

HAPPY ART Thou, O ISRAEL: Who is
 like unto thee, O people SAVED by the
 help, AND WHO is THE SWORD
 of THY excellency!
 AND THINE
 ENEMIES shall
 be found
 liars unto
 THEE; and
 THOU shalt
 tread upon
 their
 high
 places.

the SHIELD of THY

LORE

DEUTERONOMY 33
 v 29



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Deuteronomy 33:23-29
Moses Blesses Israel, Part IV
May 22, 2022

*²³ And of Naphtali he said: "O Naphtali, satisfied with favor, And full of the blessing of the LORD, Possess the west and the south."
²⁴ And of Asher he said: "Asher is most blessed of sons; Let him be favored by his brothers, And let him dip his foot in oil. ²⁵ Your sandals shall be iron and bronze; As your days, so shall your strength be. ²⁶ "There is no one like the God of Jeshurun, Who rides the heavens to help you, And in His excellency on the clouds. ²⁷ The eternal God is your refuge, And underneath are the everlasting arms; He will thrust out the enemy from before you, And will say, 'Destroy!' ²⁸ Then Israel shall dwell in safety, The fountain of Jacob alone, In a land of grain and new wine; His heavens shall also drop dew. ²⁹ Happy are you, O Israel! Who is like you, a people saved by the LORD, The shield of your help And the sword of your majesty! Your enemies shall submit to you, And you shall tread down their high places."*

For many years of my life, I would go to Massachusetts during the summer for a vacation with the family. I haven't been in several years because there just isn't time for me to tend to the church and take the time off that I used to take.

In fact, I'm in what I would call a "comfortable rut." Every Monday is pretty much exactly like every other Monday. The same is true with Tuesday and so on. The less change I have, the happier I am. And the more I am doing things for the church, the more content I am.

But I remember one year while in Massachusetts, I was reading and found a newspaper commentary from the 1800s. In it, there was a survey of all of the favorite verses from the Bible as submitted to the paper by vote that year.

I was curious which verse it would be... John 3:16? Something from the psalms? Philippians 4:5-7? John 16:33? Romans 8:28. I could have sat there and thought up 100 verses that might have been the favorite verse to get people through their day and ground them in their spiritual lives. My first 100 guesses would have been wrong. So would my next hundred guesses.

Text Verse: *"The eternal God is your refuge, And underneath are the everlasting arms."
Deuteronomy 33:27*

Well, there you go. The most cherished verse from the Bible in the mid-1800s. Who would have thought? It is not a verse that I have ever heard on any list of favorite verses at any time. In fact, I don't think I've ever heard anyone quote it, ever, until Berk did in a Bible study a week ago.

But after that day in Massachusetts, I have always cherished it as a favorite. It is a wonderful set of words in the English, which more or less paraphrase the Hebrew. In fact, I put the verse on one of my favorite sunrise photos and have it hanging in the back kitchen.

It is a verse I have patiently waited to include in a sermon for over ten years now. It carries the weight in my mind of knowing it has impacted so many lives in our history. That means a lot to me.

The Bible is simply filled with beauty and with verses that cause us to dig deeply to mine out precious treasure. What a treasure we have been given in His superior word. And so, let us turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

I. The Blessing to Naphtali and Asher (verses 23-25)

²³ And of Naphtali he said:

u-l'naphtali amar – “And to Naphtali he said.” Naphtali is the second son born to Rachel’s handmaid Bilhah and sixth son born to Jacob. His older brother born to Bilhah, Dan, has already received his blessing, and his land is at the headwaters of the Jordan River, just north of Naphtali.

The record of Naphtali’s birth is found in Genesis 30 –

“And Rachel’s maid Bilhah conceived again and bore Jacob a second son. ⁸ Then Rachel said, “With great wrestlings I have wrestled with my sister, and indeed I have prevailed.” So she called his name Naphtali.” Genesis 30:7, 8

Naphtali means “My Wrestling.” Naphtali’s inheritance is located on the west side of the Jordan including all of the Sea of Galilee. It extends all the way to the northern border of Canaan, and it is to the east of the inheritance of Asher the final son to be named in these blessings. He is bordered on the south by Issachar and Zebulun.

