

Deuteronomy 31:30 - 32:47

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[0 : 00] Take your Bibles and go with me to the book of Deuteronomy. Deuteronomy chapter 32 is going to be our primary text, but we will catch that last verse of Deuteronomy 31 to kind of help bring it into context there.

But we will go from Deuteronomy 31 verse 30 down to the 47th chapter of the 32nd, the 47th verse of the 32nd chapter.

So Deuteronomy 31 30 through 32 47. We will not finish up the 32nd chapter because the end of the 32nd chapter goes with Deuteronomy chapter 33.

We will get to that in just a little bit. But let's go ahead and open up with a word of prayer and then we will just get right into our text together. So let's pray. Lord, thank you so much just for allowing us to gather together.

Lord, we thank you for the great benefit it is. We thank you for the great blessing of fellowship. We thank you for being able to share a meal with one another. Lord, just taking time and growing together as a church body.

[1 : 07] We thank you for the privilege of opening up your word. Lord, now we come and we just want to hear from you. We ask that you would, Lord, open it up in truth. And Lord, help us to understand who you are.

Lord, help us to understand these truths that would be so much more than a collecting of information. But Lord, it would be really used to shape and to mold and to conform us more and more to your image and for your glory.

Lord, we pray for those working with the children and the youth. We pray, God, in all aspects and in every way that you would be magnified tonight. May your name just be glorified, Lord Jesus.

And may you be exalted in our presence as we study the word together and we ask it all in Christ's name. Amen. Deuteronomy 31, the last verse, helps us to catch the context and we'll kind of need to understand that.

If you know, by this time in the book of Deuteronomy, we're really, I mean, literally nearing the very end of the life of Moses. As a matter of fact, this is the last teaching of Moses to the nation of Israel because 33 is the blessings of Moses, which is when we get to the end of the 32nd chapter in verse 48, God says, okay, you're about to die.

[2 : 27] You're about to climb this mountain and you're going to be gathered to your fathers just like your brother Aaron was gathered to his fathers. So let's get ready. We're going to go on up the mountain. And he's about to die.

And what he does in 33 is he pronounces his blessing upon the nation of Israel. And he goes through the tribes and he blesses them much as a father would bless his children or leaders would bless.

So he blesses the nation of Israel and then he ascends the mountain and he dies. And then Deuteronomy 34 is really this song of mourning and lament of the nation of Israel. But here what we have in Deuteronomy 32 is the last kind of teaching element, if you will, of Moses to the nation of Israel.

But if we put it in context, we know this is not just Moses teaching because Deuteronomy 31 is the commissioning of Joshua to take the place of Moses. If you remember, God says, okay, bring Joshua to the tent of meeting and Moses and Joshua go out to the tent of meeting.

Not the first time Joshua has ever been to the tent of meeting because he hung out there. He spent a lot of time there. He served Moses when he was young. And even up to this present time, he'd been into tent of meeting.

[3 : 38] It was he who went up on Mount Sinai with Moses. And so he'd seen all these things. But at this time, it was kind of particular or peculiar because they go to the tent of meeting and the kind of glory of the presence of the Lord reveals itself in the doorway of the tent of meeting.

And God just reiterates this fact that, Moses, you're about to die. You're going to pass on. And this is what the people are going to do. They're going to fail me and they're going to forsake me. But Joshua, you're going to lead.

You know, be strong, be courageous. All the things we think about when we think of Joshua, where God just admonishes him to be strong and to be courageous, that it's not just Joshua who's leading. It's the Lord God who's going before his people.

Joshua is just the man that God is appointing and commissioning and calling to fill that place that Moses is going to leave behind. And then God declares this great thing to both Moses and Joshua. He says, write a song. Now, this isn't Moses' song. So we need to be careful with that. We have this, the song of Moses at times is kind of the heading of scripture. And I'm not telling you the Bibles are wrong, okay?

[4 : 40] I'm not telling you the translations. Because Moses speaks it here. Moses proclaims it to the nation. But we need to understand that this is Moses and Joshua who write this song. So the song doesn't die with Moses is what I'm about to say.

This is something that both of them were invested in. And we get this because the original language is plural. It says to Moses and Joshua, you, or we would say y'all, write the song, right?

Both of you write the song together. And this song has a purpose. Now, the song is a testimonial song. It is a song that would testify to the nation of Israel.

