

LESSON TWENTY-FOUR 32:48—34:12

D. MOSES COMMANDED TO ASCEND MOUNT NEBO (32:48-52)

48 And Jehovah spake unto Moses that selfsame day, saying, 49 Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession; 50 and die in the mount whither thou goest up, and be gathered unto thy people, as Aaron thy brother died in mount Hor, and was gathered unto his people: 51 because ye trespassed against me in the midst of the children of Israel at the waters of Meribah of Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. 52 For thou shalt see the land before thee; but thou shalt not go thither into the land which I gave the children of Israel.

THOUGHT QUESTIONS 32:48-52

567. What day is meant by the expression "that selfsame day"?
568. There are three names used: Abarim, Nebo, and Pisgah, are these all names of the same place?
569. In death Moses was "to be gathered unto thy people"—just where are his people that death would unite the two?
570. Please notice carefully the sin of Moses at Kadesh—there is something far more serious than speaking or striking the rock—what is it?

AMPLIFIED TRANSLATION 32:48-52

48 And the Lord said to Moses that same day,

49 Get up into this mountain of the Abarim, Mount Nebo, which is in the land of Moab, opposite Jericho; and look at the land of Canaan, which I give to the Israelites for a possession;

50 And die on the mountain which you ascend, and be gathered to your people, as Aaron your brother died on Mount Hor and was gathered to his people;

51 Because you broke faith with Me in the midst of the Israelites at the waters of Meribah of Kadesh, in the wilderness of Zin; because you did not set Me apart as holy in the midst of the Israelites.

52 For you shall see the land over opposite you, but you shall not go there, into the land which I give the Israelites.

COMMENT 32:48-52

GET THEE UP INTO THIS MOUNTAIN (v. 49)—See also 3:23-28, 34:1 ff. There is no practical purpose for distinguishing between Pisgah and Nebo, the former the name of Nebo in 3:27.

Because of Moses' transgression at the waters of Meribah (Num. 20:2-13), neither Moses nor Aaron were allowed to enter the Promised Land proper. We find no indication on their part of bitterness or inner rebellion against God because of this prohibition—in fact, all scripture with reference to their death leads us to believe they had long since quietly acquiesced to the will of God in this matter. Yet, what deep and overwhelming emotion must have engulfed Moses' soul as he ascended that mountain! Surely from this distance it is impossible to imagine it! See further on this under 34:1.

AS AARON . . . DIED IN MOUNT HOR (v. 50)—See Num. 20:22-29, and note that, as in the case of Moses, Aaron could not enter Canaan "because ye rebelled against my word at the waters of Meribah" (Num. 20:24. Compare v. 51 of this chapter). Aaron had died on the first day of the fifth month of this year (Num. 33:38). Moses' death was not too much later, for even after the events of Deuteronomy, Moses' death, the thirty days of mourning, and Joshua's leading of Israel across Jordan, we are only in the tenth day of the first month of the next year (Josh. 4:19).

BECAUSE YE SANCTIFIED ME NOT (v. 51)—See notes under 1:37. There is much misunderstanding concerning the nature of Moses' (and Aaron's) sin—sin so great in *God's* eyes to keep this great man of faith from taking part in the final victory and entering Canaan with Israel. It is frequently explained that God condemned him because of his disobedience in striking the rock (an act which *had* been commanded of him in a previous instance, Ex. 17:6), instead of merely speaking to it as instructed. And though this may be part of Moses' violation, it is not mentioned as a reason for preventing his entrance into Canaan. See Numbers 20, especially v. 12. Moses did not *sanctify* God in the eyes of the people, "Because ye believed not in me . . ." In whom or what, then, *did* Moses have faith? It seems to have been *himself*, along with Aaron. And perhaps, too, (though it is hard to believe!) in the powers of his rod—the rod he had previously used to perform such feats as splitting the waters of the Red Sea or bringing forth water at Rephidim. Had Moses come to think of his rod as a "magic stick"? We do not know. At any rate, as he and Aaron stood before Israel, the shout of Moses

was, "Hear now, ye rebels; shall we bring you forth water out of this rock?" The name of God was not mentioned. The people only saw Moses and Aaron.

If ever there is a reminder of God's demand for his own glory to be reflected in our words and lives, it is illustrated here. His words must be followed, and the credit for his power (no matter who he works *through*) *must* be given to HIM!

SUMMARY OF CHAPTER THIRTY-TWO

The prophetic and historical song of Moses, showing forth the nature of God's doctrine, 1-3. The character of God, 4. The corruption of the people, 5, 6. They are called to remember God's kindness, 7, and his dealings with them during their travels in the wilderness, 8-14. Their ingratitude and iniquity, 15-18. They are threatened with his judgments, 19-28. A pathetic lamentation over them because of their sins, 29-35. Gracious purposes in their behalf, mixed with reproaches for their manifold idolatries, and threatenings against his enemies, 36-42. A promise of salvation to the Gentiles, 43. Moses, having finished the song, warmly exhorts the people to obedience, 44-47. God calls him up to the mount, that he may see the good land and then die, 48-52.