As such, the continued pattern from the east to the west and from the south to the north of Jerusalem continues in the blessing upon Naphtali.

It cannot be that this pattern was known to Moses at the time because the division of the land will not be completed until Joshua 19, and so either these blessings were written long after it is claimed they were, by someone other than Moses, or they are divinely inspired by God and through Moses to reflect this carefully revealed order. To Naphtali, Moses next says...

²³ (con’t) “O Naphtali, satisfied with favor,

Naphtali seva ratson – “Naphtali sated favor.” It is as if he sits down to an enormous meal of God’s favor and becomes plump, filled with the goodness bestowed upon him. The hand of

the Lord will bless the land, even to overflowing, with goodness. Of this land, and before Israel had resettled it, Robinson said that it is “an undulating tableland arable and everywhere tilled, with swelling hills ... covered with shrubs and trees.”

The words of Moses continue with a parallel thought to increase the wonder of what he will receive...

²³ (con't) **And full of the blessing of the LORD,**

u-male birkat Yehovah— “And full blessing Yehovah.” The words turn the previous clause into a superlative. Not only is Naphtali to be sated with favor, but that sating will be because of the blessing of the Lord.

One could not imagine a more pleasant and jam-packed description of the abundance of goodness that will come upon him. And more, he shall...

²³ (con't) **Possess the west and the south.”**

yam v'darom yerasha – “West and south he shall inherit.” The word *yam* has two specific meanings. First, it means “sea,” as in the Sea of Galilee or the Mediterranean Sea. Secondly, it means “west” because the west of Canaan is bordered by the Mediterranean Sea.

The layout of the land itself provides the secondary meanings of the directions of the compass. And this is because of the layout of the temple which is from east to west. As the Most Holy Place is to the west, it is the direction of the sea in relation to Canaan.

And so, the translation of *yam* as either “sea” or “west” must be determined based on the designation of the inheritance. As noted, the eastern border of Naphtali rests upon the west bank of the Jordan River, including the entire western bank of the Sea of Galilee.

Thus, this could be speaking of the “west” in reference to the sea itself. Or it could be speaking of the “sea” because the word *yam*, or sea is used elsewhere to describe the Sea of Galilee, and they shall possess the western side of it. As such, it is hard to tell which meaning is being referred to.

The next word, *darom*, or south, is now introduced into Scripture. It is seen four times in poetic verses and then 13 times in Ezekiel, especially in relation to the future temple he envisions. It is from the same root as *deror*, which signifies release or liberty. The root means “to move rapidly.”

I don't want to press the meaning too much, but it could be that this then refers to the north end of the inheritance which is the south end of Dan's which was the previous blessing given by Moses. That is where the Jordan River issues forth from.

And more, it could mean the south end of Naphtali's inheritance that borders the Jordan, which is where the river continues to move south, as the waters release from the Sea of Galilee. As such, inheriting the "south" would speak of both – the south of Dan and the south of the Sea of Galilee.

As the Jordan is the border of Canaan proper, it appears that the word *yam* may be a pun to convey both "sea" and "west," meaning the "west" bank of the Sea of Galilee and the west bank of the Jordan River. Hence, it is not speaking of the western border of Naphtali, but the eastern border of it, which is the western bank of the sea and river.

The reason for all the detail is because it is in this area that Jesus accomplished a large part of His ministry. It would then explain the ultimate meaning for the words "sated" and "full." It may have been true that the land provided many material blessings which filled the tribe, but ultimately, the inheritance of this tribe received the greatest of all blessings when Christ came and ministered in this region –

"Now when Jesus heard that John had been put in prison, He departed to Galilee. ¹³ And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, ¹⁴ that it might be fulfilled which was spoken by Isaiah the prophet, saying: ¹⁵ 'The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles: ¹⁶ The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned.'" Matthew 4:12-16

As it is assumed that many of the apostles found their home in Naphtali, possessing the west and the south takes on an entirely different connotation. They went throughout the land of Israel, generally to the west and the south sharing the gospel and bringing those who heeded to be a part of the possession of the Lord.