Now, let's take it in context. God says they're going to neglect him, flee from him, turn away from him. So they are to write this song as a testimony to them when that time comes, right?

It is to be something that God would use to remind his people of what he had done, how he had called them and led them and provided for them, and how they forsook him.

[5 : 43] We'll see in just a minute when we read it. So this song has a very clear purpose. The nation of Israel used songs for a lot of things. There were songs of celebration. There were songs of ascent, like to prepare themselves for worship.

There were songs of worship. This song is a song of testimony. It testifies to the nation. It testifies to the people. And this is something that God has attached to this promise to this song.

He says that it would never leave their hearts or never leave their lips. God says, I will cause them to remember this song. Right? This is something that will settle in on them. They won't forget it.

So that when they fall away or when they forsake me, this song will come to mind. And they will sing it to themselves. This is a very powerful song.

Now, I would say that we, even before I read it, we could probably preach any number of messages on this song. There's so many truths here that we really could spend week after week after week after week gleaning the truths that come from this song.

[6 : 48] Even just the first part of it. We could probably preach four or five messages just on the first section of this song. But we're not going to do that. We're going to kind of see it as it is.

Because I almost, just so you understand my thinking, I was going to kind of break the song down and look at little aspects of it.

But then there's this phrase that says, and Moses told them all of it. There's the end. And Moses proclaimed to them all of it. And I think at times when we start splitting it apart, we fail to lose the weight of it in its entirety.

So, we're going to read it, the song, and we'll look at the song as a whole. We'll see the testimony. Now, that doesn't mean we'll flesh out or we'll dig to the depths of everything that's in this song, this testimonial song.

But hopefully we'll get to see at least the application it has in context here and the application it continues to have to us. So, Deuteronomy 31, we're going to read that last verse. And then we're going to go into the 32nd chapter and read to verse 47.

Then Moses spoke in the hearing of all the assembly of Israel the words of this song until they were complete. Give ear, O heavens, and let me speak. And let the earth hear the words of my mouth.

[8 : 00] Let my teaching drop as the rain, my speech distill as the dew. As the droplets of the fresh grass and as the showers on the herb. For I proclaim the name of the Lord.

Ascribe greatness to our God. The rock, His work is perfect, for all His ways are just. A God of faithfulness and without injustice. Righteous and upright is He. They have acted corruptly towards Him.

They are not His children because of their defect, but are a perverse and crooked generation. Do you thus repay the Lord, O foolish and unwise people? Is not He your Father who has brought you? He has made you and established you. Remember the days of old. Consider the years of all generations. Ask your Father and He will inform you. Your elders and they will tell you. When the Most High gave the nations their inheritance.

When He separated the sons of man, He set boundaries of the peoples. According to the number of the sons of Israel. For the Lord's portion is His people. Jacob is the allotment of His inheritance.

[8 : 59] He found Him in a desert land and in the howling wastes of a wilderness. He encircled Him. He cared for Him. He guarded Him as the pupil of His eye. Like an eagle that stirs up its nest, that hovers over its young, He spreads His wings and caught them.

He carried them on His pinions. The Lord alone guided Him. And there was no foreign God with Him. He made Him ride on the high places of the earth. And He ate the produce of the field. And He made Him suck honey from the rock. And oil from the flinty rock. Curds of cows and milk of the flock. With fat of lambs and rams. The breed of Bashan and goats. With the finest of wheat and the blood of grapes you drink wine.

But Jeshurun grew fat and kicked. You are grown fat, thick and sleek. Then He forsook God who made Him. And scorned the rock of His salvation. They made Him jealous with strange gods. With abominations. They provoked Him to anger. They sacrificed to demons who were not God. To gods whom they had not known. New gods who came lately. Whom your fathers did not dread.

[9 : 59] You neglected the rock who begot you. And forgot the God who gave you birth. The Lord saw this and spurned them. Because of the provocation of His sons and daughters. And He said, I will hide my face from them.

I will see that their end shall be. For they are a perverse generation. Sons in whom is no faithfulness. They have made me jealous with what is not God. They have provoked me to anger with their idols.

So I will make them jealous with those who are not a people. I will provoke them to anger with a foolish nation. For a fire is kindled in my anger. And burns to the lowest parts of Sheol. And consumes the earth with its yield. And sets on fire the foundations of the mountains. I will heap misfortunes on them. I will use my arrows on them. And they will be wasted by famine. And consumed by plague. And bitter destruction. And the teeth of beasts I will send upon them. When the venom of crawling things of the dust. Outside the sword will breathe. And inside terror. Both young man and virgin.

