

Deuteronomy 32:48-52, Chapter 34

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[0 : 00] Deuteronomy 32, starting in verse 48, reading down to the end of the chapter, which gets us to verse 52, and then we will jump over to Deuteronomy chapter 34, and we will finish up the book.

I'm sorry, I have something in my eye, and it happens to be I have one eye watering and something in the other eye, so that's a really good combination, right? So let me get that squared away. Here we go. The Lord spoke to Moses that very same day, saying, Go up to this mountain of Abiram, Mount Nebo, which is in the land of Moab, opposite Jericho, and look at the land of Canaan, which I am giving to the sons of Israel for possession.

Then die on the mountain where you ascend, and be gathered to your people, as Aaron your brother died on Mount Horim, was gathered to his people, because you broke faith with me in the midst of the sons of Israel at the waters of Meribeth Kadesh, in the wilderness of Zin, because you did not treat me as holy in the midst of the sons of Israel.

For you shall see the land at a distance, but you shall not go there, into the land which I am giving the sons of Israel. Deuteronomy 34. Now Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho.

And the Lord showed him all the land, Gilead as far as Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah as far as the western sea, and the Negev, and the plain, and the valley of Jericho, the city of palm trees as far as Orr.

[1 : 28] Then the Lord showed him. Then the Lord said to him, This is the land which I swore to Abraham, Isaac, and Jacob, saying, I will give it to your descendants. I have let you see it with your eyes, but you shall not go over there.

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. Although Moses was 120 years old when he died, his eye was not dim, nor his vigor abated. So the sons of Israel wept for Moses in the plains of Moab thirty days.

Then the days of weeping and mourning for Moses came to an end. Now Joshua, the son of Nun, was filled with spirit of wisdom. For Moses had laid his hands on him, and the sons of Israel listened to him, and did as the Lord had commanded Moses.

Since that time no prophet has risen in Israel like Moses, whom the Lord knew face to face. For all the signs and wonders which the Lord sent him to perform in the land of Egypt against Pharaoh, all his servants and all his land.

[2 : 38] And for all the mighty power, for all the great terror which Moses performed in the sight of all Israel. Here we have before us the death of Moses.

You know, a lot can be learned at the passing of an individual, especially one that has been used of the Lord in such a way. Moses is reaching the end of a hundred and twenty year life, in which it very clearly says that his eye was not dim, and his strength was not abated.

He was still willing to lead and willing to move forward, but yet was hindered from that for circumstances we will look at in just a moment. It reminds us of the story of Caleb that we will find in the book of Joshua, that though Caleb was advanced in years and old by the standard even of his day, Caleb was willing to go up to the region that was the inhabitants of the giants and take the land, for God had told Caleb he would have it.

Those that are in the hand of the Lord being used by him in a mighty way really are of use to him until that final day. And here we have that final day and that final moment in the life of Moses and that really historical event that reigns throughout the nation of Israel that no man knows where he was buried, and that is only fitting for man would have very quickly made it into a place of memorial or a place of a shrine.

Christianity and even true worship of Yahweh in the Old Testament is not about shrines and dedications, but rather it's about the Lord. We have that obscure passage in the New Testament that tells us that the angels wrestled over the body of Moses, that Michael, the archangel, was there debating and there's this wrestling over it, but there's this obscurity that we don't know where he was laying, but we do know that his life came to an end.

[4 : 31] It is this that we get the song from the top of Mount Pisgah's lofty heights. We look into the promised land. This is bringing a closure to a period in the nation of Israel's history and a period in biblical history and transitioning into the book of Joshua, which will eventually lead to the book of Judges and really the downward spiral.

Here is really the completion of a work. Moses spent 40 years being reared in the, at least the ease of the Egyptian empire and being schooled and educated in its greatest universities and knowing all of its ways.

He spent 40 years in the backside of the wilderness, really becoming obscure and obsolete. And then he was used another 40 years of the Lord to do the unthinkable and unimaginable and even at times miraculous.

God used him in every stage of his life. He went from being laid in a basket in the river Nile to dying on the top of a mountain of Mount Pisgah, being buried of the Lord. Being preserved at his birth to being laid to rest at his death.