And to Naphtali he said:

- (a) Naphtali *sated favor
- (a) And *full blessing Yehovah
- (b) West and south he shall inherit

With this blessing complete, we come to the final blessing of Moses upon the tribes of Israel, that of Asher...

²⁴ **And of Asher he said:**

u-l'asher amar – “And to Asher he said.” Asher is the second son born to Leah’s handmaid Zilpah and the eighth son born to Jacob. His older brother born to Bilhah, Gad, has already received his blessing, and his land is east of the Jordan River.

The record of Asher’s birth is found in Genesis 30 –

“And Leah’s maid Zilpah bore Jacob a second son. ¹³Then Leah said, “I am happy, for the daughters will call me blessed.” So she called his name Asher.” Genesis 30:12, 13

Asher means Happy (Blessed). Asher’s inheritance is located to the very northeast border of the land of Canaan. His eastern border is along the side of Naphtali and extends down to the border of Zebulun. His southern border merges with Zebulun and the western tribe of Manasseh. His northern border is the northern border of Canaan. His western border is the Mediterranean Sea. To Asher, Moses next says...

²⁴ (con’t) **“Asher is most blessed of sons;**

barukh mibanim Asher – “Blessed from sons Asher.” The meaning is either “Asher is blessed with children,” “Asher is blessed by the sons (of Israel),” or “Asher is blessed above the sons (of Israel).” The only other time that the term *mibanim*, or “from sons,” is seen in Scripture in Isaiah –

“Even to them I will give in My house And within My walls a place and a name Better **than that of sons** and daughters; I will give them an everlasting name That shall not be cut off.” Isaiah 56:5

That is a comparative statement, and so, I would conclude that Moses is saying he will be blessed above the other sons of Israel. Next...

²⁴ (con’t) **Let him be favored by his brothers,**

Apart from the words to Reuben, the only jussive in the entire chapter is seen in these words: *yehi retsui ekhav* – “May he be accepted his brothers.” Being a jussive, it is an indirect command – “MAY he be...”

It is hard to imagine why he would say this as a type of command unless it is because Asher’s allotment will be so far north and west from where the temple will ultimately be located that he could otherwise be ignored by the other tribes. For this, or some other reason, Moses directs the other sons in showing favor to him.

²⁴ (con't) **And let him dip his foot in oil.**

v'tovel ba'shemem raglo – “And let him dip in the oil his foot.” The oil being referred to is that of the olive. The area where Asher settled would have a remarkable abundance of olives.

When olive oil is abundant, it would be used to anoint oneself, especially upon the head. But Moses calls for such a blessing upon Asher that he would have enough oil to even anoint his foot. It is a way of saying, “Let him be blessed with such abundance, even from head to toe.”

Having said this, it is because of this verse that Zion Oil and Gas is not only drilling elsewhere in Israel, but also in the area of Asher. The owner believes that this could be a prophetic picture of immense reserves of oil under the foot of Asher's land.

²⁵ **Your sandals shall be iron and bronze;**

There are two vying translations of these words: *barzel u-nekhoshet minalekha* – “Iron and bronze your sandals,” or “Iron and bronze your bars.” The word *minal* is found only here in Scripture. It comes from *naal*, to bar, bolt, or lock.

However, it is not that simple because the word is also translated as “shoe” (implying a sandal). That is found, for example, in 2 Chronicles 28 –

“Then the men who were designated by name rose up and took the captives, and from the spoil they clothed all who were naked among them, dressed them and gave them sandals, gave them food and drink, and anointed them; and they let all the feeble ones ride on donkeys. So they brought them to their brethren at Jericho, the city of palm trees. Then they returned to Samaria.” 2 Chronicles 28:15

One might originally think that “bars” would make more sense. It would imply security to have bars of iron and bronze. However, the verse is probably parallel to the previous clause. He set his foot in oil and he has sandals of iron and bronze.

