

Deuteronomy 33

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[0 : 00] But anyway, we'll be in Deuteronomy chapter 33. We'll be looking at it in its entirety. And yes, I am jumping over a few verses there at the end of chapter 32. For those of you that are keeping up with our progress through the book of Deuteronomy or really through the Old Testament, we have not covered verses 48 through 52 in the 32nd chapter yet.

We will go back and get those because those verses tie directly to chapter 34. So historically, you're looking at the end of Moses' life.

You're looking at things really coming to a conclusion in his life. Many scholars believe that Moses wrote the entire book of Deuteronomy through the 33rd chapter and that Joshua wrote the 34th chapter which kind of really brings his life to a closure.

But the end of this 32nd chapter and all of chapter 34, which is not very long, go together. So it would really be very becoming of us to look at those two together.

And we want to keep things in the right order. So that's why we're going to chapter 33 tonight. I know that bothered you and I know you were thinking about it. So I thought I would explain it to you so you didn't go home and dwell over it and lose sleep over it.

[1 : 20] Even though none of you would ever really think about that. Those are things that I think through. So before we get into it, let's go ahead and open up with a word of prayer and then we'll just get right into the text.

Lord, we thank you so much just for allowing us to gather together. We thank you for this day that you've given us. We thank you for an opportunity you've blessed us with to come and to gather as your people to look at your word and to hear your word.

We pray that your word would speak to our hearts and our minds and we would come to a greater understanding, oh Lord, not just of the truth of scripture, but the truth of who you are, Lord, and the application that it has in our daily lives.

Lord, that it would be so much more than a collecting and gaining of information, but Lord, it would be really a transformation of understanding your character, understanding how you move among your people.

Lord, we just ask that you would be glorified here tonight. We pray for those working with the children and the youth and all the events that are going on around the building.

[2 : 25] We pray that Christ would be magnified. Lord, let the word of God speak to our hearts and minds and we ask it all in Jesus' name, amen. Okay, context.

The context is, as you know, at the end of Deuteronomy 31, God calls Moses and Joshua out to the tent of meeting. He calls them to the tent of meeting because he tells him, so Moses, you're about to die, but when you die, these people are going to, you know, play the harlot.

They're going to rebel against me. They're going to fall away from me. They're not going to be faithful as you've called them to be faithful. Now, there has to be a little heart rendering because Moses here, according to Deuteronomy chapter one, has literally just expounded the law to the people.

This is one great discourse through the majority of the book of Deuteronomy, though we have the historical aspects there at the end. So maybe all the way through the 30th and even into the 31st chapter, Moses is just expounding the law.

That is, he's just making clear what God requires or expects of his people. Now, the law is so much more than just a list of do's and don'ts and, you know, legalistic regulations. The law is the living out of a covenant relationship with a holy God.

[3 : 35] And we need to think of it that way because God is a holy God and he is a God who has made a covenant with them. You remember the book of Exodus, the nation of Israel finds themselves in Egypt.

In the book of Exodus, we start in Egypt. These things are all important, by the way. They start in Egypt because the book of Exodus shows us, really, the truth about redemption and salvation and being set free.

And so man starts in enslavement in the book of Exodus. And as we looked at that and we studied the book of Exodus and we studied the historical reality of the Passover event, we came to the conclusion that we cannot rightfully understand our salvation apart from a proper understanding of the book of Exodus.

And I still stand behind that, that the book of Exodus shows us so much about our salvation. Listen, we were born in enslavement. We lived our whole life in enslavement to sin. And someone greater than us heard us while we were enslaved to sin and responded by sending a deliverer to us to lead us out of that enslavement, right?

That's the gospel. That while we were yet sinners, God came to us in His Son, in Emmanuel, God with us to lead us out of captivity. And that's what we understand in the book of Exodus.

[4 : 47] When we get to the book of Deuteronomy and Moses is expounding the law, we're making clear we're no longer in Egypt, right? The book of Exodus starts in Egypt.

The book of Deuteronomy starts where? Mount Sinai. Why? Because Mount Sinai, you say, oh, that's the place of the law. No, that's the place of the covenant. That's the beginning of the relationship with God, or Yahweh, Holy God.

So the book of Deuteronomy is all about since you are saved, since you are a set-apart people, since you have been redeemed, since you have been set free, and since God cares about you enough to enter into a relationship with you, this then is how you should live.