[10 : 55] The nursling with a man of gray hair. I would have said I will cut them to pieces. I will remove the memory of them from men. Had I not feared the provocation of the enemy.

That their adversaries would misjudge. That they would say our hand is triumphant. And the Lord has not done all this. For they are a nation lacking in counsel. And there is no understanding in them.

Would that they were wise. That they understood this. That they would discern their future. How could one chase a thousand and two put ten thousand to flight. Unless their rock had sold them. And the Lord had given them up. Indeed their rock is not like our rock. Even our enemies themselves judge this. For their vine is from the vine of Sodom. And from the fields of Gomorrah. Their grapes are grapes of poison.

Their clusters bitter. Their wine is venom of serpents. And the deadly poison of cobras. Is it not laid up in store for me. Sealed up in my treasuries. Vengeance is mine.

[11 : 53] And retribution in due time. Their foot will slip. For the day of their calamity is near. And the impending things are hastening upon them. For the Lord will vindicate his people. And will have compassion on his servants.

When he sees that their strength is gone. And there is none remaining bond or free. And he will say where are their gods. The rock in which they sought refuge. Who ate the fat of their sacrifices. And drank the wine of their drink offerings. Let them rise up and help you. Let them be your hiding place. See now that I. I am he. And there is no God beside me. It is I who put to death and give life. I have wounded. And it is I who heal. And there is no one who can deliver from my hand. Indeed I lift up my hand to heaven. And say as I live forever. And if I sharpen my flashing sword. And my hand takes hold on justice. I will render vengeance on my adversaries. And will repay those who hate me. I will make my arrows drunk with blood. And my sword will devour flesh.

[12 : 51] With the blood of the slain and the captives. From the long haired leaders of the enemy. Rejoice oh nations with his people. For he will avenge the blood of his servants. And will render vengeance on his adversaries.

And will atone for his land and his people. Then Moses came and spoke all the words of the song. In the hearing of the people. He with Joshua the son of Nun. When Moses had finished speaking all these words to all Israel.

He said to them. Take to your heart all the words which I am warning you today. Which you shall command your sons to observe carefully. Even all the words of this law.

For it is not an idle word for you. Indeed. It is your life. And by this word. You will prolong your days in the land. Which you are about to cross the Jordan. To possess.

The song of testimony. I want us to see this song of testimony. Really what this song is testifying to. Namely we see God is giving them this song.

[13 : 54] So that in the future. Whenever they forsake him. And they turn away from him. And historically we know these things happen. We have no historical record of them singing this song to themselves.

But God assures us that he will not let this song depart from their heart. And we do have it recorded for us in scripture. So it remains still. And we still have it here. Where we can see this testimony.

And he gives them this song. On the heels of Moses' instructions. Or expounding of the law. Moses had been expounding the law of God. As we find in Deuteronomy chapter 1.

He sought to expound the law. Or to make clear God's expectations to his people. As to how they should live on a daily basis. The law was so much more than the list of do's and don'ts.

The law as we have recorded for us in the Old Testament. Is the covenant relationship that God has with his people. So when we hear law. Let us not think of legalities. Let us think rather of covenants.

[14 : 51] And then when we think of covenant. That helps us to bring it a little bit more into focus. Especially into the aspect of our own lives. Because we too live in a covenant relationship with God. But our covenant is the covenant of Jesus' blood.

Not the covenant of the law. It is not the covenant of Sinai. It is the covenant of Calvary. But the covenant relationship should have an impact on every aspect of their life.

From worship matters. To legal matters. To how they do business with one another. To how they treat the needy. And the hungry. And the orphan. And the widowed. And how they treat everyone in society.

Is all directly affected by the covenant relationship. Which they have with Yahweh. And Moses writes this down. Now the command is that they would read that covenant every seven years.

Remember that? In the year of release. Or in the year of Jubilee. They were to stand and read together this covenant. This law.

[15 : 48] When they went into the promised land. They were to write the covenant on the stones. Remember the Mount of Blessing and the Mount of Curses. And between the two they were to whitewash a stone.

And on that stone they were to write the words of this law. Or the covenant expectation. So when they went into the land. They were going in at the very beginning. With a reminder that God had a word for them.