Of these metals, iron represents strength, be it in binding together, in government, in hard service, or in bondage. Bronze represents judgment. Thus, this is a way of saying that he will walk with strength and in a circumspect manner.

²⁵ (con't) **As your days, so shall your strength be.**

This is one tough set of words: *u-keyamekha dabeekha* – “And according to your days, your saunter.” Here is a word found only once in the Bible, *dove*. It is from an unused root, but it is

akin *davav*, to glide or to move gently. From that word comes the word *dov*, or bear, because when he walks, he glides easily over the terrain.

Because of the difficulty of the word, almost all translations go with the Greek translation and say “strength.” My guess is the Greek translators had no idea what to say and just said strength. The NASB departed from strength and said, “your leisurely walk.” That is probably closer to the intent, but it is somewhat of a paraphrase. To match the thought, but also the simplicity of the Hebrew, I say “saunter.”

In other words, the entire verse is one united thought –

Iron and bronze your sandals.
And according to your days, your saunter.

Asher will saunter through life (his days) with strength and in a circumspect manner. I am convinced enough of this to tell you that you can pen it into the margin of your Bible with a note that this is probably the true intent of Moses’ words.

And to Asher he said:

- (a) Blessed from sons Asher.
- (a) May he be accepted his brothers.
- (b) And let him dip in the oil +his foot.

- (a) Iron and bronze +your sandals.
- (b) And according to your days, your saunter.

With that now complete, so are the blessings upon the tribes. From there Moses will next complete his words to Israel. The next four verses are the last words recorded from him...

There is none like the God, our God
He rides upon the heavens to help us
He protects us in every place that we trod
He is our Lord, the Christ, Jesus

Who is like Him with the everlasting arms?
And who causes us to in safety dwell?
He keeps us from troubles, and He saves us from harms
He has rescued us from the pit of eternal hell

There is none like the God, our God
A place of trust and hope He is for us

To His excellent majesty we shout and applaud
He is our Lord, our Savior, our Joy – He is Jesus!

II. Underneath Are the Everlasting Arms (verses 26-29)

²⁶ **“There is no one like the God of Jeshurun,**

This is not simply a statement of fact about the Lord, but a statement about “the God” which is directed to Israel: *aiyn ka’el Yeshurun* – “None according to the God, O Yeshurun.” Moses is telling Israel that Yehovah is THE GOD and that there is none like (according to) Him.

His nature and His being are completely unique. Moses is appealing for them to hear this, to grasp it, and to accept it for their own gaining of understanding and wisdom. It is He alone...

²⁶ (con’t) **Who rides the heavens to help you,**

rokev shamayim b’ezrekha – “Rides heavens in your help.” It is an expression that has been seen, such as in the pillar of cloud and fire, and it is an expression that will continue to be seen, such as in the chariots of the Lord that are mentioned repeatedly in various ways and contexts in the Old Testament.

It is also an expression of the comings and goings of the Lord as He ascends and descends in both testaments of Scripture, culminating in the greatest expression of this on Israel’s behalf –

“Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. ¹² His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. ¹³ He was clothed with a robe dipped in blood, and His name is called The Word of God. ¹⁴ And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.” Revelation 19:11-14

²⁶ (con’t) **And in His excellency on the clouds.**

u-b’gaavato sekhaqim – “And in His exaltation clouds.” Here are two new words. The first is *gaavah*. It is from *gaah*, to rise up. Hence, it speaks of His state of majesty or grandeur.

The next word is *shakhaq*, meaning dust or cloud. It comes from a verb of the same spelling which means to pulverize. As such, it is more than just the skies, but billowing of particles in them, as clouds. Probably the best mental image of these words now would be John’s words which describe the coming of Christ –

“Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.”

-Revelation 1:7

In His riding through the heavens, it is as if clouds billow around His splendor and majesty. What Moses has done with the speaking of this verse is to unite it with the opening words of the chapter –

(v5) And He was in Jeshurun King.
In gathering leaders people together.
Tribes Israel.