E. THE BLESSING OF MOSES (33:1-29)

Having spoken his song in the previous chapter, Moses now pronounces his blessing upon the people. Both were probably spoken on the same day, just prior to his ascension into mount Nebo and his death. In both he is bidding farewell to Israel; both are poetic in nature, and both look to the future of God's chosen people. The one may be regarded as the counterpart of the other. In his song, however, Moses has dwelt especially on the *calamities* and *chastizements* that shall come upon Israel; in his blessing, he reveals the blessings of the future through the favor, generosity, and love of God. "The tone of the one is sombre and minatory; the tone of the other is serene and cheering. The one presents the darker side, the other the brighter side, of Israel's fortunes." (Pulpit)

This chapter falls into a rather natural three-fold division: (1) An introduction (vv. 1-5), (2) a series of benedictions on the twelve tribes (vv. 6-25), and (3) a conclusion (vv. 26-29).

1. INTRODUCTION (33:1-5)

And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. 2 And he said,

- Jehovah came from Sinai,
 He rose from Seir unto them;
 He shined forth from mount Paran,
 And he came from the ten thousands of holy ones:
 At his right hand was a fiery law for them.
- 3 Yea, he loved the people;
 All his saints are in thy hand:
 And they sat down at thy feet;
Every one shall receive of thy words.
- 4 Moses commanded us a law,
 An inheritance for the assembly of Jacob.
- 5 And he was king in Jeshurun,
 When the heads of the people were gathered,
 All the tribes of Israel together.

THOUGHT QUESTIONS 33:1-5

571. Compare and contrast chapters 32 and 33.
 572. In what sense was it true that "Jehovah came from Sinai?"
 573. Jehovah came to them from Mt. Sinai but in a greater sense—"he came from ten thousand of holy ones!"—who were the "holy ones"? Where were they?
 574. Compare John 10:27-30 with verse 3.
 575. Who is the "King" of verse 5?

AMPLIFIED TRANSLATION 33:1-5

This is the blessing with which Moses the man of God blessed the Israelites before his death.

2 He said, The Lord came from Sinai and beamed upon us from Seir; He flashed forth from Mount Paran, from among ten thousands of holy ones, a flaming fire, a law, at His right hand.

3 Yes, He loves [the tribes] His people; all those consecrated to Him are in Your Hand. They followed in Your steps; they [accepted Your word and] received direction from You,

4 When Moses commanded us a law, as a possession for the assembly of Jacob.

5 [The Lord] was King in Jeshurun (Israel) when the heads of the people were gathered, all the tribes of Israel together.

COMMENT 33:1-5

Some of the outstanding manifestations of God's power or goodness toward Israel are reviewed here, as a proper introduction to the blessings to be described in the immediate verses following. It is poetry appropriate for the past forty years of Jehovah's guardianship!

JEHOVAH CAME FROM SINAI (v. 2)—See also Ps. 68:8. "And mount Sinai, the whole of it, smoked, because Jehovah descended upon it in fire . . . And Jehovah came down upon mount Sinai, to the top of the mount: and Jehovah called Moses to the top of the mount" (Ex. 19:18, 20) all, of course, in preparation for the giving of the law (v. 4). This was well known, but its mention emphasized at once the *power* of God, and his desire to use his power *for Israel's good*. The next phrase again demonstrates these characteristics of the Father.

AND ROSE FROM SEIR UNTO THEM (v. 2)—"Mount Seir," "the land of Seir," and "the field of Edom," are, for most practical purposes, synonymous. This is the mountainous tract which runs along the eastern side of the Arabah, and was occupied by the descendants of Esau. It was through the divine intervention of God that Israel was enabled to pass through their land. See 2:1-8, especially the comments on v. 4.

HE SHINED FORTH FROM MOUNT PARAN (v. 2)—perhaps a peak in the wilderness of Paran (Jebel Makrah?). If so, it is most likely used here by metonymy for that high limestone plateau containing the very important station of Kadesh Barnea. As in 1:1, it is difficult to restrict Paran to a small area. But as we saw in chapters one and two, Kadesh, more than any other place, was the hub of Israel's activity in the wilderness.

HE CAME FROM THE TEN THOUSANDS OF HOLY ONES (v. 2)—Translators have had great difficulty with the last half of this verse. Perhaps no other passage in Deuteronomy has been so variously rendered. Rotherham has:

He shone forth out of Mount Paran,
Yea he came out of holy myriads,—
Out of his right hand [proceeded] fire to guide them.

What fire? At the hazard of being very obvious, could this refer to the pillar of fire that (along with the cloud by day) "abode in the wilderness of Paran" (Num. 10:12)? Israel, after all, "abode in Kadesh many days" (1:46), which necessarily meant a prolonged stay by night of the pillar of fire—a token both of God's nearness and leading. See Ex. 13:21, 22.

Whatever the interpretation of the above phrase, the *purpose* of all these acts of God is made clear in the next verse:

YEA, HE LOVETH THE PEOPLE; ALL HIS SAINTS ARE IN THY HAND (v. 3)—And this is why he has protected and cared for Israel—and why he *will* do so. He loves his children, and he could say with his son, "no one shall snatch them out of my hand" (See Jn. 10:27-30).