And they were to record the word. Every seven years they were to gather together. And publicly read the word. Every man, woman, boy, girl, slave, sojourner.

Everybody living in the land would hear the word. So that they would not forget the word. God commands later on that every king of his people was to write for himself the word.

He was to rewrite the word so that the king would be invested in it. He was to have everything based upon the word which God had declared to them. And that word was the covenant.

[16 : 46] Here this song is a testimony of. And we see it in the conclusion. When Moses says, remember this word. It is a testimony to the word.

Or to the covenant. And so with that in mind. While there are a lot of truths there. There are a lot of realities that we could flesh out. We want to see it kind of flying over it.

At 30,000 feet for just a moment. And then if the Lord ever calls us to. We'll come back and we'll dig back into it. I know Adrian Rogers has one great saying from this.

From just the very first couple of verses. He says, good theology makes for a great life. When we start speaking of who God is. Good theology makes for a great life.

So we see in this testimony of the word just four great truths. Okay. Number one. We see the subject of the word.

[17 : 46] We see the subject of the word. And we've spoken about this. And said this over and over again. What we have recorded for us in 66 books of the Bible.

We're not confined or constrained as the nation of Israel. Moses historically except in most biblical scholars would agree. Wrote the first five books. Right.

Genesis to Deuteronomy. We would refer to that as the law more times than not. Jewish scripture refers to that the law. There's the law. The writing. The prophets.

And the teachings. Right. So this is the law. He wrote the law. He was confined or when he was writing this. They have Genesis to Deuteronomy. So they have the account of man's sin.

And his failure. Man's creation. His failure. His sin. And then God's plan to redeem them. We have the fullness of the word of God. Right. We have that. We understand that in the first 11 chapters of the Bible.

[18 : 44] First 11 chapters of Genesis. Every problem of man is introduced. It only takes God 11 chapters to introduce every problem. From Genesis chapter 12 onward. God is showing us how he deals with man's problem.

Now what if that ended right here in the book of Deuteronomy. And if that's all we had was here's every problem that man has. And this is how God deals with man's problem. We would be sitting where the nation of Israel was.

But even then when we consider what we have in possession as the word. All 66 books of the Bible. We have admitted and acknowledged. And I think it's mindful of us to remind ourselves of this.

We do not hold in our hands the history of man. This is not the history of man. This is the history of God's interaction with man.

This is not the complete historical account of everything that man has done. Though we would like to think so. This is the absolute complete account of God's interactions with man.

[19 : 48] Historically and even today. Because see the great subject of the word is not man. The subject of the word is God.

Over and over again in this song. It is a reminder that it is the Lord God. Almighty God. The God of hosts. I don't know if you've caught it or not.

But so many different names of God resonate in this passage. He is referred to as the Lord. Capital L, capital O, capital R, capital D. Yahweh. In his covenant name he is referred to as God. Elohim.

That is Almighty God. He is referred to as the Lord God Most High. That is Elyon. The one who is over all things. He is referred to as all the different names of God. Because he is the subject.

From the nation's formation. To the nation's creation. To the nation's failures. To the nation's restoration. The subject is not the nation of Israel. The subject is the God of Israel.

[20 : 44] From the moment he called them. To how he led them. To how he provided for them. To how they fell him. And ultimately to how he restores them. It's really not about man.

The testimony of the word is. It's all about God. And God's interactions with man. Now we find the answer to all of man's problems in the word.

We find God dealing with every concern of man in the word. But man is not the subject of the word. He is the benefiter of the subject of the word. See when we put ourselves in the subjective position.

We make ourselves primary. And man likes to be primary. But when we read this song. We are reminded that the nation of Israel is not primary.

[21 : 47] That man is not primary. The primary point of all that has been said. That is the Lord God. It's really all about him.

And from beginning to end. This song is about God. It's not about. It doesn't even tell us. We know that people fail because of idolatry. But we also know there are a lot of other things. That the nation of Israel does. And they're failing.

Right? Any number of things. We say well what led them to the Babylonian captivity. Because the Egyptian captivity was the place where God grew them. And strengthened them. And multiplied them. The Babylonian captivity is a place where God chastised them.

And any number of things. We can look at any number of them. Not keeping the year of Sabbath. Every seventh year. Not allowing the land to rest. They went into the Babylonian captivity one year for every seven.

Right? So there's a time frame there. That they were there to allow the Lord to get the Lord. To allow the land to have its Sabbath rest. That's why they were in the Babylonian captivity for that amount of time.