(v26) None according to the God, O Yeshurun.
Rides heavens in your help.
And in His exaltation clouds.

The blessing upon the individual tribes has to be considered in relation to what leads into them and what follows them. Without the Lord, there would be no blessing. But because He is the Lord, and because Israel is His people, He will never utterly forsake them. Rather...

²⁷ The eternal God *is your* refuge,

meonah elohe qedem – “Dwelling God ancient.” It is a phrase filled with mental images. There is another new word, *meonah* – it is the feminine form of *maon*, or “habitation,” and it carries the same meaning. A habitation is a place of dwelling, rest, refuge, and so on.

Along with that, Moses describes the Lord with the word *qedem*. It means “east,” and it signifies aforesaid because the sun rises in the east, coming from seemingly nowhere. Hence, it refers to that which is out of sight and unknowable – eternity past.

It is similar to the term Daniel uses when he calls Him the Ancient of Days. What Moses is saying is that the Lord, the God of Old, is a habitation. He has always been there, and He is a place of safety, security, and rest. To complement that, he next says...

²⁷ (con’t) And underneath *are* the everlasting arms;

u-mi’takhat zeroth olam – “And from under arms everlasting.” To our minds, the Lord is seen to have come from seemingly nowhere. He has always been there, even to the most ancient time, and in this indescribable existence, there is support with arms that continue on until a point that cannot be mentally grasped.

The word *olam* does not necessarily mean everlasting, but to a point which is concealed and unknowable. In the case of God, it thus must mean “everlasting.” There is no beginning to the support and there is no end to it. The arms are there, never failing to provide security to His people. And with those arms...

27 (con't) He will thrust out the enemy from before you,

v'garesh mi'panekha oyev – “And He casts out from your face enemy.” The arm symbolizes power and exertion, but also reach. The Lord has the power to support His people, but He also extends that power to remove the enemies of His people, casting those enemies out of their presence.

Everything about what is said anticipates total assurance for His people, Israel. He will protect them, but against His enemies, there will be no hope...

27 (con't) And will say, 'Destroy!'

vayomer hashmed – “And says, ‘Destroy!’” Both the word of the previous clause, “enemy,” and the verb here are singular. It may be that this is referring to any enemy at any time. But it could be what Paul refers to in 1 Corinthians.

I would think that this must ultimately be referring to death, the enemy that has been here since the beginning, and who will continue until the time of the end. He is the final enemy to be destroyed –

“For as in Adam all die, even so in Christ all shall be made alive. ²³ But each one in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming. ²⁴ Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. ²⁵ For He must reign till He has put all enemies under His feet. ²⁶ The last enemy that will be destroyed is death.”

-1 Corinthians 15:22-26

28 Then Israel shall dwell in safety,

vayishkon Yisrael betakh – “And shall dwell Israel security.” The conjunction is “and” not “then.” There is no reason to assume that what is said here is a consequence of the previous verse, although that would certainly be the case.

Rather, Moses is stating what will be for the tribes of Israel. They will dwell in safety. But it can only be referring to when they are right with Him. There is a state of confidence and safety that will exist because of their relationship with Him. It is an ideal set forth.

It is a goal that was attained at the time of Solomon, and it is one that will be realized in the millennium. When they are in a right standing with the Lord, this is the anticipated result. They will be in the land in safety...

28 (con't) The fountain of Jacob alone,

badad en yaaqov – “Alone fountain Jacob.” The word *badad*, or “alone,” is placed by some with the preceding clause and by some with this one –

And Israel shall dwell in security alone
The fountain of Jacob / In a land of...

And Israel shall dwell in security
Alone the fountain of Jacob / In a land of...

I would think the latter is correct. Thus, the two clauses would be in parallel –

(a) And *Israel shall dwell ^in security
(a) ^Alone *the fountain of Jacob / In a land of...

Either way, the thought is that of Jacob not being pestered by those who would do him harm. The term, “the fountain of Jacob,” is a reference to those who issue from him.

As such, it is saying that he will be as a spring that goes forth, unmixed with, and without the taint of, other people groups. Israel the people is the fountain of Jacob. They will live alone...