Really, it's quite a story. The book of Deuteronomy ends speaking of the land to which they are about to go. Deuteronomy chapter 1 opens with a reminder that you are about to go into the promised land.

[5 : 52] It ends with a look into the promised land. Because the book of Deuteronomy is not a book of captivity. Rather, it is a book of living in fellowship with the holy God.

And it is a book of living it out daily in application through one's life where God puts them and places them. And here at the death of Moses, we see a number of things that really speak to us. We see number one, a warning of sin's consequences. A warning of sin's consequences. In the 32nd chapter, it tells us the Lord spoke to Moses that very same day.

Now, this morning when we was looking at our text in the Gospel of Matthew, Matthew chapter 14, it says, At that time. And we took time to pause and see how the kingdom of heaven always operates in perfect timing.

And at times we tend to look over that. But Jesus was never in a hurry. He was never rushed. He was never out of time. He was always at the right place at the right time.

[7 : 01] Even though some thought that he wasn't when Jairus came to meet him. And then Jairus' daughter dies because Jesus delays because of the woman with the issue of the flow of blood. And they say, well, don't bother the masters.

No need. Your daughter has already died. Jesus knew he was right on time. Because he knew that he could go into the upper room and tell the little girl to arise. And she would.

Jesus was always on time and had time. And the kingdom of heaven always, always, always operates perfectly on time.

On the very day that Moses taught the nation of Israel a song that would be a song of testimony to the reality of their sin. On that day, God says, Moses climbed the mountain.

On the very day that Moses taught the nation of Israel the song that is recorded in Deuteronomy chapter 32. Which we have seen that Moses and Joshua both wrote together, constructed.

[8 : 03] And God tells them that this song would be a witness to the nation throughout the generations. So that when they failed, when they sinned, they would understand that sin has consequences.

On the day he taught them that, on that very day, God says, Moses, climb the mountain. Now this is something that is going to really resound, not as to what the song said, but what the life of Moses shows.

And what it demonstrates for us is a very clear warning of sin's consequences. Because Moses tells him, it's time for you to climb the mountain. And I will show you the land and then you will die.

Though your eye has not failed and your strength has not abated. Though you look strong on the outside, you're going to die. Though everything looks fine and fit and proper externally, there is a problem internally that is going to keep you from going into the promised land.

Now we have seen the application that Warren Wearsley puts in this. And I think it's very fitting that Warren Wearsley said that Moses had to die. Because the law could never take you into the promised land. Only faith can.

[9 : 19] And Moses is a direct representative of the law. And all the law does is what? Reveals sin. It does not address sin. The law is there to highlight sin.

To show us where we have fallen. Not to give us a remedy. It is the evaluation of our sad condition. Which shows us that we have a problem that we need to go to another to help us out with. It is the thing that shines the light so that we can find someone to fix the problem. And what Moses encounters here is a warning to sin's consequences.

Because what God says is you will see the land but you will not enter it because why? You broke faith with me. Now the you there is plural.

So it literally reads you and your brother Aaron both broke faith with me. You all did not treat me as holy in the midst of my people.

[10 : 19] You remember the account which seems so strange to us that the people were complaining and murmuring and getting upset there at the waters. Or before there were waters and they had nothing to drink and God told them to go up to the rock and to speak to the rock.

And he would bring forth waters and then Moses comes out and says how long shall I deal with you people? And how long will you rebel? And he gets angry and he strikes the rock twice. And water comes out as an act of grace.

But God says you broke faith with me. You did not treat me as holy. Because God did not tell him to strike the rock. What God said was to treat me as holy and reverent in all.

And here we see the sin of Moses. A failure to uphold the holiness and the faithfulness of God.

Moses would say you caused me to sin to the nation of Israel.

And they did. They're murmuring and complaining and rebelling. And he reached his breaking point because every man has his breaking point. And he definitely reached his breaking point. And he just got so angry that he failed to treat God as holy.

[11 : 20] And what this shows us is though Moses met with the Lord face to face. Though Moses knew the Lord.

Though he wrote so much of the word of God. And was used of God. Even his sin had consequences.

And the consequences of his sin is he would not go into the promised land. Because friend, sin always has consequences.

