### (b) The Inheritance in Days Past

Moses gives the word concerning the past in verse 7. He speaks of the promise from days past and the inheritance in days past for the Nation of Israel.

<sup>7</sup> *"Remember the days of old,  
Consider the years of all generations.  
Ask your father, and he will inform you,  
Your elders, and they will tell you.  
8 "When the Most High gave the nations their inheritance,  
When He separated the sons of man,  
He set the boundaries of the peoples  
According to the number of the sons of Israel."* (32:7-8)

The Jews have always had one thing that they held to, and that was their genealogy. They required the memorization of the names of their ancestors all the way back to Adam. They knew their history from Adam, through Seth, to Noah, through Shem, Abraham, Isaac, and the father of the twelve sons that the tribes came from – Jacob. Moses encouraged them to ask a father or elder if they needed a reminder as to what the LORD, the *"Most High,"* did for them when He carved their family out from all the families of the world, all descendants of Adam and Noah too, and made them a special to Him. He gave them an inheritance different from all the rest of the people of the world who would ever live on earth. Twelve tribes are special to the LORD, the tribes of the twelve sons of Jacob whose name was changed to *"Israel."*

#### (5) The Word Concerning the Inheritance (32:9-12)

##### (a) Where the LORD Found Jacob (32:9-10)

Moses speaks the word concerning the inheritance, specifically where the LORD found Jacob in verse 9.

<sup>9</sup> *"For the LORD's portion is His people;  
Jacob is the allotment of His inheritance.  
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."* (32:9-10)

From all the families of people of the world, the LORD selected one family as His allotment. He decided it would be the family of Jacob. He selected Jacob while was still single with no family of his own. In fact, Jacob had just deceived his father by masquerading as his older brother, Esau. In the charade, Isaac gave the father's blessing of the older son to Jacob, the younger son. In hast, Rebekah, the mother of the twin boys, rushed Jacob away from home. He wandered north from

Beersheba and rested one day at a place called Luz. There at Luz, Jacob fell asleep, and the LORD found Him alone in the desolate area. Jacob was seventy-one years of age at the time. Let us pick up the story of Jacob in Genesis chapter 28, verse 11.

*<sup>11</sup> He came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place. <sup>12</sup> He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. <sup>13</sup> And behold, the LORD stood above it and said, “I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants. <sup>14</sup> Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed. <sup>15</sup> Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you.” <sup>16</sup> Then Jacob awoke from his sleep and said, “Surely the LORD is in this place, and I did not know it.” <sup>17</sup> He was afraid and said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven.” <sup>18</sup> So Jacob rose early in the morning, and took the stone that he had put under his head and set it up as a pillar and poured oil on its top. <sup>19</sup> He called the name of that place Bethel; however, previously the name of the city had been Luz. <sup>20</sup> Then Jacob made a vow, saying, “If God will be with me and will keep me on this journey that I take, and will give me food to eat and garments to wear, <sup>21</sup> and I return to my father’s house in safety, then the LORD will be my God.” (Genesis 28:11-21).*

We notice by the vow that Jacob made to the LORD that morning that he was not willing to put his complete trust in the LORD. He needed to see if the LORD would do something for him before he trusted in the dream. And so the LORD “...encircled him, He cared for him, He guarded him as the pupil of His eye” just as Moses says in the song.

### **(b) Where the LORD Protected Jacob (32:11-12)**

On Jacob walked to Haran, met Rachel, fell in love, was tricked into marrying Rachel’s sister first, then he married Rachel, then began to have children with the two wives and two maids of the two wives. There, the LORD protected Jacob. Moses says the following in his song about the protection of Jacob’s family in verse 11.

