

### **Study 38: The Song of Moses, Part 1 Deuteronomy 28-32**

In our last few studies, we've been looking at some prophetic passages, and examining how to properly interpret them.

Why do you think we began this study in Genesis, chapter 1? It's extremely important to understand what Adam lost for mankind in order to understand what Jesus Christ made it possible to have restored to us.

Through Adam, death came into the world – not physical death, but spiritual death – separation from God (see Rom 5), and he passed this “sin-death” on to all his progeny. This is why the virgin birth was absolutely necessary. If Jesus had Adam as His (ancestral) father, He would've inherited the consequences of the original covenant that Adam broke, and would not have been able to be a spotless sacrifice, or sinless substitute.

Jesus didn't come to nullify that broken covenant. He came to earth as a **second** Adam, i.e. to do it all over again. The problem for all those of us who were born with Adam as our “father” is that very thing! We have Adam as our father! The blessings of life and a restored relationship with God are only found in Christ. So, how can we have Him as our father instead of Adam?

A covenant that has no expiration date is binding until you die. Consider, for example, the covenant of marriage. “Till death do us part.” In the case of the covenant God made with Adam, it had **no expiration date**, and it was made with Adam and *all* his progeny. Adam stood as the representative (“federal”) head of the entire human race, or at least all that would be born from his seed. That means that every person descended from Adam is born *into* that broken covenant (along with its consequences – this is known as “original sin”). So, again, how do we escape it without dying? The answer is, *we don't*. We must **die** and be **born again**, with Jesus as our Progenitor. This happens through the work of the Holy Spirit (see, John 3).

**Col 2:13a** When you were **dead** in your sins and in the uncircumcision of your flesh, God made you [or *us*] **alive** with Christ.

From beginning to end, it's all about *covenant*.

We've studied the *beginning* of the covenant nation of Israel, and now we're going to look at its *end*. So, before we leave the Pentateuch (the first 5 books of the Old Testament), it's important to look at the ending chapters of the book of Deuteronomy.

In **chapter 28**, Moses listed the blessings and curses of the covenant – blessings for obedience, curses for disobedience. We'll look more closely at this chapter a bit later in our study.

In **chapter 29**, the current generation of people is called upon to renew the covenant. In **chapter 30**, Moses assures them that when they (or their children) repent, the Lord will restore them to the land after they have disobeyed and gone into captivity. Obviously, Moses knew what was going to happen to them in the future!

**Deut 30 19** This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live 20 and that you may love the Lord your God, listen to his voice, and hold fast to him. For the Lord is your life, and he will give you many years in the land he swore to give to your fathers, Abraham, Isaac and Jacob.

In **chapter 31**, Moses is 120 years old, and he begins his farewell speech. He commands that the Law be read to the people publicly every 7 years. Then God calls Moses and Joshua to the tent of meeting in order to commission Joshua as the new leader of Israel. Note this. Joshua is a type (foreshadow) of Jesus Christ (whose name is even the same – Y'shua being a shortened form of Yahoshua). When Joshua led the people into the Promised Land, it was a foreshadowing of Jesus leading His people into the true *heavenly* New Covenant Promised Land. Dispensationalism would have us believe that Jesus started a *new* people of God (the Church), and that “Israel” remained totally separate and distinct. If this is true, it *should* have been foreshadowed in the actions of Joshua. He should've said, “The people that are going with me into Canaan are going to be a *new* and *separate* people from Israel. God has a different plan for you, and you'll no longer be considered His ‘Chosen People.’ Later on, God will begin to deal with Israel again.” Rather than allowing Scripture to determine what it teaches, Dispensationalism imposes its views on the Word of God, and forces it to say what *it* wants. If Dispensationalism was true, it would be clearly taught not only in the New Testament, but also in the typology of the Old.

Let's get back to Deuteronomy chapter 31. God begins to prophesy what will happen to Israel in the future:

**Deut 31 16** And the Lord said to Moses: “You are going to rest with your ancestors, and these people will soon prostitute themselves to the foreign gods of the land they are entering. They will forsake me and break the covenant I made with them. 17 And in that day I will become angry with them and forsake them; I will hide my face from them, and they will be destroyed.

Many disasters and calamities will come on them, and in that day they will ask, 'Have not these disasters come on us because our God is not with us?' 18 And I will certainly hide my face in that day because of all their wickedness in turning to other gods.

19 "Now write down this song and teach it to the Israelites and have them sing it, so that it may be a witness for me against them. 20 When I have brought them into the land flowing with milk and honey, the land I promised on oath to their ancestors, and when they eat their fill and thrive, they will turn to other gods and worship them, rejecting me and breaking my covenant. 21 And when many disasters and calamities come on them, this song will testify against them, because it will not be forgotten by their descendants. I know what they are disposed to do, even before I bring them into the land I promised them on oath." 22 So Moses wrote down this song that day and taught it to the Israelites.