MOSES COMMANDED US A LAW, etc. (vv. 4, 5)—Ferrar Fenton renders these verses (beginning with v. 3),

On your hand let them trust,
At your word rise and march,
Let Moses give them Laws
As Prince of Jacob's Host
And be Yeshurun's Leader
Controlling the Nation's Chiefs,
Uniting Israel's Tribes.

But the overwhelming majority of translators (as well as the lexicons of Baumgartner and Gesenius), refer this kingship to *God*. Compare Ps. 84:3, 149:2, etc. "Thus the Lord became king in Jeshurun . . ." (R.S.V.).

2. BLESSINGS PRONOUNCED UPON THE TWELVE TRIBES (33:6-25)

It will be noticed that the tribe of Simeon is not mentioned in this list. This was because of their father's anger, cruelty, and disobedience (see especially Gen. 34:24-31). Referring to both Simeon and Levi, Jacob said,

I will divide them in Jacob,
And scatter them in Israel.

—Gen. 49:7

In the case of Simeon, this meant being absorbed in the tribe of Judah (Josh. 19:1, Jud. 1:3). In the case of Levi, it meant no in-

heritance in Israel as a tribe—only scattered cities. Thus, although there are a few exceptions, we can usually say that the history of Judah is the history of Simeon.

a. REUBEN (v. 6)

- 6 Let Reuben live, and not die;
Nor let his men be few.

THOUGHT QUESTIONS 33:6

576. Read the Amplified Translation and notice the difference in this verse—why is there such a difference?

AMPLIFIED TRANSLATION 33:6

6 Let [the tribe of] Reuben live, and not die out, but *let his men be few.

COMMENT 33:6

Compare the pronouncement of Gen. 49:3, 4. Though he would "not have the preeminence," his numbers or power would not be lost.

NOR LET HIS MEN BE FEW—Or, *But* let etc. The latter rendering is preferred by many modern translators.

May Reuben live and not die,
Though few be his number.

—The Torah.

The latter rendering is more in accord with history. There is only a slight decline in Reuben's population between the first and second numberings—46,500 to 43,730 (Num. 1:21, 26:7). But Reuben's later history is a tragic one. His numbers did indeed become few. The Amplified Bible states:

*The earlier Bible translators could not believe that Moses meant to say of Reuben, "let his men be few," so they put "not" in it in italics: "let *not* his men be few." But Reuben had committed a grave offense (Gen. 49:3,4), which canceled his birthright, and God meant exactly what He directed Moses to say, as continuous fulfillment of the prophecy proves. "In Judg. 5:16 the tribe [of Reuben] is scorned for its failure to join the others against the Canaanites, and except for 1 Chron. 5:3-20 it does not again appear in Israel's history. Nor does Misha of Moab, ninth century, B.C. name it" (*Cambridge Bible*). Furthermore, by 1951 A.D. no Jew was permitted to enter the territory once allotted to the tribe of Reuben. "The whole territory, which is . . . quite capable of cultivation, is now deserted by its settled inhabitants" (*Davis' Bible Dictionary*). It was then being restored, not by Israelites, but by Arabs.

The earlier Bible translators could not believe that Moses meant to say of Reuben, "let his, men be few," so they put "not" in it in italics: "let *not* his men be few." But Reuben had committed a grave offense (Gen. 49:3, 4), which canceled his birthright, and God meant exactly what he directed Moses to say, as continuous fulfillment of the prophecy proves. 'In Judg. 5:16 the tribe of Reuben is scorned for its failure to join the others against the Canaanites, and except for I Chron. 5:3-20 it does not again appear in Israel's history. Nor does Misha of Moab, ninth century, B.C. name it.' (Cambridge Bible). Furthermore, by 1951 A.D. no Jew was permitted to enter the territory, once allotted to the tribe of Reuben. "The whole territory, which is . . . quite capable of cultivation, is now deserted by its settled inhabitants' (*Davis' Bible Dictionary*). It was then being restored, not by Israelites, but by Arabs.

b. JUDAH (v. 7)

- 7 And this *the blessing* of Judah: and he said,
Hear, Jehovah, the voice of Judah,
And bring him in unto his people:
With his hands he contended for himself;
And thou shalt be a help against his adversaries.

THOUGHT QUESTIONS 33:7

577. Why is the tribe of Judah considered especially worthy? Cf. Gen. 49:8-12. When was this prophesy fulfilled?

AMPLIFIED TRANSLATION 33:7

7 And this [Moses] said to Judah: Hear, O Lord, the voice of Judah, and bring him to his people! With his hands he contended for himself, but You be a help to him against his enemies.

COMMENT 33:7

WITH HIS HANDS HE CONTENDED FOR HIMSELF—

Or, Though his own hands strive for him, etc.

Or, Make his hands strong for him . . .

Or, With thy hands contend for him . . .