*<sup>11</sup> “Like an eagle that stirs up its nest,  
That hovers over its young,  
He spread His wings and caught them,  
He carried them on His pinions.  
<sup>12</sup> “The LORD alone guided him,  
And there was no foreign god with him.” (32:11-12).*

Twenty years later, at the age of ninety-one, it was time for Jacob to return to Beersheba. On the way, he met the angels of God, and Jacob called the place God’s camp. He named the place Mahanaim. That night, Jacob fought with an angel. In the morning, the LORD changed Jacob’s name. Jacob, whose name means *deceiver*, was changed to Israel, which means *Wrestled with God*. (Genesis 32). With his name changed, Jacob believed in the One True God alone. The LORD alone began to guide Jacob and the rest of his family.

### **(c) Where the LORD Directed Jacob (32:13-14)**

As the LORD guides Jacob and his family, Moses speaks of where the LORD directed Jacob in verse 13.

*<sup>13</sup> “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,  
<sup>14</sup> Curds of cows, and milk of the flock,  
 With fat of lambs,  
 And rams, the breed of Bashan, and goats,  
 With the finest of the wheat—  
 And of the blood of grapes you drank wine.” (32:13-14)*

Just as the LORD promised Jacob when his name was changed, He directed the family through the following years and provided greatly for them with fields and flocks, foods and drink.

## **(6) A Word Concerning the Nation (32:15-18)**

### **(a) The Scorned Rock (32:15-16)**

The family worshiped at high places, but trouble erupted in the family. The sons despised their brother Joseph because the LORD had decided to elevate him above the rest. With that in mind, Moses speaks a word concerning the nation and the scorned Rock of the family's salvation. Joseph was sent to Egypt; the family followed. In Egypt, the family grew. Over the next four hundred and thirty years, the family learned all the Egyptian perversions. The LORD, their Rock, and salvation rescued them, brought them through the wilderness journey, and will send them into the Promised Land where the LORD promises to provide for them totally as long as the nation keeps His commandments and statutes. With verse 15, Moses begins to prophesy in song the nation's future and warns them where they are headed. He calls the nation *“Jeshurun.”* It is a symbolic name that means *“supremely happy or prosperous.”* As we will see in Moses' words, Jeshurun's wealth will lead to Jeshurun's downfall. Verse 15.

<sup>15</sup> *“But 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.  
<sup>16</sup> “They made Him jealous with strange gods;  
 With abominations they provoked Him to anger.” (32:15-16).*

Notice Moses' mention of strange *gods*. Moses has been warned by the all-knowing, all-seeing LORD that one day, the Nation of Israel will abandon Him. That was clearly told in the warnings of the blessings and curses found in chapters 27 and 28. The warnings were not given for a “just-in-case” scenario. The warnings were given because the LORD knew Israel would forsake Him.

### **(b) The Worshiped Demons (32:17)**

How would the Nation of Israel forsake the LORD? They would forsake Him when they worshiped demons. Verse 17.

<sup>17</sup> *“They sacrificed to demons who were not God,  
 To gods whom they have not known,  
 New gods who came lately,  
 Whom your fathers did not dread.” (32:17).*

### **(c) The Neglected God (32:18)**

They would forsake Him when they neglected God. Verse 18.

<sup>18</sup> *“You neglected the Rock who begot you,*

*And forgot the God who gave you birth.” (32:18).*

Had it not been for the LORD God, the Rock of Israel’s salvation, the nation would never have been saved from slavery in Egypt. They would never have been birth as a nation out of that dreadful life.

### **(7) A Word Concerning the Future (32:19-30)**

#### **(a) The Perverse Israel (32:19-20)**

Looking into the future, Moses gives the word concerning the Holy Land and the perverse Israel. Verses 19.

*<sup>19</sup> “The LORD saw this, and spurned them  
Because of the provocation of His sons and daughters.  
<sup>20</sup> “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.” (32:19-20)*

#### **(b) The Provoked God**

Then Moses speaks of the provoked God and tells us what the LORD will do to the foolish nation in verse 21.