28 (con't) In a land of grain and new wine;

el erets dagan v'tirosh – “Unto land grain and new wine.” The words speak of both abundance and consistency. There must be rain for these things to come, and so there is consistency of rain. But new wine speaks to that which is constant as well.

If it is a land being described as one of new wine, then there must always be wine that is new. Hence, there is a continuous stream of it coming forth. It would then be considered a place of constant blessing.

28 (con't) His heavens shall also drop dew.

aph shama yaarphu tal – “Yea, his heavens shall drop dew.” The word “heavens” is third person masculine singular – “his heavens.” But who is this referring to? The entire verse has been about Israel. As such, it is speaking of Israel, not the Lord.

The meaning is that the heavens above his land are his heavens. The heavens above Israel are destined to drop dew upon him, even if the heavens elsewhere do not drop dew upon those inhabitants. That is actually anticipated in the book of Zechariah when referring to the millennial reign of Christ –

“And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles. ¹⁷ And it shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on them there will be no rain. ¹⁸ If the family of Egypt will not come up and enter in, they shall have no rain; they shall receive the plague with which the LORD strikes the nations who do not come up to keep the Feast of Tabernacles. ¹⁹ This shall be the punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles.” Zechariah 14:16-19

Israel’s heavens will never fail to provide that which brings abundance and constant newness to the land, meaning the drop of the dew. Moses introduced the word *araph*, or drop, in verse 32:2. He now retires the word as well, this being the second and last time it is found in the Bible.

With the many promised blessings noted upon both the individual tribes and the nation as a whole, Moses now begins the last verse containing his words in Scripture...

²⁹ **Happy are you, O Israel!**

ashrekha Yisrael – “Happy you, Israel.” It is a new word in Scripture, *esher*. It is from the same root as the name Asher. It signifies both “happy,” and “blessed.”

If it were in another form, I would say that “blessed” would convey the idea better. However, Moses is using it as an interjection.

As such, it is as if he is speaking in elation rather than merely as a statement of fact. You can almost see the joy exuding from him as he raises his hands and says, “HAPPY you, Israel!” With that exclamation, he then asks a question that begs a negative response...

²⁹ (con’t) **Who is like you, a people saved by the LORD,**

mi kamokha am novosha b’Yehovah – “Who like you, people saved in Yehovah?” Moses calls forth the words and was probably hoping to hear every voice around him say, “NOBODY!”

There is none like the God of Israel, and because Israel is His people, there is also none like him. With that understood, Moses notes that he is a people saved not merely by the Lord, but *in* Him. This signifies a salvation that is both intimate and eternal.

It is the term Paul uses again and again to describe the position of those “in Christ.” They are saved by Him so that they are saved in Him. Christ did the work, bringing us into Himself. It is both an intimate and an eternal salvation.

29 (con’t) The shield of your help

magen ezrekha – “Shield your help.” The shield is a defensive weapon. The meaning, then, is that the Lord is there to defend Israel.

As all of the words are in the second person, this does not mean that the Lord is a shield to everyone of Israel, but He is a shield for Israel. The people, as a collective, will never be overrun and destroyed because the Lord is there to defend them. Also...

29 (con’t) And the sword of your majesty!

v’asher kherev gaavatekha – “And who sword your exultation.” It is the same word introduced in verse 26. There it spoke of the exaltation of the Lord. Now the same word refers to the Lord as the sword of Israel’s exultation. He is to be Israel’s place of boasting, his Source of pride, and his place of highest rejoicing because the Lord is the sword of Israel’s exultation.

Because of this shield and sword...

29 (con’t) Your enemies shall submit to you,

v’yikhashu oyevekha lak – “And shall yield your enemies to you.” Whether through death or subservience, the enemies of Israel will be unable to stand against him because the Lord is with him. There will be a complete yielding of themselves before the rushing onslaught. Moses says that it shall be so, and then he utters his final words of the Torah...