God promises his aid to this worthy tribe. Compare Gen. 49:8-12. And, as in that passage, one can point to relatively immediate fulfillments in Israel's history. The glorious reigns of Solomon and David are obvious literal fulfillments. Surely at that time God was a help against Judah's adversaries. But the prophecies are more completely fulfilled in the Messiah—"the Lion of the tribe of Judah." In all things he will become the preeminent One.

c. LEVI (vv. 8-11)

- 8 And of Levi he said,
 Thy Thummim and thy Urim are with thy godly one,
 Whom thou didst prove at Massah,
 With whom thou didst strive at the waters of Meribah;
- 9 Who said of his father, and of his mother, I have not
 seen him;
 Neither did he acknowledge his brethren,
 Nor knew he his own children:
 For they have observed thy word,
 And keep thy covenant.
- 10 They shall teach Jacob thine ordinances,
 And Israel thy law:
 They shall put incense before thee,
 And whole burnt-offering upon thine altar.
- 11 Bless, Jehovah, his substance,
 And accept the work of his hands:
 Smite through the loins of them that rise up against him,
 And of them that hate him, that they rise not again.

THOUGHT QUESTIONS 33:8-11

578. What were the Thummim and the Urim? Where were they? For what purposes were they used? Cf. Ex. 28:30, Lev. 8:8.
579. Read Ex. 17:3-7 and the twentieth chapter of Numbers for and understanding of 8b.
580. When was verse nine fulfilled? Read Ex. 32 for an answer.
581. Levi had no tribal allotment—his privileges were greater—in what way?

AMPLIFIED TRANSLATION 33:8-11

8 And of Levi he said, Your Thummim and Your Urim [by which the priest sought God's will for the nation] are for your pious one

[Aaron for the tribe], whom You tried and proved at Massah, with whom You contended at the waters of Meribah; [Num. 20:1-13.]

9 [Aaron], who *said of his father and mother, I do not regard them, nor did he acknowledge his brothers, or openly recognize his own children. For the priests observed Your word and kept Your covenant [as to their limitations].

10 [The priests] shall teach Jacob Your ordinances, and Israel Your law; they shall put incense before You, and whole burnt offering upon Your altar.

11 Bless, O Lord, [Levi's] substance, and accept the work of his hands; crush the loins of his adversaries, and of those who hate him, that they arise no more.

COMMENT 33:8-11

THUMMIM AND URIM (v. 8)—These words mean literally *perfection and light*, "indicating the clearness with which God would impart to the High Priest the knowledge of his will, when that knowledge was sought by means which He had appointed" (Nichols). These were items (never exactly described in scripture) placed on (or in) the breastplate of the high priest—the "breastplate of judgment" (Ex. 28:30, Lev. 8:8).

The priests, who so often act as God's mouthpiece, consulted the Urim and Thummim on matters that were otherwise obscure or unknown, and especially on matters of national import, or a national crisis. See Num. 27:18-21, I Sam. 28:5, 6, Ezra 2:63. Obviously, the possession of the Urim and Thummim was a great privilege and honor for the priestly tribe. It was an honor for "thy godly one" (or as others have it) "him whom thou lovest" (v. 8).

WHOM THOU DIDST PROVE AT MASSAH (vv. 8, 6:16, 9:22)—The reference is to that *tempting*, or *proving* (the meaning of *massah*) recorded in Ex. 17:3-7.

STRIVE AT MERIBAH (v. 8)—Another play on words (*meribah* means *strife*). Both the above event and perhaps also that recorded in Num. ch. 20 may be referred to.

*The law required that the high priest act as impartially when one of his immediate family died as if the departed were no kin to him (Lev. 21:10-12). This throws light on Christ's attitude toward His mother and brethren in Matt. 12:46-50. Cp. Heb. 8:1-6; 3:1-3.

Did the tribe of Levi, in some special way, precipitate the strife and turmoil at Massah and/or Meribah? We have no record of such beyond what is said here, except, of course, the well-known part of Moses and Aaron (Levites). See 1:37, notes. In these trials, even though Moses and Aaron stumbled, the tribe proved itself faithful and godly, rising up in defence and honor of Jehovah and in support of the covenant. Note the next verse.

WHO SAID OF HIS FATHER AND MOTHER, etc. (v. 9)—An obvious reference to the events of Ex. Ch. 32 at the foot of Sinai. When Moses asked "Whoso is on Jehovah's side, let him come unto me," we are told "all the sons of Levi gathered themselves together unto him." And at Moses' request they did not hesitate to take up the sword against their own fellows who, in their revelry, were flagrantly flaunting their allegiance to the Lord. How the disobedient ones were related to them was not a consideration as to who should or should not be slain. Their allegiance had been to God, and now Moses could say "they have observed thy word." It would appear from the Exodus account that most of the tribe was, in fact, faithful; and few Levites had to turn upon members of their own tribe to put down the revolt. But in the zeal for God and the cause of *right*, the Levites absolutely disregarded blood relationship.

The ramifications of the principle endorsed by the Levites are infinite. What comes first, *principle* or personal friendship considerations? The Levites decided quickly and decisively on the side of God—then proceeded to take appropriate action. Compare the teaching of Jesus, Matt. 10:34-39.

d. BENJAMIN (v. 12)

- 12 Of Benjamin he said,
The beloved of Jehovah shall dwell in safety by him;
He covereth him all the day long,
And he dwelleth between his shoulders.

THOUGHT QUESTIONS 33:12

582. There is some difference in the prediction here of Benjamin and that given in Gen. 49:27. Why?
583. Just what specific promise did God make to the tribe of Benjamin?