*<sup>21</sup> They have made Me jealous with what is not 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,  
<sup>22</sup> For a fire is kindled in My anger,  
And burns to the lowest part of Sheol,  
And consumes the earth with its yield,  
And sets on fire the foundations of the mountains.” (32:21-22)*

When the people of the Nation of Israel begin to worship idols, they are no longer the LORD’s people. They have abandoned Him. This stage in Israel’s life will start in the future during the reign of King Solomon when he marries many foreign wives and allows them to worship their foreign gods in the capital of the nation. The story yet to unfold years after Moses’ song is given is found in 1 Kings 11:1-13.

*Now King Solomon loved many foreign women along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women,<sup>2</sup> from the nations concerning which the LORD had said to the sons of Israel, “You shall not associate with them, nor shall they associate with you, for they will surely turn your heart away after their gods.” Solomon held fast to these in love.<sup>3</sup> He had seven hundred wives, princesses, and three hundred concubines, and his wives turned his heart away.<sup>4</sup> For when Solomon was old, his wives turned his heart away after other gods; and his heart was not wholly devoted to the LORD his God, as the heart of David his father had been.<sup>5</sup> For Solomon went after Ashtoreth the goddess of the Sidonians and after Milcom the detestable idol of the Ammonites.<sup>6</sup> Solomon did what was evil in the sight of the LORD, and did not follow the LORD fully, as David his father had done.<sup>7</sup> Then Solomon built a high place for Chemosh the detestable idol of Moab, on the mountain which is east of Jerusalem, and for Molech the detestable idol of the sons of Ammon.<sup>8</sup> Thus also he did for all his foreign wives, who burned incense and sacrificed to their gods.*

*<sup>9</sup> Now the LORD was angry with Solomon because his heart was turned away from the LORD, the God of Israel, who had appeared to him twice,<sup>10</sup> and had commanded him concerning this thing, that he should not go after other gods; but he did not observe what the LORD had commanded.<sup>11</sup> So the LORD said to Solomon,*

*“Because you have done this, and you have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom from you, and will give it to your servant. <sup>12</sup> Nevertheless I will not do it in your days for the sake of your father David, but I will tear it out of the hand of your son. <sup>13</sup> However, I will not tear away all the kingdom, but I will give one tribe to your son for the sake of My servant David and for the sake of Jerusalem which I have chosen.” (1 Kings 11:1-13).*

As a jealous God, He will react. Had it not been for David, Solomon's father, the LORD would have responded sooner. Be that as it may, the LORD will kindle anger in the fire in the lowest part of Sheol and on the earth as well.

Sheol may be an unfamiliar word to most. It is a Hebrew word that has a matching counterpart in Greek by the name of Hades. Before the resurrection of the LORD, Sheol/Hades was the place where all the souls of the dead went at death. Their bodies went to the grave. Their spirit of life returned to the LORD (Ecclesiastes 12). Sheol/Hades has two compartments, one for the saved, often called the Bosom of Abraham or paradise, and one for the lost, often called torment. In torment, the LORD kindled the fire in preparation for the arrival of the sinful Israelites who had abandoned Him. But the fires were not kindled only in the place of Sheol, the LORD kindled them in the Promised Land to punish the perverse nation before their death in hopes that it would return to Him. Some people will. Some people will not.

### **(c) The Plagued Nation (32:23-27)**

In those days, Moses foretells that the nation's leaders will not direct their people to the LORD again. It will become a plagued nation. Verse 23.

*<sup>23</sup> I will heap misfortunes on them;*

*I will use My arrows on them.*

*<sup>24</sup> They will be wasted by famine, and consumed by plague  
And bitter destruction;*

*And the teeth of beasts I will send upon them,  
With the venom of crawling things of the dust.*

*<sup>25</sup> ‘Outside the sword will bereave,*

*And inside terror—*

*Both young man and virgin,*

*The nursing with the man of gray hair.*

*<sup>26</sup> I would have said, “I will cut them to pieces,*

*I will remove the memory of them from men,”*

*<sup>27</sup> Had I not feared the provocation by the enemy,*

*That their adversaries would misjudge,*

*That they would say, “Our hand is triumphant,*

*And the LORD has not done all this.” (32:23-27).*

Once the LORD brings these plagues on the nation of Israel, and she is without hope because of her idolatry, the LORD will send a sword against the nation. However, the LORD will only let the sword destroy so far. He will not let the whole nation be totally destroyed. If He did, the world would say that He had not brought the sword at all. The world would say it defeated Israel on its own.

