

1. Deuteronomy 28 begins with the pronouncement of blessing IF Israel keeps the laws of God. (They, however, are not the blessings that ‘go with’ the curses of Chapter 27.) The ceremony Moses commanded them to have as soon as they reached the Promised Land occurred in Joshua 8. (Again, the specific blessings are not recorded.)
2. The blessings Moses spoke over the Israelites on the plains of Moab are contingent upon obedience:
 - A. You will be blessed in the city and in the country.
 - B. Your children, crops and livestock will be blessed.
 - C. Your basket (full of fruit) and kneading trough (bread) will be blessed.
 - D. You will be blessed when you come in and when you go out.
 - E. Your enemies will be defeated and scattered.
 - F. Your barns and everything you put your hand to will be blessed.
 - G. Additional blessings:
 - 1) The Lord will establish them as His holy people.
 - 2) The nations will fear Israel.
 - 3) They will have abundant prosperity and abundant rain.
 - 4) They will lend to many nations, but not borrow from them.
 - 5) They will be the head, at the top.
3. All the blessings are said in 14 verses; all the curses are said in 53 verses.
4. The “foreknowledge” that Israel would rebel underlies nearly everything in Deuteronomy.
 - A. Both Moses and God know that the Israelites would not keep the law.
 - B. God still always goes out of His way to warn and give opportunity for repentance. (2 Peter 3:8-9: “...He is patient with you, not wanting anyone to perish, but everyone to come to repentance.”)
 - C. Jesus talked more about hell than heaven to warn and give opportunity for repentance.
 - D. We need to give more attention to the commands and warnings of God: “Let him who thinks he stands take heed, lest he fall.”(1 Corinthians 10:12)
5. The “mirror” curses for disobeying God:
 - A. You will be cursed in the country and in the city.
 - B. Your basket and kneading trough will be cursed.
 - C. Children, crops, calves and lambs will be cursed.
 - D. You will be cursed when you go out and when you come in.
 - E. You will be defeated by other nations and scattered.
 - F. Locusts will devour your crops and there will be drought instead of rain.
 - G. Extended commentary on the curses:
 - 1) Diseases on people and plants
 - 2) Drought
 - 3) Defeat in battle
 - 4) Exile and extermination
6. Some of these curses sound like prophecy:
 - A. Israel did move away from God to idolatry.
 - B. Defeat and exile happened.
 - C. There was cannibalism - 2 Kings 2:6 and Lamentations 2, 4.
 - D. In verse 68 we cannot see an historical connection.

1. Deuteronomy 29, 30: The climax of the ratification ceremony - it is different from what happened on Mt. Sinai, and what will happen at Mt. Ebal and Mt. Gerizim
 - A. A new generation of people - the children and grandchildren of those at Mt. Sinai
 - B. The tone of the ceremony - more pessimistic - when you disobey (not if)
 - C. After Ebal and Gerizim, they will enter the Promised Land and be led by Joshua

2. Moses' personal and pointed challenge to his people:
 - A. You saw what the Lord did in Egypt. Your eyes have seen those miraculous signs and wonders. God miraculously provided for you (food, water, clothing and sandals that never wore out).
 - B. We need to reflect on the "miracles of provision" we have experienced in our lives.
 - C. They do not "get it" - a spiritual veil is over their eyes.
 - 1) Paul quotes Deuteronomy 29:4 in Romans 11, referring to why the Jewish people as a nation have not yet recognized Christ as the Messiah.
 - 2) All of us need God's Holy Spirit and prayer in order to understand - "God supernaturally lifts the spiritual blindness, heals the spiritual deafness and softens the hearts of the listeners."

3. Deuteronomy 29:15 - The covenant was for those present on that day and for those who had not yet been born. It was for us.

4. Deuteronomy 29:19-21 - Moses is talking about an individual who thinks it is okay for him to be idolatrous as long as the nation is not. He will be singled out and judged (like Achan).