[22 : 44] Seventy years. We see that they went into the Babylonian captivity. Because they neglected the widow. And the orphan. And the needy. We see that they went into the Babylonian captivity. Because they failed to keep the ordinances.

Which God commanded them. We know they went into the Babylonian captivity. Because they started worshipping idols. And offering false sacrifices. Or unwelcome sacrifices. Or unpleasant sacrifices. Or undesirable sacrifices. All these things that they did. But really when God gives them the song of testimony. He doesn't make it about what they do. He makes it about who he is.

And see when we become the subject of our own story. When we're more focused on what we do or don't do. Rather than who he is. Then we get things twisted. Because that doesn't testify. Not to call us back. When we are the subject of our own story. And what we focus on is how we have failed. And how we have messed up. And how we have done this.

[23 : 43] Or how we have succeeded. And how we have accomplished. And we become the primary focus of our own story. Then the story is twisted. Because this grand subject of the word.

Is God himself. It's really. And I know this is bad. It's not about us. It's not about us.

And we get bent out of shape about that. I mean mankind in general. Man says. Well God is so unfair that he would choose a nation. We know biblically that God is more fair.

Because he chose a nation. But we get unfair because we think. He should have chose me. No he didn't have to choose anybody. Because he's God. It's not about man. Right.

No. None are righteous. No. Not one. None are deserving of that. No. Not one. And we see the grand subject of the word. What this song tells us in testimony.

[24 : 46] It is all about him. This is. Moses calls two witnesses. Because on the account of. Two or more witnesses. A matter of seven. He called heaven and earth.

To hear. What he was about to say. And he says. For I proclaim the name of the Lord. And ascribe greatness to our God. We could go through the whole first half of the song.

And just look at the greatness of God. But the reality is. Even when they fail. It's still about God. Right. It's not about man. So we're reminded.

In the testimony. Of the subject of the word. Number two. We see the sovereignty. Over all. Of the Lord. He is sovereign.

Over all. When Moses writes. Along with Joshua. This song of testimony. And he is writing it to. Peculiar people. By the way. To a particular people.

[25 : 43] Peculiar. Doesn't necessarily mean strange. It means set apart. Particular. Means a people in particular. He's writing it to someone intentionally. This song wasn't written for our sake. Right. This wasn't written to the Gentiles.

This song was written. For the Jewish nation. And we need to take it. In its historical setting. He wrote it. For the nation of Israel. We glean information from it. But it is not ours. Right. It's theirs. We understand that. We're reading Hebrew texts. We're reading Hebrew scriptures here. And it is for their use. He doesn't say. That the Gentiles. Would have this song. In their heart. And on their lips.

He says. The Jewish nation. Would have this song. In their heart. And on their lips. And we're reminded of this reality. But. When he writes this song. And he allows this song. To testify.

To the nation of Israel. He reveals to them. That the God. That they're in covenant with. Is not just the God of Israel. He is the God of all. And that's important.

[26 : 36] Because every nation around them. Had a God. Lowercase g. Right. There was Asherim. And bells. And all these other gods. Every nation around them. And every nation around them.

Had songs about their gods. We don't have to dig very far. In history. And we can. Read all kinds of songs. About gods. Do you know.

There's another account. Of a worldwide flood. Actually. Not too far away. From. The land of Israel. In the ancient. Near eastern area. There is another account. Of a worldwide flood.

And some people point. To that account. Flood. Say. Oh well. Noah just borrowed that account. Not Noah. Noah's account of a flood. Is what. Moses read that. And he rewrote it over here. And in this account.

There's a God. Who's mad with people. So he floods the area. And it's a lot different. Than this one. But it's like. Their God who does it. And. And people's like. Well does that really mean. It's real? No. See I always think that.

[27 : 30] When something is copied. It really lends credibility. To the authenticity. Of the event. Because you don't normally. Copy things. That didn't actually happen. Right. You copy things. That are historically.

Happened. And you kind of. Ascribe it to your God. Now. We see that tradition. Of that flood. Showing up so much later. But again. It's this song. I think it's of Carchemish. Is.

The God is over that. And I'd have to go back. And really look at it. But. It's this song. About this flood. This worldwide. Catastrophic event. And people are like. Well which one is real? Well. I mean. Just because there are copies.