#### (d) The Placed People (32:28-30)

After Solomon's death, the nation was divided into two kingdoms, the northern and the southern. How could the great and powerful Northern Kingdom be taken unless the LORD allowed it? How could the great and powerful Southern Kingdom be taken unless the LORD allowed it? In order to save His people, the nation became a placed people because their leaders had no true understanding and wisdom. Verses 28.

<sup>28</sup> *"For they are a nation lacking in counsel,  
And there is no understanding in them.*

<sup>29</sup> *"Would that they were wise, that they understood this,  
That they would discern their future!*

<sup>30</sup> *"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?" (32:28-30).*

It would have been impossible for the thousand and ten thousand of Israel to be taken unless the Rock of their salvation "sold them" to the attacking nations. We have the luxury of looking back in history to see when this occurred. The enemy that took the Northern Kingdom was Assyria. The enemy that took the Southern Kingdom was Babylon. Yes, the LORD will allow His people to return to the Promised Land, but it will not belong to them. It will not belong to them when the Rock comes as a baby, shares His story with the world, dies for the sins of all the people of the world, and comes out of the grave alive as the Savior of all the people of Israel and the world if they will individually choose Him.

#### (e) The Prepared Enemy

##### (i) Who Embrace the Wrong Rock (32:31-33)

Moses then gives the word concerning the prepare enemy of Israel who will have embraced the wrong rock. In the future, Israel's enemy will choose the wrong rock for salvation. It is a description of the debauchery of the enemies – Assyria and Babylon. Verse 31.

<sup>31</sup> *"Indeed their rock is not like our Rock,  
Even our enemies themselves judge this.*

<sup>32</sup> *"For their vine is from the vine of Sodom,  
And from the fields of Gomorrah;  
Their grapes are grapes of poison,  
Their clusters, bitter.*

<sup>33</sup> *"Their wine is the venom of serpents,  
And the deadly poison of cobras."* (32:31-33).

All we have to do is look into the prophecies of Jeremiah, Ezekiel, Hosea, Amos, Daniel, Zachariah, and the rest to see how true Moses' words will become one day. But the enemies of the LORD will not last in power.

##### (ii) Whose Foot Will Slip (32:34-38)

The LORD has a plan to revenge the Nation of Israel even for those whom the LORD sent to take them from the Promised Land. One day the foot of Assyria will slip, and the empire will fall into Babylon's hands. Then, one day the foot of Babylon will slip, and the empire will fall into the

hands of Persia. Persia's foot will slip to Greece. Greece will slip to Rome. Rome will slip to the Muslim Turks. The Turks will slip to Great Britain. Great Britain will return the land to Israel. But Israel will not return to the LORD. It will still be stubborn even into our future. As with all doom, it will come soon when compared to the span of time. Verse 34.

<sup>34</sup> *Is it not laid up in store with Me,  
Sealed up in My treasures?*  
<sup>35</sup> *Vengeance is Mine, and retribution,  
In due time their foot will slip;  
For the day of their calamity is near,  
And the impending things are hastening upon them.*  
<sup>36</sup> *“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 none remaining, bond or free.*  
<sup>37</sup> *“And He will say, ‘Where are their gods,  
The rock in which they sought refuge?*  
<sup>38</sup> *‘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!”* (32:34-38).