***29 (fin) And you shall tread down their high places.”**

v’atah al bamotemo tidrok – “And you upon their high places shall tread.” The high places speak of the commanding positions, the strongholds, and the temples. It signifies the complete ruin of the enemy, including their high places of idolatry and false worship.

Ultimately, this then speaks not only of Israel who will occupy Canaan, but of the true Israel, Jesus. What they will failingly do in Canaan is what Christ will do entirely. He will bring to an

end all authority, all power, and all dissent against God, even to the master of all those things, Satan. As Paul says in Romans, “And the God of peace will crush Satan under your feet shortly” (Romans 16:20).

These words complete all spoken utterances from Moses. Chapter 34 will detail his end, but there will be no words from him. His first words came in Exodus 2 when he was forty years old. After another forty years, he was called by the Lord to lead Israel out of bondage and into the land of promise.

However, that will not come to pass. Instead, his successor, Joshua, will be the one to bring them in. There is a lesson in that for Israel, and there is a lesson in that for us as well. The law, pictured by Moses, cannot enter the inheritance, nor can it lead anyone into it.

It was given as a stepping-stone to Israel and as a lesson for us. What we need is something greater than the law can give to fallen, fallible man. We need the perfection of God. The law cannot provide that. It can only show us that we do not possess it, nor can we attain it through our own effort.

But the perfection of the law can be bestowed upon us if we accept what the giving of the law was intended for us to learn. Moses will be taken to the top of a mountain, and he will see the land of promise before him, but he will not go in.

We have a choice: will we follow in the example of Moses, trust in our own efforts, and die outside of the promise, or will we trust in God who alone can bring us in? He sent Jesus from Himself. Christ came, He lived under the law, He fulfilled the law, and He entered into His glory.

And He offers us Himself so that we can also enter into His glory. Moses accomplished his duties, and he will receive his reward, but as a typological representation of the law, he provides us with the warning – “Don’t trust in me. Trust in the Lord! He can bring you in, and He will bring you in, if you just have faith.” The words of Moses are ended. The word of the Lord and the Word of God are eternal.

Closing Verse: *“In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through Him, and without Him nothing was made that was made. ⁴ In Him was life, and the life was the light of men. ⁵ And the light shines in the darkness, and the darkness did not comprehend it.”*

-John 1:1-5

The law was given through Moses, but grace and truth come through Jesus Christ. Let us be sure to get our theological boxes straight. It’s important.

Next Week: Deuteronomy 34:1-12 *Moses will die in Moab and be buried without any fanfare. As for Canaan, Moses... (You Shall Not Cross Over There) (104th and final Deuteronomy sermon)*

The Lord has you exactly where He wants you. He has a good plan and purpose for you. But He also has expectations of you as He prepares you for entrance into His Land of Promise. So, follow Him and trust Him and He will do marvelous things for you and through you.

Moses Blesses Israel, Part IV

And of Naphtali he said:

“O Naphtali, satisfied with favor, delights in your mouth
And full of the blessing of the Lord
Possess the west and the south

And of Asher he said:

Asher is most blessed of sons
Happy is he with his spoil
Let him be favored by his brothers
And let him dip his foot in oil

Your sandals shall be iron and bronze, strong and mighty
As your days, so shall your strength be

“There is no one like the God of Jeshurun
Who rides the heavens to help you
And in His excellency on the clouds
He is faithful and He is true

The eternal God is your refuge
And underneath are the everlasting arms
He will thrust out the enemy from before you
And will say, ‘Destroy! To them shall come many harms

Then Israel shall dwell in safety
The fountain of Jacob alone, it is true
In a land of grain and new wine
His heavens shall also drop dew

Happy are you, O Israel!
Who is like you, a people saved by the Lord?

The shield of your help
And of your majesty the sword!

Your enemies shall submit to you, when they see your faces
And you shall tread down their high places

Lord God, turn our hearts to be obedient to Your word
Give us wisdom to be ever faithful to You
May we carefully heed each thing we have heard
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone
We will follow You as we sing our songs of praise
Hallelujah to You; to us Your path You have shown
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...