And imitations of something. Doesn't necessarily mean. That the real thing. Didn't happen. And we don't. Let us get bent out of shape. Over that. But what we see here. Okay. Is that.

Moses is reminding the nation. You don't just have a God. You're in covenant. With the. God. He is sovereign.

[28 : 24] Over. All. And we see this. He is sovereign. In that he found them. And he chose them. He found them in the wilderness. Wandering. The desert area. Abram.

The land. Or the Chaldeans. And called them to himself. So he is sovereign. To choose. Whoever he wants. Right. He is sovereign. To choose. And he chose them. And raised them up. And then there's this.

This phrase here. That says. It refers to him. Not as. God. Or not as. Lord. But as the most high. In verse eight. When the most high. Now the most high.

High means. He who is over all other highs. Right. The God of all gods. When the most high. It says in verse eight. Gave. Look at this sovereignty. Gave the nations.

Their inheritance. Now all of a sudden. Your mind should go to Acts chapter 17. And I know it does. Right. Because. As soon as you read that. When the most high. Gave the nations.

[29 : 19] With an S. Not nations. Singular. Nations. With an S. Their inheritance. Your mind races forward. And goes all the way. To when Paul is on Mars Hill.

And he's given this testimony. On Mars Hill. And Paul tells them in Athens. And I believe it's Acts chapter 17. Where it says that God. Had appointed. Where all men. Of all times. Would live. Because see. God. Appointed. A time. In history. And a place. For you to live. That's how sovereign he is. You thought you chose the place.

When in reality. You did not. That's what Paul says. Paul says. God. In his sovereignty. Appointed. A place. For all men. Of all nations. And all places. To live.

It tells us here. In the book of Deuteronomy. When the most high. Ascribed. To the nations. Their lands. And it says. In the new American standard.

[30 : 13] And a number of other translations. According to the number. Of the sons of Israel. Some translations. I will say this. Because I'm not sure. Which one you have. Some translations. Say according to the number. Of the sons of God.

Now we'll kind of flesh that out. For just a moment. Because you may be confused on that. And there are two different realms here. Some see the reference there. Which by the way. Is not in the oldest.

Of original text. But it is in some of the. I think the Masoretic text. There. The sons of God. Is referenced into the book of Job. Where it speaks of the sons of God. Now. Now.

We're going to get deep real quick. But just stay with me. Okay. The sons of God are always angels. Never is man referred to as the son of God. Other than Jesus Christ. The son of God. But sons of God.

Are always angels. And I know that kind of messes with us. Because it says. The sons of God. Saw the daughters of men. And won them. You know. In the days of. The pre-flood days. And we're not going to get into all that right here.

[31 : 08] We've already done that. About six years ago. So we'll go back to that. Some other time. When the Lord allows us. And we go through all 66 books. We'll go. We'll get it around. We'll come back around. But anyway. It says in the book of Job.

The sons of God. Went before God. And gave an account of the reckoning. What they were doing. This is when God brought up. Job to Satan. Anyway. So some see this. As that God has appointed

angels.

Over all the nations. And that's something we see elsewhere in scripture. I believe it's the book of Ezekiel. Speaks of that. And elsewhere. It says there are angels. That are ascribed to nations. And some see this. When it says the sons of God.

That God apportioned out the nations. Where they would live. And did it according to the sons of God. Or his angels. Whom he sent over those nations. Now that blows us away. And I know it's really deep.

But just stay with me. The scripture does refer to the fact. That there are angels over nations. They have an accounting of those nations. Daniel refers to this.

[32 : 04] When he had the dream. And Michael the archangel. Was coming to give Daniel. Or Michael the archangel. Had to intervene. And the angel that was coming. To give Daniel the interpretation. He said he was opposed.

By the angel of Babylon. There was a spiritual battle. In the angelic world. And the angel that was coming. To give Daniel the interpretation.

Was opposed. And Archangel Michael. Had to come and intervene. And help. You know this battle. I told you. It was going to get deep really quick. And you're going to leave with questions. And you're going to go. Man that's wild. But you just.

One of those things. You go. There's things we don't know about. Right. Now I don't understand this text. In particular. That we have for us. In Deuteronomy 32. Is referring to that. But I want you to see it. Because that is a very common.

Interpretation. And if your text says. The sons of God. Then that's okay too. We don't get them out of shape. The new American standard. And others go back to the. Sons of Israel. And so the way I read this text.