Throughout all time, no matter the name of the enemy of the Nation of Israel, the LORD will vindicate His chosen nation and protect her. With compassion, the LORD will wait until He sees Israel's strength completely gone, with nowhere to turn for help except Him. Here Moses speaks of the LORD challenging Israel to call on their wrong gods to help them, but that will be futile. In the latter days, Israel will make a peace treaty with the beast of the Revived Roman Empire. That is where Israel will put her trust in the end. Even the beast will not be able to help the nation. Israel will try to rest in the safety of the beast's world, but it will not turn out well. His actions will be so wrong that Israel will have only one place to turn – to the true LORD. That will occur after living under the seven year treaty for three and one-half years of tribulation.

### (8) A Word Concerning the Coming (32:39-42)

At the end of the future tribulation of Israel, the nation will have no choice to do anything but to turn to the LORD. When she turns, the LORD will come to defeat His enemies, who are also Israel's enemies. Moses ends his song with a word concerning the coming of the LORD in verse 39.

<sup>39</sup> *‘See now that I, I am He,  
And 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,  
And there is no one who can deliver from My hand.*  
<sup>40</sup> *Indeed, I lift up My hand to heaven,  
And say, as I live forever,*  
<sup>41</sup> *If I sharpen My flashing sword,  
And My hand takes hold on justice,  
I will render vengeance on My adversaries,  
And I will repay those who hate Me.*  
<sup>42</sup> *I will make My arrows 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.” (32:39-42).*

Moses does not know the name of this battle, but we do because we have the rest of the LORD's revelation to man. This war will be called the Battle of Armageddon. It will not be the last battle on earth, but it will be the battle that will finally inaugurate the Nation of Israel as the preeminent nation of the world for one thousand years before we must move on. Moses states something in the last line that is rarely included in most end-times teachings, the leaders who make the call to all the enemies of the LORD living in the world to come to fight with them in the Valley of Armageddon will be long-haired.

### **(9) A Word Concerning Israel (32:43)**

Moses ends his song with a word concerning Israel's final place with the LORD. Verse 43.

*<sup>43</sup> “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.” (32:43).*

At the end of the Battle of Armageddon, the LORD will set His throne in Jerusalem and rule from there for one thousand years. Israel will trust only Him. Israel can rejoice in that promise. Israel can rejoice because all the blood she has lost through the centuries will be avenged. Israel can rejoice in knowing that one day all of her enemies will be eliminated by the LORD. Finally, Israel can rejoice in her atonement by the LORD. Yet, much history is still to be written after the nation crosses the Jordan River to take the Promised Land and start that journey.

#### **b) A Song of Life (32:44-47)**

With the song of warning spoke to the people, Moses spoke to Joshua, stating that his words were a song of life. No doubt, Joshua is now recording these words in the text. Verse 44. “*Then Moses came and spoke all the words of this song in the hearing of the people, he, with “Joshua the son of Nun.* <sup>45</sup> *When Moses had finished speaking all these words to all Israel, <sup>46</sup> he said to them, “Take to your heart all the words with which I am warning you today, which you shall command your sons to observe carefully, even all the words of this law. <sup>47</sup> For it is not an idle word for you; indeed it is your life. And by this word you will prolong your days in the land, which you are about to cross the Jordan to possess.” (32:44-47).*

Moses's mission and ministry as the leader of Israel were over. The words he had recorded in this book of Deuteronomy were written. Joshua would finish the book with the summary of the LORD's last instruction for Moses, climb up the mountain to see the Promised Land, his death, and his burial. But Moses will speak of final blessing to each tribe of the Nation of Israel before he does the climb. We will learn that next. For now, we must emphasize the importance of the Song of Warning, which is the Song of Life for Israel. If she heeds its warning, it will prolong her life in the Promised Land. But the word “prolong” is the keyword in Moses' instruction. Being faithful to the LORD's commands will allow them to maintain the Promised Land. Israel will not remain faithful; one day, she will lose the Promised Land until the LORD atones for her sin.