That's what the law is, right? This is the requirements of it. Because of what God has done in Exodus, this is how we live it out in Deuteronomy. And the law has application to every aspect of life.

This is important, by the way, for chapter 33, I promise you, so just stay with me. The law has application to how you work, to how you play, to how you have fellowship meals, to how you offer your sacrifices, to how you worship, to how you treat the least among you, the widows and the orphans, and to how you treat the sojourner, the stranger in your land, and when you do work, and when you don't work, and all those things.

[6 : 13] The relationship that one has with the Holy God has implications upon every single aspect of your life. And then Moses hears, and Deuteronomy 31, they're going to fall away from that.

But God tells him, Moses, you're about to die, Joshua's going to take your place, and some of the glory of Moses is now laid upon Joshua. And then he tells Joshua and Moses to write a song. Remember that. Deuteronomy chapter 32, in your scripture, in your Bible, probably is entitled, The Song of Moses. And we're not here to split frog hairs and to say that's wrong. But the literal reading of the text is that Moses and Joshua together wrote this song.

And that's important because Joshua's going to be the one who carries this mantle forward, right? So Moses and Joshua write this song, and Moses teaches it to the people. And it's a song that would testify to them.

That's what Deuteronomy 32 is. This whole song that they would not forget. And the song is really a song of condemnation, of judgment, and the reality that you are going to fall away from me. And when you fall away from me, I'm going to discipline you, and I'm going to chastise you, and I'm going to rebuke you.

[7 : 20] And you're going to play the harlot with foreign gods. And that's this song, right? And it's this song of judgment. But that's not the last thing. It's not the last thing Moses tells the people.

Because there at the end of Deuteronomy 32, the verses we're not reading, God says, okay, it's time for you to die. Go ahead and climb the mountain. I'm going to show you the promised land, and you're going to die, and I'm going to bury you. But here's the good news, right?

Here's the good news. Just as in every book of prophecy, when God declares judgment, rebuttal, or rebuking, correction, chastisement, and discipline, there is always, always, in every book of prophecy, there is always, a display, of God's mercy.

A display, of God's goodness, and greatness. One of the things, that has really stuck with me, over the years, is how God declares, he strikes, but heals. Striking, yet healing.

He declares, in the works of prophecy, that I'm doing these things, for your good. to heal you, and to restore you. And though the stump, may look bare, there is a branch, that springs from the root, of righteousness.

[8 : 37] Over, and over, and over again. It always resonates with, I mean, Jeremiah, is probably, other than the book of Job, or Judges.

Job, Judges, and Jeremiah, some very depressing books. Right? Jeremiah, wasn't referred to as the weeping prophet, for nothing. His book of Lamentations, is not something you read, if you want to feel better.

I mean, you talk about women, and men, eating their children, and just, this disparity. Yet, in Jeremiah, there, at the end, is this promise of restoration, and this promise of, restoration, and hope, and righteousness.

There's this anticipation, of a blessing. The very last thing, Moses declares to the people, was not the song of judgment. It is a final word, of blessing.

Deuteronomy 33, is his final, word, of blessing. Now, blessings are important, in the Old Testament. As a father, blesses his children, we know that, Jacob blesses his children, and Jacob lays his hands, on Ephraim, and Manasseh, and he swaps them, as he's blessing, the sons of Joseph, and so on, and so on, and there's always, this blessing.

[9 : 54] You know that, you know, Israel, the sub-planer, took his brother's blessing, from his father. So, we know that, before he was Israel, and he was, Jacob, he took that blessing.

Jacob passes the blessing, on to his descendants, there, and in the book of Genesis, and blessings, are important. And Moses here, pronounces a blessing, a blessing upon the people. But one thing, that is striking, with the blessing of Moses, and we're going to read it, in just a moment, so I want you to pay attention to it, and this is things, you need to think about, as you're getting into it. Unlike any of the other blessings, there is, not a single, negative word, spoken, to any of those, receiving these blessings.

When Jacob, blesses his children, some of those, we say, he blessed them out. Right? He didn't bless them, with prosperity. He said, you're angry, and you're mean, and you're not going, to inherit anything.

You know, he's not necessarily, a good thing, to hear that blessing, but it is to receive, this is what my father says. When Moses blesses here, there's no negative connotation.