[33 : 02] And after cross referencing it. With all other Bible translations. And I believe this is the most accurate one. I think what God did. When the Lord Most High ascribed to the nations their land.

He said my nation is going to be this big. So I'm going to let you over here. You over here. You over here. You over here. But this part of land. This piece of land. I'm reserving for my nation. So here we begin to see God's sovereignty.

Why did God. Or is it fair. For God to remove the inhabitants of Canaan. And put his people there. That's a question right. Was God fair.

If he is Most High. And he had set that land apart for his people. And he did. And if he is the owner of all of the hills of the world. And he is. And if all the land belongs to him.

And it does. Then we're no longer speaking of a matter of fairness. We're speaking of a matter of rightness. Did God have a right. And as the owner. We have to say yes. And just to kind of help us settle that matter.

[34 : 03] We also understand the wickedness of the people. That he removed from his land. According to the sons of Israel. He gave everybody else somewhere to live.

See he is sovereign. He is sovereign in choosing. He is sovereign in determining where man will live. He is sovereign in overruling people's judgments. In case the nations would think they were stronger than me.

I will stop that judgment. See we are reminded in this song of testimony about the word. That God is sovereign over all. He is sovereign. Number three.

And I promise I'll try to be quicker on these last two. We are reminded in this testimony. This song of testimony. Of the salvation that is promised to us in the word.

When the nation of Israel fails. He refers to them as Jeshurun. Jeshurun means upright or righteous one. So in verse 15. But Jeshurun grew fat and kicked.

[35 : 08] That is the upright or the righteous one. Grew fat and kicked. And then he committed his sin. He denied or he forsook the Lord his God.

In his sleekness and in his fullness. They forsook the God who made him. And scorned the rock of his salvation. By the way here is the sin of all man. The sin of all man is he has forsaken the God who made him.

While they should be a Jeshurun. Stand upright. Righteous. In their fullness they forsake him. Because God has made all of them.

So in their fullness they have forsaken him. And turned away from him. And scorned him. Who is the rock of their salvation. By the way there is one rock of salvation. One. And in their sin God is right in his judgment upon them. So God says since they have forsaken me. Though I have done so much for them.

[36 : 08] Though I have fed them and nurtured them. And they are in this land. And I gave them this land. And they literally have drunk from the rock. And they have had wild honey from the rock. And they have eaten. And I have taken care of them.

And all these things. He said now I will chastise them. And correct them. And then God says this great thing. Right? Which helps us to understand salvation. He said that he would heap upon them misfortunes. Verse 23. He would use his arrows on them. All these things. And then he says in verse 27.

Look. He is speaking of his judgment. It is a fitting judgment for the sin of the nation. Don't ever forget that. Their sin deserves death. The sin of man deserves death.

Because they have forsaken the God who made them. He made them fat. He made them intentional. Verse 27. This helps us to understand salvation.

[37 : 05] Had I not feared the provocation of the enemy. That their adversaries would misjudge. That they would say our hand has triumphed. Or our hand is triumphant. And the Lord has not done all this.

The one thing. That God says stops. His final judgment upon his people. Is not the goodness of the people.

It is the testimony of his own name. Now don't lose that. Because that is elsewhere in scripture. Over and over and over again.

When you read the prophets. You will see it. God said. Had it not been for the reality. That the enemies of my people. Would think they were stronger than me.

I would have judged them. What is the cry of the prophets? For your name's sake. For your name's sake. Redeem your people. Forgive your people.

[38 : 04] What is the cry of the prophets? For your name's sake. Oh God. Listen. The salvation of man. Is staked on the character of God. This is how we know it doesn't fail.

By the way. This is how we know we can trust him. You know how I know. Beyond the shadow of a doubt. You know how I can have a certainty.

Beyond the shadow of a doubt. Of my own personal salvation. Not because I think I deserve it. Because I know I don't. Not because I think I have been good enough.

Because I know I have not been. But because the very name of God. Rest on the reality. That he has promised. Whosoever will. Will be saved. Whoever said.

Whoever calls upon the name of the Lord Jesus Christ. Shall be saved. My salvation. Rest upon the reality. That if it fails. God himself has failed. And that's big.

[39 : 00] Because the promise of salvation. The promise of not going into full judgment for sin. God says. Because I don't want the enemy to think he's greater than me.

Again. And it's not about us. We benefit from that. He cares for us. He loves us. I don't want to say. But salvation is not all about us.