AMPLIFIED TRANSLATION 33:12

12 Of Benjamin he said, The beloved of the Lord shall *dwell in safety by Him; He covers him all the day long, and makes His dwelling between his shoulders.

COMMENT 33:12

This is a kindlier prediction than Jacob's (Gen. 49:27)—at least the stigma of having a wolf-like character is not depicted here. The word *Benjamin* means literally "son of my right hand" and he who was so beloved of his father (see Gen. 42:36-38) was also beloved of God.

The relatively small area occupied by Benjamin north of the tribe of Judah included the plains of Jericho that Lot found so attractive (Gen. 13:10). Josephus, in fact, says that Benjamin's allotment was small owing to "the goodness of the land"*** And though the upland regions are mountainous and stony and have little water, there is much good land on the western slopes. We remember this tribe especially for the two Sauls—the first king of Israel and the Apostle Paul from Tarsus.

As is shown particularly in the book of Judges, the tribe became an efficient war machine—particularly as archers and slingers. This ability is a partial fulfillment of God's promise that Benjamin shall "dwell in safety by him".

e. JOSEPH—EPHRIAM AND MANASSEH (vv. 13-17)

- 13 And of Joseph he said,
 Blessed of Jehovah be his land,
 For the precious things of heaven, for the dew,
 And for the deep that coucheth beneath.
- 14 And for the precious things of the fruits of the sun,
 And for the precious things of the growth of the moons,
- 15 And for the chief things of the ancient mountains,
 And for the precious things of the everlasting hills,
- 16 And for the precious things of the earth and the fulness thereof,

*The temple in Jerusalem was located almost between the ridges of the territory of Benjamin, suggesting "between his shoulders" (cp. Josh. 15:8). Moses sees it as a symbol of the Lord's presence covering Benjamin continually.

***Antiquities of the Jews*, V, i. 22.

And the good will of him that dwelt in the bush:
 Let *the blessing* come upon the head of Joseph,
 And upon the crown of the head of him that was separate
 from his brethren.

- 17 The firstling of his herd, majesty is his;
 And his horns are the horns of the wild-ox:
 With them he shall push the peoples all of them,
even the ends of the earth:
 And they are the ten thousands of Ephraim,
 And they are the thousands of Manasseh.

THOUGHT QUESTIONS 33:13-17

584. By reading verses 13 thru 16 what particular benefits are promised by God to the sons of Joseph?
 585. Read Gen. 49:22-26 and mark the parallels to this passage.
 586. Manasseh was the eldest but Ephraim is treated as the "first-born"—explain Cf. Gen. 48:8.
 587. In what respect was Ephraim and Manasseh like oxen?
 588. The name Ephraim took on larger meaning than one tribe. Read Ps. 78:67, 68. What was the larger meaning?

AMPLIFIED TRANSLATION 33:13-17

13 And of Joseph he said, Blessed by the Lord be his hand, with the precious gifts of Heaven, from the dew, and from the deep that couches beneath,

14 From the precious things of the fruits of the sun, and from the precious yield of the months,

15 From the chief products of the ancient mountains, and from the precious things of the everlasting hills,

16 With the precious things of the earth and its fullness, and the favor and good will of Him Who dwelt in the bush. Let these blessings come upon the head of Joseph, upon the crown of the head of him who was separate and prince among his brothers. [Exod. 3:4.]

17 Like a firstling young bull his majesty is, and his horns like the horns of the wild ox; with them he shall push the peoples, all of them, to the end of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

COMMENT 33:13-17

Joseph's name, of course, is not left on the land of his posterity, but that of his sons—Ephraim and Manasseh.

Vv. 13-16 depicts the general prosperity and blessings to come upon Joseph's offspring. As we saw in 3:12-17 (notes), Manasseh inherited a much larger total land mass than his brother. Yet prosperity and increase were especially to attend Ephraim ("fruitful"). See Gen. 48:17-20. And the blessing on all of Joseph, Gen. 49:22-26, has some striking parallels in the present passage. "Jacob described the growth of Joseph under the figure of a luxuriant branch of a fruit tree planted by the water; whilst Moses fixes his eye primarily upon the land of Joseph, and desires for him the richest productions" (Keil).

The I.S.B.E. states of Ephraim's land, "It is torn by many gorges, and is rocky and unfruitful. The long slopes to the westward, however, furnish much of the finest land in Palestine. Well watered as it is, the valleys are beautiful in season with cornfields, vineyards, olives and other fruit trees."

THE GOOD WILL OF HIM THAT DWELT IN THE BUSH (v. 16)—
i.e. God, who spoke from the burning bush, Ex. 3:4. Our omnipresent God is not limited by space or time.

V. 17 depicts more specific blessings to be conferred upon Joseph.

Like a firstling bull in his majesty,
He has horns like the horns of the wild-ox;
With them he gores the people
The ends of the earth one and all.
These are the myriads of Ephraim,
Those are the thousands of Manasseh.

—The Torah

"The oxen are Joseph's sons, all of whom were strong, but the firstborn excelled the rest, and was endowed with majesty. It is Ephraim that is referred to, whom Jacob raised to the position of the firstborn (Gen. 48:8, etc.)."—Pulpit. With his great power and might he would gore even distant peoples. (Horns depict strength, might, power).