[11 : 05] This really is, full of grace, and mercy. So in stark contrast, to the song of judgment, and rebuke, and rebuttal, is the blessing, of grace, and mercy.

It's important. Deuteronomy chapter 18, for God will rise up, a prophet like unto me. We know that's ultimately Christ. The final word, Moses delivers to his people, is not a word of rebuke, but a word of blessing.

The final word, the resurrected Savior, delivered to his people, before he left, is, Lo, I am with you, always.

A word of blessing. Scripture, ends with that, resonating promise, of blessing. Come Lord Jesus, even so, come.

The gospel, offers hope, at the end. Judgment throughout, correction, and rebuke, and rebuttal, but hope, and anticipation.

[12 : 12] Moses could have been, very bitter, when God says, you're about to die. And he tells him, we'll get into the text, because you sinned, and did not treat me as holy, you're gonna die, it's your fault.

But he didn't. He blesses them. So here we see, this final word of blessing, in Deuteronomy chapter 33. Enough talking, let's get into it. Now this is the blessing, which Moses, the man of God, blessed the sons of Israel, before his death.

The sons of Israel, before his death. He said, the Lord came from Sinai, and dawned on them from Seir. He shone forth, from Mount Paran, and he came, from the midst of 10,000, holy ones.

His right hand, at his right hand, there was flashing lightning, for them. Indeed, he loves the people. All your holy ones, are in your hand, and they followed, in your steps.

Everyone receives, of your words. Moses charged us, with the law, a possession, for the assembly of Jacob. And he was king, in Jeshurun. When the heads, of the people, were gathered, the tribes of Israel, together.

[13 : 12] Here we begin, to get into, each individual part. May Reuben live, and not die, nor his men be few. And regarding Judah, so he said, hear, O Lord, the voice of Judah, and bring him, to his people.

With his hands, he contended for them, and may you be a help, against his adversaries. Of Levi, he said, let your Thummim, and Urim, belong to your godly man, whom you proved at Massah, with whom you contended, at the waters of Meribah, who said of his father, and his mother, I did not consider them, and he did not acknowledge, his brothers, nor did he regard, his own sons, for they observed, your word, and kept your covenant.

They shall teach, your ordinances to Jacob, and your law to Israel. They shall put incense before you, and hold burnt offerings, on your altar. O Lord, bless his substance, and accept the work of his hands.

Shatter the loins of those, who rise up against him, and those who hate him, so that they will not rise again. Of Benjamin, he said, may the beloved of the Lord, dwell in security by him, who shields him all the day, and he dwells between his shoulders.

Of Joseph, he said, blessed of the Lord, be his land, with the choice things of heaven, and with dew, from the deep lying beneath, and with the choice yield of the sun, and with the choice produce of the mouths, or the months, and with the best things, of the ancient mountains, and with the choice things, of the everlasting hills, and with the choice things, of the earth in its fullness, and the favor of him, who dwelt in the bush, let him come to the head of Joseph, and to the crown of the head, of the one distinguished, among his brothers.

[14 : 35] As the firstborn of his ox, majesty is his, and his horns, are the horns of the wild ox. With them, he will push the peoples, and at once to the ends, of the earth, and those, and those are, the ten thousand of Ephraim, and those are the thousands, of Manasseh.

Of Zebulun, he said, rejoice, Zebulun, in your going forth, and Issachar, in your tents, they will call peoples, to the mountain, and they will offer, righteous sacrifices, for they will draw, out of the abundance, of the seas, and the hidden treasures, of the sand.

Let me stop right here, do you know that Jacob, and Moses, both speak, of the reality, that Issachar, will be upon the seas, and they were, by the way, around the Mediterranean Sea.