5. Chapter 30 - When God disperses...and when God will gather you again..."
 - A. This feels more like a prophecy than a warning.
 - B. Peter, in the New Testament, applies these very words to the church.
 - C. The connection between Israel and the church is undeniable, but these words are not just about the church:
 - 1) Deuteronomy 30, Isaiah, Jeremiah, Ezekiel, Romans 9-11 all insist that God is not yet finished with the nation of Israel.
 - 2) They will someday return to God in large numbers.
 - 3) They will someday recognize Jesus as the Messiah.
 - 4) What Moses says in Deuteronomy 30 will come true.
 - D. The reestablishment of the nation of Israel in 1948 was a very great miracle.
 - 1) It was out of existence for nearly 2000 years.
 - 2) But that is only a prelude to what will come when the Old Testament prophecies are completely fulfilled.
 - 3) There are many ways in which the New Testament church is the "successor" to Israel, but that identification is not total - God will keep His promises to His chosen people, the Jews.

1. In Deuteronomy 31-32:47, we stand on the brink of the transfer of leadership from Moses to Joshua.
2. Scene 1: "I am now 120 years old and I am no longer able to lead you."
 - A. He was old and weary, but that is not why he could no longer lead them.
 - B. His incomplete obedience to God when he struck the rock was the reason.
 - 1) "Shall not the judge of all the earth do right? (Genesis 18:25)
 - 2) "The secret things belong to the Lord our God." (Deuteronomy 29:29)
3. Consequences of sin:
 - A. Disobedience is forgiven, fellowship with God is restored, but we miss the blessing and we miss opportunities that may otherwise have been ours.
 - B. If Esther had chosen not to risk her life to save her people, she would have missed the blessing and God would have raised up another deliverer and blessed someone else.
 - C. How many blessings and opportunities have I missed out on due to disobedience (or lack of complete obedience)?
4. Scene 2: Verses 7-13 - The message God delivered to Joshua in the hearing of the whole nation
 - A. The command: "Be strong and courageous - fear not...do all that I have commanded you..."
 - B. The promise: "...the Lord your God goes with you. He will never leave you or forsake you." (Jesus - Matthew 28:18: "...and surely I am with you always...")
5. Scene 3: Deuteronomy 31:14-29 - Moses and Joshua meet with God privately at the Tabernacle
 - A. God's Shekinah Glory is present in the cloud.
 - B. God tells them Israel will "prostitute herself with other gods".
 - C. God tells them to write down a song, which will be a testimony against them when this happens - the Song of Moses in Chapter 32.
 - 1) There is incredible power in music in regards to remembering words.
 - 2) God is referred to as the "Rock" over and over again.
 - 3) There are 14 words in this song that only appear once in the Hebrew Bible.
 - 4) The utter rejection of Israel (Jeshurun) is underscored.
 - 5) He will not blot out their memory lest the nations think that they, and not God, have triumphed.
6. Deuteronomy 32:15:
 - A. The key to Israel's history: "Jeshurun grew fat and kicked; filled with food he became heavy and sleek. He abandoned the God who made him and rejected the Rock his Savior."
 - B. A warning to us: Keep your eyes on the Giver and do not focus on the gifts.
7. Moses' final meeting with the people is full of passion - he knows he will never see them again. Paul's final words to the Ephesian elders, whom he will also never see again, have interesting parallels as Paul also warns his congregation of a coming departure from the faith. (Acts 20)