And the quote unquote song of Moses was to remind the people that if they would sin. They would also be removed from the promised land. The life of Moses testifies to the reality that God is not playing.

Even Moses, the greatest among them, was hindered from going in because of his sin. Sin always has consequences.

[12 : 25] It doesn't mean it's not forgiven. It doesn't mean it's not overlooked. I don't want to say overlooked. It doesn't mean that it's not redeemed. It doesn't mean that there's not a reconciliation. Don't look at me that way.

I'm not saying that Moses was cast in the outer darkness where there's weeping and gnashing of teeth. But we see the reality and the warning here that sin always, always, always has consequences.

No man escapes the consequences of sin. Not even Moses. Not even Moses. The man who is expounding the law to them and teaching them what it looks like to live in a holy relationship with a holy God.

And what it looks like to live life completely ordained by a relationship with a holy God. He's going to die. And the reason he's dying is not because he's getting old.

Because his eye has not failed and his strength has not abated. The reason he's dying is because of his sin. For the wages of sin is death.

[13 : 30] Every single time. No matter the individual. Every time. Here is a very clear warning. In case the nation of Israel thought the song was just to be taken lightly.

On the very day he teaches them, Moses goes and dies as a result of his sin. So if they needed something to drive the point home, they had 30 days of mourning that, wow. God didn't even let Moses go in because he sinned.

What then will he do to me if I sin? See, we tend to put people up on a pedestal and we tend to think that God sees sin differently in the light of who does the sinning. And Moses' life is a testimony. Really, his death is a testimony to the reality that that is simply not the case. Sin always brings consequences.

And those consequences are always carried out. And we see this warning of sin's consequences. But in his death we also see a realization of the words, fulfillments.

[14 : 38] There is the realization of the words, fulfillments. Because God doesn't just tell Moses he's going to die. God calls him to ascend the mountain. To come up there.

Now, God doesn't bury him on the mountaintop. The Bible says that he buried him in the valley. Right? So there was but one purpose that God graciously called Moses to climb the mountain. And that was to show him the land.

And that's amazing to me. Because for 40 years, Moses has had one goal. One driving force. One ambition. And in his teaching, he has had one thing.

When God brings you into the land. It's never been an if God brings us. It's never been maybe God will bring us. It's always been a when the Lord our God brings us into the land.

And when we get there. And when you inhabit the land. And when you live in houses that you did not build. And when you drink from wells you did not dig. And when you eat from gardens you did not plant. There's always been this anticipation that what God has promised will come about.

[15 : 40] And before he dies, God lets him see it. He doesn't let him experience it. But he lets him see it. He brings it to a closure.

He shows him the fulfillment of the word of promise. That these things are so. Now it's amazing. And I don't know how he does it. Because there's no mountaintop in which you could see that long. They say that visibility is a 10 mile sight. Right? That you can see upwards of about 10 miles on a perfectly clear day. And 10 miles away even on flat land. You're not seeing anything perfectly clear. But the Bible tells us in the book of Deuteronomy in the 34th chapter. That Moses saw every part and portion of the land. He saw every division. He saw the palm trees.

He saw the Mediterranean Sea. He saw the sea on the western border. Right? Now he's on the other side of the Jordan. And he's looking all the way across. And he is seeing everything here in clarity. Because God is giving him a spiritual vision.

[16 : 39] And a physical reality of. This is what I have promised. And he shows him this truth. That the promises of God are fulfilled.

And here is the land before him. And he is seeing it. And witnessing it. And I know he has within him a desire to experience it. He doesn't get to go walk those hills and valleys.

And he doesn't get an opportunity to go into that promised land. But God allows him to see the fulfillment of the word. That it is true. That it is true.

Recently I have been reading little synopsis of history. Of men who have claimed a verse earlier in life. And maybe the Lord used it to bring them to faith.

And then you see the end of their life. And the reality is. Is that the promise God had made them. At the beginning of the new life. Is always the affirmation God gives them.

[17 : 43] At the end of their life. Quite often the very last thing they say is. It was true then. And it's true now. There is this affirmation.

That what God had promised. Is actually coming about. And Moses sees this. This whole time he's been banking literally everything.

On a promised land. And now he sees it. And what's so amazing. And even humbling.