We go. Of Gad, he said, blessed is the one, who enlarges Gad, he lies down, as a lion, and tears the arm, also the crown, of the head, then he provided, the first part, for himself, for there, the ruler's portion, was reserved, and he came, with the leaders, of the people, he executed, the justice of the Lord, and his ordinances, with Israel, of Dan, he said, Dan is a lion's whelp, that leaps forth, from Bashan, of Naphtali, he said, O Naphtali, satisfied with favor, and full of the blessing, of the Lord, take possession, of the sea, and the south, of Asher, he said, more blessed, than the sons, is Asher, may he be favored, by his brothers, and may he dip, his foot in oil, your locks, will be iron, and bronze, and according, to your days, so will your leisurely, walk be, verse 26, there is none, like the God, of Jeshurun, who rides the heavens, to your help, and through the skies, in his majesty, the eternal God, is a dwelling place, and underneath, are the everlasting arms, and he drove out, the enemy, from before you, and said destroy, so Israel, dwells in security, the fountain of Jacob, secluded, in a land of grain, and new wine, his heavens, also drop down due, blessed are you, O Israel, who is like you, a people saved, by the Lord, who is the shield, of your help, and the sword, of your majesty, so your enemies, will cringe before you, and you will tread, upon their high places, a final word, of blessing, I know when we read it, it's a little confusing, because we are reading, an ancient poem, if you will, or a blessing, in poetic form, and we're not reading, in its original language, for one, I can't read Hebrew, and if we did, we probably wouldn't, understand it, and it would, seem a little confusing, so I'm thankful, for what we have here, and we're not, going to take time, to really, break down, each individual, person's, or, clan's, blessing, we see these, blessings range, from very simple, to very, extravagant, as dipping, one's foot, in oil, I mean, olive oil, and the anointing, of the head, with oil, was seen as something, very luxurious, to anoint your feet, with oil, meant you were, very prosperous, you were covered, with olive oil, from head to toe, and the wonderful, thing about that, is not only, was he so prosperous, but he was also, sharing with those, around him, and by the way, that region of land, in which that, clan settled in, had a lot of, olive groves, so we see, historically, these things, come about, and we're not, going to really, take time to that, we just want to see, these, this final word, of blessing, and the application, that it has, for the nation of Israel, because these are, specific to them, we can't name it, and claim it, these things, we can't say, well I'm going to claim,

[18 : 00] Judah's blessing, or Naphtali's blessing, or Benjamin's blessing, we can't say that, we can say, that God here, is blessing them, individually, and specifically, and he is, doing it for their, point in history, and we're looking, at its historical setting, but there is, an application to us, in this word of

blessing, that we want to see, and it is application, that we find, in the blessing, of all of scripture, especially the gospel, and it is, three great truths, that we take, from this final word, of blessing, number one, it rests entirely, on the initiative, of God's love, the blessing, of the nation, rests entirely, on the initiative, of God's love, Moses begins, and ends, this blessing, with a description, of God's character, he focuses, first on the Lord, before he focuses, on the nation, the same thing, he did in the song, of judgment, when he and Joseph, wrote that, there was first, a recognition, of God's character, and his holiness, and what God, had done for the people, and then the realization, that the people, even though God, did these things, now they are guilty, because they have, walked away from that, so we always begin, with who God is, always, the question, is not who are we, the question, is who is he,

I want to make sure, we're asking the right question, because all blessings, don't flow from man's character, but rather from God's character, James says, do not be deceived, all good things, come from above, from him, with whom there is, no variation, or shifting shadow, every blessing, is rooted, in who God is, not who man is, and that's important, because if we were, to look to ourselves, or even looking, through this, in light of what we know, in Deuteronomy chapter 32, they're going to fail him, right, they're going to rebel, they're going to sin, they're going to do, all these things, and in light of that, yet still God, pronounces them blessed, and we scratch our heads, and we don't understand that, because of the realization, that the blessing, rests entirely, on the initiative, of God's love, and this is where, Moses starts, look at what he says, the Lord came, from Sinai, and he dawned on them, from Seir, and he shone forth, from Mount Paran, there is this, realization, that at Sinai,