By such representatives as Joshua and Samuel, this tribe became, in many ways, the leading tribe in the early days of Israel in Canaan. Shechem and Shiloh were early centers of worship. Later, after the separation of the ten northern tribes, "Ephraim" was often used by

metonymy for Israel (Isa. 7:2, 5, 17). Thus the northern tribes are depicted by their most powerful element. Indeed, it may be said that the tribes of Ephraim and Judah played the most important part in the history of the whole nation, and there was a constant duel for political power (hegemony) between the two.

Note how v. 17 corresponds to the prophecy of Jacob (Gen. 48:19). Ephraim (the younger) is to have his ten thousands (Heb. *rebabah*, myriads, a large unlimited number) while Manasseh was to have his thousands (though possessing more territory).

At the time Moses wrote these lines Manasseh, however, far outnumbered Ephraim. Ephraim lost great numbers in the wilderness trek.

	Num. 1:32-35	Num. 26:28-37
Ephraim	40,500	32,500
Manasseh	32,200	52,700

Thus Moses' words surely were not based on recent history!

Later, we have the population of Joseph growing (as shown in the book of Joshua), but we have no statistics on the numerical dominance of Ephraim.

For many years the descendants of Joseph played a leading role in Israel's history. But with their corruption went the corruption of the ten northern tribes. Thus their fate is bewailed in the Psalms:

Moreover he [God] refused the tent of Joseph,
And chose not the tribe of Ephraim,
But chose the tribe of Judah,
The mount Zion which he loved.

—Ps. 78:67, 68

f. ZEBULUN AND ISSACHAR (vv. 18, 19)

- 18 And of Zebulun he said,
Rejoice, Zebulun, in thy going out;
And, Issachar, in thy tents.
- 19 They shall call the peoples unto the mountain;
There shall they offer sacrifices of righteousness:
For they shall suck the abundance of the seas,
And the hidden treasures of the sand.

THOUGHT QUESTIONS 33:18, 19

589. In what sense would Zebulun be "going out"?
590. What "mountain" is meant in verse 19?

591. What is involved in the phrase "they shall suck the abundance of the seas?"

592. What are "the hidden treasures of the sand"?

AMPLIFIED TRANSLATION 33:18, 19

18 And of Zebulun he said, *Rejoice, Zebulun, in your interests abroad; and you, Issachar, in your tents [at home].

19 They shall call the people unto Mount [Carmel]; there they shall offer sacrifices of righteousness for **they shall suck the abundance of the seas, and the treasures hid in the sand.

COMMENT 33:18, 19

As adjacent tribes(whose founders were both sons of Leah) soon to occupy the corridor running Northwest and southwest and including the Kishon river, the Great Plain of Esdraelon and the Valley of Jezreel, these tribes are treated together. And historically, many of their activities were jointly accomplished.

IN THY GOING OUT (v. 18)—A phrase usually depicting commerce, trade, business.

THEY SHALL CALL THE PEOPLES UNTO THE MOUNTAIN; THERE SHALL THEY OFFER SACRIFICES (v. 19)—What mountain? Or is a specific one meant? Some would refer us to Mount Carmel, that prominent mountain of Elijah's contest and sacrifice (I K. 18). But there is no evidence that it became a specific mountain designated for sacrifices, though it lies on the southwest border of Zebulun. In Ex. 15:17 the land of Israel is termed "the mountain of thine inheritance . . . The sanctuary . . ." It seems that this general sense is retained here (though we *may* have a specific reference to Zion, where the temple was later erected). The mountain-country of Canaan would be the place of Jehovah's worship and praise, thus his sanctuary. In that worship Zebulun and Issachar would wholeheartedly join.

*Not until 1934 was this prophecy notably in process of fulfillment, when Haifa's bay became one of the great harbors of the Mediterranean, with commerce affecting the whole world.

**The great oil pipeline path across Palestine was first opened in 1935. Until then this prophecy fell far short of fulfillment. But 3400 years before, Moses sent out the inspired headlines, "Zebulun . . . Issachar . . . shall suck of the abundance of the seas, and of the treasures hid in the sand." Our omnipotent God was "declaring the end *and* the result from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand" (Isa. 46:10).

THE ABUNDANCE OF THE SEAS (v. 19)—Zebulun, bordering the Mediterranean, would utilize her resources. The boundaries (Josh. 19:10-16) are difficult to exactly define. But that she would make use of her seashore position is also foretold in Jacob's prophecy (Gen. 49:13). Her position not only enabled her to carry on fishing, but she was literally able to "suck the abundance of the seas" by means of her strategic position for maritime trade. The great caravan route, *via maris*, passed directly through this territory. In modern times, Haifa, with its beautiful harbor, has become a world port.

THE HIDDEN TREASURES OF THE SAND (v. 19)—"The riches of the sea in general. It is however noteworthy that the sand of these coasts was especially valuable in the manufacture of glass; and glass was a precious thing in ancient times (cp. Job xxviii. 17). The mure from which the highly-prized purple dye was extracted, was also found here." (F. C. Cook)

g. GAD (vv. 20, 21)

- 20 And of Gad he said,
 Blessed be he that enlargeth Gad:
 He dwelleth as a lioness,
 And teareth the arm, yea, the crown of the head.
- 21 And he provided the first part for himself,
 For there was the lawgiver's portion reserved;
 And he came *with* the heads of the people;
 He executed the righteousness of Jehovah,
 And his ordinances with Israel.