Is that what God had promised. And what was going to come about. Was not dependent upon Moses' faithfulness.

But rather upon the Lord's faithfulness. Moses had failed to maintain him as holy. In the midst of the nation.

[18 : 41] Still serving his purposes. Still doing. Fulfilling his calling in that day. But yet going to die as a result of his sin. And if it was depending upon Moses' faithfulness.

Then the nation would not go in. Because Moses himself could not go in. The promise was not based upon the faithfulness. And the assurance of Moses. It was based upon the faithfulness. And the assurance of the Lord God.

Every promise in scripture. Though it may come to us by way of man. Is not dependent upon man. But it is dependent upon the Lord God. Who has declared it to us. And we see that.

Because promises are not found in man. They are found in the word of God alone. So we see here a realization of the word's fulfillment. Number three.

We see a demonstration of God's loving kindness. Loving kindness is the word *hesed*. In the original language. And it literally means that everything that is for our good.

[19 : 41] It is a very unique word in scripture. And it is only used in relation to how God interacts with his people. How the Lord interacts with us. It's much like when we get to the New Testament.

And we read of love. That God so loved the world. That word love there is *agape* love. Or *agapeo* love in its original language. And *agape* is only spoken of how God loves man.

Not how man loves God. God. The clearest demonstration we see in that. Is when Jesus asked Peter three times. Peter do you love me. We lose it in our English translation.

Because we think that Jesus is just repeating himself. Over and over and over again. But it's not. Really that's not the case in the original language. Jesus is saying. Peter do you *agapeo* me.

And Peter says yes Peter. Yes Jesus you know I *phileo* you. I *phileo* Philadelphia. Brotherly love. That's what I mean. I love you like a brother. Jesus said Peter do you love me enough. That you would give up yourself and die for me.

[20 : 39] That's what *agape* is. He says Peter do you *agapeo* me. Oh yes Lord you know I *phileo* you. And Jesus says the second time. Peter do you *agapeo* me. He says yes Lord you know I *phileo* you. And the third time he says Peter do you *phileo* me.

He says yes Lord you know I *phileo* you. What Peter is testifying is the reality is that. We can never love fully the way he loves us. Right. We mankind is not does not have the capacity to *agape* love. God does. Loving kindness is the same thing in the Old Testament. God does everything that is for our good. That's what *hesed* is. And man doesn't have the capacity to do that to one another. Because ultimately when it boils down to it we always have this selfishness that we have to have at least some part in it. But we see here this display of God's loving kindness or a clear demonstration of it.

That though Moses is going to die as a result of his sin. God graciously calls him up. Fulfills his heart's desire and shows him the land. He is referred to as the servant of the Lord.

[21 : 49] At the end of his life. Even though he's dying as a result of his sin. And the greatest display we see is that God himself buries him. He says that he buried him and no man knows.

There's a private memorial service. That he alone knows about. Later on this week I will officiate a funeral service.

He's doing it in the evening because they want. The particular gentleman was a farmer. Knew that if any farmers could attend it needed to be in the evening.

So that farmers would be out of the fields and be able to attend. So they're doing it in the evening. So that people have the opportunity to be there. And show their love and support for the family. And then the following morning we'll go do the graveside. Probably a lot less people at the graveside. But make an opportunity for everybody to be there. When God displays his loving kindness to his servant Moses.

[22 : 50] He's the only one there. It's a very intimate and private thing. God didn't just allow his body.

Though he had called his spirit to him. Because he was gathered with his fathers. That's the same way we say in the New Testament. His spirit left his body. He was gathered to his fathers. But God showed his *chesedness*.

By taking that tent. That had been laid down. The body. And burying it in a private memorial service. Just think for a moment. The reality that he didn't have to do that.

But he did. And he didn't do it for shows. So that everybody would have a place to go. Because no man knows. He did it as a demonstration of his loving kindness.

To his servant Moses. God's people always need a reminder. That God does care about us. And he cares for us.

[23 : 51] To the very end. Fourth and finally. We see in this text. Not only is there a warning of sin's consequences.

A realization of the word's fulfillment. A demonstration of God's loving kindness. Something that I'm afraid we miss. The fourth thing is. A hope for one to come.