God came to them, they didn't come to him, right, there was a place, of appointments, when Moses led them, out of Egypt, God had declared to Moses, to bring them, to the Mount of the Lord, when they went, to the Mount of the Lord, they didn't go to God, God came to them, and we never, we must not, ever, ever, ever forget that, the initiative, is always, with God, he came to them, and it says, and he came to them, with 10,000, righteous or holy ones, he came to them, and says, at his right hand, there was flashing lightning, and in the midst, of 10,000 holy ones, now, verse 2, the holy ones, is a reference, to angels, verse 3, the holy ones, are a reference, to the nation of Israel, so literally, what Moses is saying, is he came to us, from the presence, of his holy angels, and he came to us, there is a reminder, of literally, how low God, had to come, to come to man, God, but the blessing, rests entirely, on the initiative, of God's love, because, he came to them, they didn't make, their way to him, here is the great difference, between every other religion, and every other faith, we are not trying, to work our way, to God, we are admitting, that God came, down to us, and this is the thing, that has been, the most offensive, and also, the most hope inspiring, throughout the ages, the realization, that God came to us, that we don't go to him, but why would he do that, and it says, in verse three, indeed he loves, that word love, is present, active tense, that is he is still loving, he loves, his people, God takes the initiative, as a result, of his own divine love, for his people, while we were yet sinners, Christ died, died, for us, for us, we didn't go to him, he came to us, this is an astounding, reality, that we must not ever, separate from any part, and portion of scripture, the Bible in no way, or no fashion, teaches that God, ever comes to man, the Bible clearly teaches, that God comes down, to man, man does not go up, to God, as a matter of fact, there is only one part, in scripture, where man tries, to make his way to God, and it is the pinnacle, of man's rebellion, it's in Genesis chapter 11, long time ago, six years ago, when we began, the book of Genesis, we were making our way, through the Old Testament, some of you weren't here, some of you were, but if you were, now for six years, we've made our way, finally to Deuteronomy chapter 3, but I've said this, over and over again, every problem of man, is recorded, in the first 11 chapters, of the Bible,

Genesis 1 through 11, contain every sin, and every problem of man, from Genesis 12, to the end of the book, of Revelation, this is God's response, to man's sin problem, because in Genesis 12, God calls Abram, from the land of the, era of the Chaldeans, what is Genesis 11, the tower of Babel, where they're building, a ziggurat, what are they trying to do, man is trying to make his way, to the place of God, and that is the pinnacle, of man's sin, where man is trying, to make his way, to God's place, and God disrupts it, confuses their language, and disperses them abroad, see the blessing, rests in the reality, that we are dependent, completely on the initiative, of his love coming to us, not in our ability, to go to him, and Moses is reminding, the nation of this, he came to us, from the midst of his holy ones, because he loves us, and he came to us, and formed this covenant with us, while

the people waited,

[24 : 38] God is the active participant, in this, every covenant, that we find in scripture, that is God ordained, God is the active agent, right, everyone, the Adamic covenant, that's a hard one to say, but the covenant of Adam, called the proto evangelium, in Genesis 3, 15, where God makes the covenant, that the seed of a woman, will crush the head of Satan, but Satan will bruise the hill, of the seed of a woman, who came up with that, it was God, the Abrahamic covenant, Abraham was trying to, fight off the buzzers, from the dead bodies, that were cut in two, and he got so tired, he fell asleep, and he woke up, and he saw this burning torch, going back and forth, and it's confusing to us, until we realize, that historically, what would take place, is that they would, sacrifice animals, and some would be on this side, and some would be on this side, and then each party, would light their torch, and they would go back and forth, passing one another, and this was a way of saying, I am an active involved, participant in this covenant, and you are too, and it is based upon, the blood of these animals, that I'm taking part,

Abraham fell asleep, God himself walked, between those Abrahamic covenants, depending upon God, not Abraham, the Davidic covenant, was it not God, who initiated, the Davidic covenant, and said, a descendant of yours, will sit upon the throne forever, David didn't ask for that, over and over, and over, and over, and over, and over again, every covenant we find, God is the active initiator, and it rests, and depends completely, upon him, so, the covenant, in which we stand, in the covenant, of the blood of Christ, because Christ, came to us, when we didn't want him, we didn't even know, we needed him, he died for us, and we not ever, ever forget, that the blessing, rests dependently, upon the reality, of God's initiative, based on his love for us, and it is then, that we go, wow, the initiative, of his love, number two, we see, not only, that it rests completely, upon the initiative, of his love, we see, that it recognizes, each individual part, the blessing, recognizes, each individual part, we won't take, our time, to go through this,