THOUGHT QUESTIONS 33:20, 21

593. Gad had a reputation—for what?
 594. Reuben, Gad and the half of Manasseh had some priority—why?
 Does verse 21 have reference to this priority?

AMPLIFIED TRANSLATION 33:20, 21

20 And of Gad he said, Blessed be He Who enlarges Gad! Gad lurks like a lioness, and tears the arm, yes, the crown of the head.

21 He selected the best land for himself, for there was the leader's portion reserved; yet he came with the chiefs of the nation, and the righteous will of the Lord he performed, and His ordinances with Israel. [Num. 32:29-33.]

COMMENT 33:20, 21

BLESSED BE HE THAT ENLARGETH GAD (v. 20)—Gad was strong in war and gave great help to the other tribes, particularly in the conquest of Canaan. In return, he would receive God's blessing. See Gen. 49:19. His area, (nearly synonymous with Gilead) to the east of the Jordan, became the chief theater of war in the long struggle between Israel and the Syrians (I K. ch. 22). These verses appear to anticipate this and other struggles in the territory—and the fierce way in which God would fight to protect it.

THE LAWGIVER'S PORTION RESERVED (v. 21)—“for that was the commander's portion” (Berkeley. Similarly, R.S.V., Rotherham). i.e., Gad, as a leader and aggressive fighter for Israel, was given an appropriate “first part for himself.” Gad chose for himself a tract of land east of the Jordan, and the portion he had chosen was sacredly kept for him, though he also went with his brethren in the conquest of Canaan proper.

h. DAN (v. 22)

- 22 And of Dan he said,
Dan is a lion's whelp,
That leapeth forth from Bashan.

THOUGHT QUESTIONS 33:22

595. The territory of Dan is not in Bashan—how then could this prophesy be fulfilled? Cf. Judges 18.
596. Samson was a Danite—how does he relate to this verse?

AMPLIFIED TRANSLATION 33:22

22 Of Dan he said, Dan is a lion's whelp that leaps forth from Bashan.

COMMENT 33:22

This passage appears to look ahead to that time when Dan would conquer Laish (Judges 18) in northern Bashan near mount Herman, and from there “leap forth” in other exploits.

Perhaps no one so embodied the tribal characteristics as well as Samson. They were to be unsteady, unscrupulous, violent, possessed of a certain grim humor, and stealthy in tactics (“a serpent in the way,” Gen. 49:17). Dan is “a lion's whelp,” a phrase describing one who was swift and strong in striking.

i. NAPHTALI (v. 23)

- 23 And of Naphtali he said,
 O Naphtali, satisfied with favor,
 And full with the blessing of Jehovah,
 Possess thou the west and the south.

THOUGHT QUESTIONS 33:23

597. The physical, geographical location of Naphtali made the words of this verse easy of fulfillment—why?
 598. Just how was Naphtali to “possess . . . the west and the south”—read the Amplified Translation for one answer.

AMPLIFIED TRANSLATION 33:23

23 Of Naphtali he said, O Naphtali, *satisfied with favor, and full of the blessing of the Lord, possess the sea [of Galilee] and [its warm, sunny climate like] the south.

COMMENT 33:23

Both Moses' and Jacob's prophecies (Cf. Gen. 49:21) are very favorable toward this tribe. Occupying the territory to the west and north of the Sea of Galilee and the upper Jordan, Naphtali enjoyed a free life in his spacious uplands.

POSSESS THOU THE WEST AND THE SOUTH (v. 23)—This phrase has been variously translated and interpreted. As it stands it would appear to describe what their position was to be *in relation to the sea of Galilee* (Chinnereth). Their territory spread to the west and around to the north and south to the Jordan river. “Take possession on the west and south” (R.S.V.). The conjecture of the Amplified Bible is a little ingenious: “Possess the sea [of Galilee] and [its warm, sunny climate like] the south.”

j. ASHER (vv. 24, 25)

- 24 And of Asher he said,
 Blessed be Asher with children;

*For many centuries much of the territory of upper Naphtali was little more than a miasmatic swamp, unfit for man or beast. But when the Jews last returned to Palestine they drained and redeemed the area, and by 1940 it was dotted over with thriving colonies, as Moses had foretold, “satisfied with favor, and full of the blessing of the Lord.”

Let him be acceptable unto his brethren,
And let him dip his foot in oil.

- 25 Thy bars shall be iron and brass;
And as thy days, so shall thy strength be.

THOUGHT QUESTIONS 33:24, 25

599. The expression "let him dip his foot in oil" is interpreted in two ways. Read the Comment and the Amplified Translation—what is your opinion?
600. Asher was promised great prosperity—but was this fulfilled? How? Cf. Judges 5:17.

AMPLIFIED TRANSLATION 33:24, 25

24 Of Asher he said, Blessed above sons be Asher; let him be acceptable to his brothers, and *let him dip his foot in oil.

25 Your castles and strongholds shall have bars of iron and bronze; and as your day so shall your strength, your rest and security, be.