A hope for one to come. Because Moses dies. Just as the Lord God had said he would die. This is the wages of his sin.

God declared it right after it happened. And now we see the fulfillment of it. And we read there in the 34th chapter verse 9.

Now Joshua the son of Nun was filled with the spirit of wisdom. For Moses had laid his hands on him. And the sons of Israel listened to him. And did as the Lord had commanded Moses. Now we have seen that God called Joshua.

[24 : 52] They called him out to the tent of meeting Moses and Joshua. In Deuteronomy chapter 31. God commissioned Joshua there. And put some of the spirit that was upon Moses on Joshua.

Moses laid his hands on Joshua. And commissioned him in the presence of the people. Of the nation of Israel. And cast some of his mantle upon him. And much like Elijah and Elisha.

The work goes on. The work of God is not hindered with the passing of man. The work goes on. And historically we see that taking place over and over and over again.

A continuation. Because though the man or the woman has changed. The God of the man or the woman has not changed. And the work goes on.

So Joshua assumes his place of responsibility. But Joshua's place of responsibility is very limited in scope. To what Moses had fulfilled. And Joshua is the political leader.

[25 : 50] Not a religious and political leader. It does not combine all the things which Moses does. But there's this phrase here. That should capture our attention in light of the book in which it is in.

It is in verse 10. Since that time. No prophet has risen in Israel like Moses. Whom the Lord knew face to face. It's that wording there.

Since that time. Here it is. No prophet has risen in Israel. Like Moses. Now that should capture our attention.

Because Deuteronomy 18 says. Moses himself declares. In verse 15 and 18 of the 18th chapter. God will raise up a prophet like unto me from among you.

It's a very clear prophetic word. That God would raise up one from the nation of Israel. That would be greater than Moses.

[26 : 56] And here at the end of his life. And even continuing on. Even after this scribal edition. As we're still in the Old Testament. And we're teaching through here. It says.

Since those days no prophet has risen yet. That promise that God had declared. Through Moses in Deuteronomy 18 verses 15 and 18. We haven't seen it yet.

We've not seen one like Moses. Let alone greater than Moses. We haven't seen one who's met with the Lord face to face. We haven't seen one who does such miraculous works.

Who does these things for all to see. We haven't seen one come yet. That would do any of these things. And that word leaves us.

With a hope. For one to come. Because just as God had said. I will bring you to the land. And he shows Moses. There's the land.

[27 : 50] I'm bringing them in. He brings that to fulfillment. When God says in Deuteronomy 18. I will raise up another. He means it. Now ultimately we know. That another is Jesus Christ.

Jesus Christ. But when Moses' life is laid down. And his time has come to an end. With his passing. We are left for the hope. Of the one to come. Because the one to come. Will die but come back again. The one to come.

Also will have no burial place. That we could visit. Because he left it. It's not there. And it leaves us. With a hope.

Of anticipation. Looking for the one to come. Not to the one who has been. We are on the other side of the cross. We are on the other side.

[28 : 48] Of the manger. We know who that one to come. Was and is. We have the. Great joy. Of living in the reality. Of the very thing.

That they were hoping for. And the death of Moses. Of Moses shows us. That he was one. Used of the Lord. To usher in. Something greater. Someone.

Grander. Moses was a tool. He was a. Servant. Of the Lord. At the book of Deuteronomy. Says. He was a servant. In God's house. But he was pointing.

To the builder. Of the house. Who has. More glory. And through Jesus Christ. We know the builder. While we can rejoice.

In the role of the servant. We get to stand. In the joy of fellowship. With the builder. And we see. The fulfillment. Of that hope. Let's pray. Lord.

[29 : 41] We thank you so much. Thank you. For your word. Thank you. For allowing us. To go through. The book of Deuteronomy. Lord. Seeing the truth. That it contains. And Lord.

May these truths. Be applications. In our life. Lord. May we constantly. Look to you. The builder. Of the house. Rejoicing. In the role. Of the servant. Lord.

Walking. In the shadow. Of the builder. Lord. May we be. The servants. Of the Lord. For your glory. We ask it. In Christ's name.

Amen. Amen. Amen.

Amen. Amen.

[32 : 21] Amen. Amen.

Thank you.