I'm trying to be, very quick in this, in light of all, that we have to do, this evening, but, let it not escape, your notice, that Moses names, each tribe, of the nation of Israel, he even names Joseph, and then also, Ephraim and Manasseh, Joseph, that's what the wild ox, and the ox, and the horns, and all is, he names each, and every one of them, but one, but one, the one he does not, name is Simeon, and you say, why is Simeon left out, well let's go back, to Jacob's blessing, upon his descendants, in the book of Genesis, when Jacob blesses, his descendants, and he's going through, his offspring, he gets to two, Levi and Simeon, and Levi and Simeon, are those two guys, who had a little bit, of a temper, remember that, their sister got defiled, and they decided, to go make a covenant, agreement with the inhabitants, of that land, and they say, oh well if you'll be circumcised, and we'll take your son, sons for our daughters, and our daughters, through your sons, and they went, the men over here, went and got circumcised, and on the third day, Levi and Simeon decided, now is the time, when they're really sore, and so they went out, and they slew all the men, remember that, and Jacob said, you're men of bloodshed, you're men of anger, and you're like a wild ox, and Jacob makes this declaration, Jacob says, that Simeon and Levi, will be dispersed, among their brothers, that's their blessing, Levi is dispersed, because they are the Levites, now they became a blessing, to the nation of Israel, they were dispersed, in 48 cities, among the nation of Israel, to serve as laborers, and workers, in the tabernacle, and the temple, and among the priests, they didn't have any inheritance, in the land, for the Lord their God, was their inheritance, the only way we can attribute that, is just to grace, right, I mean why would God, take Levi, you know the one who said, let's go kill everybody, and make him the one, who would serve, and teach, Levi teaches, the word of God, you notice that, it's grace, don't let anyone, ever tell you, there's no grace, in the Old Testament, Levi teaches the people, the word of God, when Levi himself, their forefather, was the one who, came up with the plan, of killing the people, grace, the Levites are dispersed,

Simeon dissolves, because if you look at, those maps, in the back of your Bible, that have the allotted territory, those kind of vague random maps, that nobody really pays attention to, you'll see that Simeon's inheritance, is right smack dab, in the middle of Judah, it's just a little center, right in the middle of Judah, literally surrounded, and in most maps, it is not, most maps, the land division, is colored differently, right, you have Judah's, which is green, or whatever one color, and Benjamin's, will be another color, and Ephraim's another color, and Manasseh's another color, where Simeon's, is often the same color, as Judah, and it has like a, kind of a line going through, saying this is Simeon's land, that's because Judah, kind of envelops, and just absorbs, the tribe of

Simeon, they dissolve, so there is no blessing, for that tribe, that is no longer in existence, just as a side note, that is not the lost tribe, of Israel, that ends up making, its way to America, and Joseph Smith, finds out later about it, because of Moroni, okay, that's not them, they were a cursed tribe, not a lost tribe, so anyway,

[30 : 32] Moses, blesses every part, because we see here, the recognition, of the individual, when God blesses, he doesn't just bless, the corporate body, he has a specific blessing, for each individual part, and it's specific to them, rather referring to him, as a lion, or a lion's wealth, or one who is serving, or one who needs to rest, between his shoulders, like in Benjamin's case, or the one who dips his foot in oil, the one who's going to go, by the way of the seas, each part has a specific plan, and purpose, and each one, we're not really going to get into it, because we don't want to, read more into it, than what we can know, we can look at it through a history, and see how it works out, but we see here, that God is concerned, not only about the corporate body, he's also concerned, about each individual part, he doesn't just bless, the nation of Israel, he blesses every part, of the nation of Israel, and it is here, that we find comfort, that he who knows all, also knows every individual, of the all, he who casts every star, in his place, also knows the name, of every single star, because he calls them, forth by name, you know the way, my mind works,

I go man, that must take a long time, but he calls them, forth by name, he who knows everything, also knows the individual, this isn't an Old Testament, reality by the way, because Ephesians 4, other passages as well, the church, as a corporate body, God doesn't just bless, the body, he blesses each, and every individual, part of the body, to be a blessing, to the body, and he gifts, there is a giftedness, for every single part, every person, that names the name, of Jesus Christ, as Lord and Savior, has been entrusted, with a spiritual gift, for the sake, of building up, the body of Christ, but the way, God blesses, the corporate body, as he ministers, to the individual, part of the body, so the blessing, upon the nation, really as a result, of the blessings, upon the individuals, and this is where, we begin to come, to this reality, and this realization, that God really does, not just love us, he loves me, he loves me, he doesn't just bless us,