1. Today we finished Deuteronomy and read Psalm 90, a Psalm of Moses.
2. Deuteronomy 33:1: Moses, the Man of God
 - A. This is used 3 times of Moses in the Bible (here, in Joshua 14, and in the superscription of Psalm 90) - a great epitaph to have!
 - B. Though he could not go into the Promised land, Moses finished well and was buried by the hand of God Himself on Mt. Nebo.
 - 1) Psalm 119:11 - "I have hidden your Word in my heart that I might not sin against you."
 - 2) John 15:7 - "If you abide in me and my words abide in you, you will bear much fruit."
3. The parallels and differences between Moses' blessings and Jacob's blessings of the tribes:
 - A. The tribe of Simeon is completely missing from Moses' blessings. This goes back to Genesis 34 and the story of what happened at Shechem. Their omission is a direct result of Jacob's curse. Simeon as a tribe is not extinct, but it is small and becoming assimilated into other tribes.
 - B. The tribe of Levi avenged God's holiness at Mt. Sinai in the incident of the golden calf, and for that they are "redeemed" from the curse Jacob put on them. They are still scattered, but they are set apart for the work of the Tabernacle.
 - 1) They were responsible for the Urim and Thummin (instruments of discerning God's will about difficult decisions).
 - 2) They were to teach God's law to the Israelites.
 - 3) They were responsible for Israel's formal system of worship.
 - C. In the rest of the tribal blessings there are no surprises - much like those in Genesis.
4. Chapter 34 - the postscript (written by someone other than Moses, perhaps Joshua):
 - A. Moses was in good health when he died of "finished task", not old age.
 - B. Moses was unique:
 - 1) There was no prophet in Israel like Moses.
 - 2) He knew the Lord "face to face".
 - 3) He did miraculous signs and wonders.
5. There was no one like Moses until Jesus, the one greater than Moses.
 - A. Hebrews 3:1-6
 - 1) Jesus was faithful to the One who appointed Him, just as Moses was faithful with God's house.
 - 2) Jesus was found worthy of greater honor than Moses.
 - 3) Moses was faithful as a servant on God's house; Jesus was faithful as a Son.
 - 4) "And we are His house if we hold on to our courage and the hope in which we boast."
6. Chapter 33 - Moses commissioned Joshua by the laying on of hands - this is still practiced today.
7. Psalm 90 completely fits the experience of Israel and Moses in the wilderness. "Teach us to number our days aright, that we may gain a heart of wisdom." (Psalm 90:12)

1. Psalm 104 and 108 are edifying and challenging. They are different from each other in the way they are constructed and in their purpose.

2. Psalm 104:

- A. It directs our attention to the grandeur of the created world, points us to the Creator, and evokes praise and awe.
- B. It begins and ends with “Praise the Lord, O my soul.”
- C. The proper functions of the consideration of the beauty and grandeur of the world:
 - 1) To direct our attention and worship to the Creator
 - a. Genesis 1 - the account of creation we began with Know the Word
 - b. Psalm 19 - “The heavens declare the glory of God.”
 - c. Job 38:4 - “Where were you when I laid the earth’s foundation?...”
 - 2) We need to ask the question, “If God made all this, what does it tell me about Him?”
 - a. As you look and marvel, remember - God made all this just by thinking and speaking.
 - b. He made the universe, of which we are but a speck, the same way.
 - c. And in His grace, He has decided to love you...”Praise the lord, O my soul.”
 - 3) There was an order to the way God created the world.
 - a. Day 1: light - Day 4: light bearers (sun, moon, stars)
 - b. Day 2: sky and oceans - Day 5: He filled them with living things.
 - c. Day 3: dry ground - Day 6: animals and man
 - d. Psalm 104 follows this pattern. The word of God was the grid through which he processed everything encountered in this life. When we get to the point of doing that, we have achieved the goal of Romans 12:1: our minds will have been “transformed” by God’s Word; we will be “taking every thought captive to Christ” (2 Corinthians 10:5).
 - 4) Psalm 104:27-30: The animals are completely dependent on God. So are we. “In Him we live and move and have our being” (Acts 17:28).

3. Psalm 108 - a Psalm of David

- A. It begins as a hymn of praise. “I will give praise to you, O Lord among the nations...”
- B. Then comes a plea for help.
- C. The first part is from Psalm 57 and the second part is from Psalm 60.
- D. Prayer - pleading the promises of God
 - 1) Verse 7 is a quote from a prophecy, possibly from the Book of Wars and mentioned in the Book of Numbers.
 - 2) David knows the promise and he claims it in prayer.
 - 3) This always makes for powerful praying.