We benefit from that. It's about him. He is the grand story. It is his name. That is at stake.

Not ours. It is his character. That's at stake. Not mine. If I'm not eternally saved. And it rests upon my own namesake. Nobody's going to notice.

And nobody will care. But if he fails me. Then all will notice. And all will care. Right? Salvation rests upon the character. And the promises of God.

[39 : 57] Not the character of man. And I praise God for that. Because he says. I will restore you. Because I don't want the enemy to know.

I don't want the enemy to ever think he's greater than me. Take yourself all the way back to the garden. Where Adam and Eve sin. And they rebel. There's an enemy in that garden.

The grand battle that begins from that moment on. Is that God is going to show the enemy of man. You're not greater than me. While you can tempt them. And you can bruise his heel.

He will crush your head. And it's all about the reality. That the very character of God is at stake in the salvation of man.

If he fails. Then he is not God. But he will not fail. And he promises it then. What should have ended in this lament and mourn.

[40 : 56] It says rejoice oh nations. Rejoice oh nations. With his people. For he will avenge the blood of his servants. And will render vengeance on his adversaries.

And will atone for his land and his people. What is the end of this song? Salvation and restoration is coming. You have failed him. You have forsaken him. You have left him. He will restore you.

An invitation now. We go from just the nation of Israel. Rejoice oh nations. Again Paul recites this. Paul uses this. I believe in the book of Romans. The call to the nations to rejoice in the salvation that God has promised.

Now we know that salvation rests in Jesus Christ. The song is testifying to that reality. Fourth and finally. And I will be done. And I know I'm a little long on a Wednesday night.

We see in this testimony. Not in the song itself. But in the admonition that Moses offers at the end. The scope of the words impact. The scope of the words impact.

[41 : 59] Moses says. Take to your heart all the words which I am warning you today. Now that's the law. Everything we've read.

Everything's been recorded. Take to your heart. Take to your heart all the word. He says because. You should take them to your heart.

And you shall command your sons to observe carefully. Even all the words of this law. Look at verse 47. For it is not an idle word for you. Listen. The word of God is not just something that is good to know.

It's not an idle word. It's not something that. Oh that's neat to know. That's. That's a. You know I have a lot of things in my mind. I'm kind of like. Oh that's kind of a cool fact. Or.

That's kind of neat. I'll read things historically. And. Read some things. I have a book in my office. I took it off my. Coffee table.

[42 : 55] That's in there recently. Because. I was afraid. That. Not afraid. I just didn't know if it made. It's a good presentation of. Of pastorally care. I haven't read much of it. But it is.

The history of spying and warfare. Espionage. Kind of cool. From the earliest accounts of history to. Al Qaeda.

Bought it at Goodwill. Right. It's worth a dollar. That's not something that. You know that's an idle word. Do I really need to know how the KGB. Did their things in secret.

No. I don't really. I mean. Maybe. I don't think so. Do I really need to know. About the. The guy from the Soviet Union.

Who came here and lived for. Years and years and years. And made his drops up in. Central Park. And eventually ended up coming to Christ. He had a wife and a family over there. And a wife and a family over here. And you know.

[43 : 51] The book's called Deep Undercover. By the way. Really cool story. But those are just idle words. I can find an illustration in it. But it's just an idle word. The word of God is not like that.

It's not an idle word. Look at what it says here. For this is not an idle word. It says it is your life. It is your life.

The covenant that God gave his people in his word. Was their life. Which led to their longevity. Here's the scope of the word's impact.

It is the very thing that sustains them. That keeps them. Friend listen to me. The word of God is still our life. It is that sustaining force.

Do we have here the full scope of the history of mankind? No. But we have the full revelation of God's interaction with man. And this is all we need to know about its subject.

[44 : 58] We don't need anyone else to tell us anything other than the main subject of this book. It is thoroughly covered. To the greatest extent. And in it we find our life.

Because he is a person. The word became flesh. And dwelt among us. And he is the way. The truth. And the life. Here is the scope.

Of the impact. Of the word. This is not something idle. This is something living. And active. And powerful. As it says in the book of Hebrews. This is our life.

Deuteronomy. Chapter 31. Verse 30 through 32. Verse 47. A testimony. Of the word. Thank you brother.

And I did start sweating. It got hot up here. Some. Thank you.

[46 : 51] Thank you.

Thank you.

Thank you.