Lord bless us, and again, we're not naming, claiming here, okay, we're not saying, Lord bless me, with all this other, you know, give me a fat wallet, and all this other stuff, we're not saying that, but when I understand, that the blessings, he pours out upon me, are for the benefit, of others, Ephesians 4, we have other passages, that speak to that as well, 1 Peter, we can go on, when we understand, I'm saying, Lord bless me, for the sake of others, now, all of a sudden, we begin to get it, in its right setting, God recognizes, each individual part, I'm so thankful, I'm so thankful, that when we come to Christ, we do not lose, our individual identity, it becomes renewed, right, redeemed, my identity is redeemed, but I'm still an individual, I'm still an individual, and I love that reality, third, and finally, not only do we see, that it rests, on the initiative, of God's love, that it recognizes, each individual part, number three, it restates, the incentive, for loving obedience, this blessing, restates the incentive, for loving obedience, the call upon the nation, is to be holy, as I am holy, book of Leviticus,

God's call, to the people, throughout the book, of Deuteronomy, is I have loved you, lovingly obey me, in response, to my love to you, all throughout, the book of Deuteronomy, we see God's initiative, we see God moving, we see the covenant of God, we see the redemption, the restoration of God, we see the forgiveness of God, and God's love, is being poured out, upon the people, and what God is asking, is that you obey me, as a result of love, not obligation, big difference there, that your obedience, be a response, to my love, that is being displayed, to you, and that you lovingly, obey me, and he again, restates the incentive here, because look at, how he closes it, there is none, like the God of Jeshurun, Jeshurun, by the way, is kind of, it means holy one, and it's how God refers, to the nation of Israel, right, he refers to them, as holy ones, kind of like, when Paul refers, to the church of Corinth, as saints, even after he declares, in chapter 32, all the bad, they're going to do, God still refers, to them as holy ones, why, because God is in their presence, our standing, with him, is not, as dependent upon us, as it is upon him, the saints, at Corinth, were saints, not because their behavior, looked like saints, they were saints, because they had surrendered, their life to Christ, saints by calling, not by appearance, Jeshurun, holy ones, upright ones, by calling, not necessarily, by appearance, by this time, they have, complained, and murmured, and failed, time and time, and time, and time again, and yet, he still refers to them, as Jeshurun, there is none like, the God of Jeshurun, here is the incentive, for loving obedience, who rides the heavens, to your help, and through the skies, in his majesty, the

eternal God, is a dwelling place, and underneath, are the everlasting arms, again, God didn't just come, to them one time, God continuously, comes to them, he is not some God, who is distant, and away, and separate from his people, he is a God, who comes near, to help his people, and as they move forward, he will be a God, who continues to, ride to the heavens, to their help, and it is he, who drove out the enemy, from before you, so he is the God, who goes before them, and who says destroy, so Israel dwells, in security, in the fountain of Jacob, secluded, in a land of grain, and new wine, and his heavens, also drop down due, all of this, is a result of, who God is, look at what it says, blessed are you, oh Israel, who is like you, a people saved, by the Lord, look around, there is no one else, like that, in all the world, no other nation, is saved, by the Lord, here is incentive enough, to lovingly obey him, you of all people, he has chosen you, and he redeems you, and he runs to your help, and he has saved you, so obey him, by his presence, among you, you will tread upon, the high places, of the inhabitants, of the land, the high places, will be their places, of worship, you will overcome, their idolatries, you will overcome, all their false worship, they didn't do that, they should have done that, why, because there is no one, else like you, again, and I conclude here, this is not, an Old Testament teaching, look around the world, there is no other people, like those, who have accepted,

[38 : 02] Jesus Christ, as the Lord and Savior, there is no one else, who has been saved, by the Lord his God, through the blood, of Jesus Christ, there is no one else, with such a standing, before a holy God, who holds all the world, in the palm of his hand, and if this, isn't incentive enough, to lovingly obey him, then my friend, to put it bluntly, nothing is, that the reality, that there is no one else, like us, no one else, and by us, I mean the church, with a capital C, I mean the, the worldwide church, right, that there is no one else, like the redeemed, of the Lord, no one else, can claim these realities, no one else, can say, I know that I know, that I know, no one else, has a peace, that passes understanding, the eternal security, of the saints, the promise, of forgiveness, based upon, what he has done, not what we have done, no one else, no one else, knows these truths, but the redeemed, why then is it so hard, to tread upon, the high places, of this world, and walk in loving obedience, it's because, too often,

God's people forget, that final word of blessing, and they forget, who they are, because of who he is, Deuteronomy, chapter 33, thank you brother, thank you brother, so, so, Thank you.
Thank you.