COMMENT 33:24, 25

LET HIM DIP HIS FOOT IN OIL (v. 24)—The tribe of Asher was not a warlike tribe, and raised no military hero in all of Israel's history. But it was a different matter in the case of agriculture and the commerce connected with it.

Asher received the strip of coastland north of mount Carmel (Joshua 19:24-31). Much of her commerce and business is blended with that of her neighbors, the Phoenicians. Indeed, such a town as Tyre, though within her borders, ever remained in Phoenician hands. And Asher may have blended his business enterprise with those of Phoenicia, Compare Judges 1:31-32. "But the valleys breaking down westward and opening on the plains have always yielded fine crops of grain. Remains of an ancient oak forest still stand to the N. of Carmel. The vine, the fig, the lemon and the orange flourish. Olive trees abound, and the supplies of olive oil which to this day are exported from the district recall the word of the old-time blessing, 'Let him dip his foot in oil.'" (I.S.B.E.). Compare the prophecy of Jacob, Gen. 49:20.

*The maps of the territory of Asher suggest sometimes the sole of a foot, sometimes the shape of a leg and foot; but in either case the Great International Iraq-Petroleum Enterprise, opened in 1935, crossed the area just at the toe of Asher's "foot." Oil brought nearly 1,000 miles across the sands from Mesopotamia began pouring through pipes into the Haifa harbor a million gallons of oil a day. Jacob had said, "In the latter days . . . Asher, his bread shall be fat" (Gen. 49:1,20), and here Moses says of Asher, "Let him dip his foot in oil"!

THY BARS SHALL BE IRON AND BRASS (v. 25)—“May your doorbolts be iron and copper, And your security last all your days” (The Torah). “*Iron and brass shall be thy fortress*; i.e. his dwelling should be strong and impregnable” (Pulpit). Asher would fulfill his name, *happy*.

AS THY DAYS, SO SHALL THY STRENGTH [or *security*, or *rest*] BE (v. 25)—“May . . . your strength be equal to your days” (Berkeley). The whole tenor of Asher’s blessing points toward a peaceful, prosperous, and secure situation. But from all we can learn about this tribe, it was a peace bought at the price of blending, accommodating, and adjusting with his heathen neighbors. When he should have joined his brethren to throw off the yoke of Sisera,

Asher sat still at the haven of the sea,
And abode by his creeks.

—Judges 5:17

k. BLESSINGS UPON ALL ISRAEL (vv. 26-29)

- 26 There is none like unto God, I Jeshurun
Who rideth upon the heavens for thy help,
And in his excellency on the skies.
- 27 The eternal God is *thy* dwelling-place,
And underneath are the everlasting arms:
And he thrust out the enemy from before thee,
And said, Destroy.
- 28 And Israel dwelleth in safety
The fountain of Jacob alone,
In a land of grain and new wine;
Yea, his heavens drop down dew.
- 29 Happy art thou, O Israel:
Who is like unto thee, a people saved by Jehovah,
The shield of thy help,
And the sword of thy excellency!
And thine enemies shall submit themselves unto thee;
And thou shalt tread upon their high places.

THOUGHT QUESTIONS 33:26-29

601. What a promise of assurance and protection!: “The eternal God is *thy* dwelling place, and underneath are the everlasting arms:”—why was Israel ever defeated with such a One for their God?
602. From victory to victory God promised to lead Israel—how sad that it was not true—is there meaning in this for us?

AMPLIFIED TRANSLATION 33:26-29

26 There is none like God, O Jeshurun [Israel], Who rides through the heavens to your help, and in His majestic glory through the sky.

27 The eternal God is your refuge and dwelling place, and underneath are the everlasting arms; He drove the enemy before you and thrust them out, saying, Destroy!

28 And Israel dwells in safety, the fountain of Jacob alone in a land of grain and new wine; yest His heavens drop dew.

29 Happy are you, O Israel, and blessing is yours! Who is like you, a people saved by the Lord, the shield of your help, the sword that exalts you! Your enemies shall come fawning and cringing, and submit feigned obedience to you, and you shall march on their high places.

COMMENT 33:26-29

This passage comprises a beautiful song of *praise to God* as well as the assurance of his blessing. As we have seen again and again in Deuteronomy, the *continuence* of such promises are contingent upon Israel's *faithfulness*. We see no reason to discard this principle in the present instance.

JESHURUN (v. 26)—Israel. See 32:15, note.

THE FOUNTAIN OF JACOB ALONE (v. 28)—That is, the issue or offspring of Jacob (Israel), as the special recipient of God's favor, rested solely upon his might. He would fight for them (1:30) and he would not fail them or forsake them (31:6-8, Josh. 1:5-9). They were therefore in a happy and blessed condition (v. 29), "saved by Jehovah," their shield.

SUMMARY OF CHAPTER THIRTY-THREE

Moses delivers a prophetic blessing to the children of Israel, 1. The introduction, 2-5. Prophetic declarations concerning Reuben, 6; concerning Judah, 7; concerning Levi, 8-11; concerning Benjamin, 12; concerning Joseph, 13-17; concerning Zebulun, 18, 19; concerning Gad, 20, 21; concerning Dan, 22; concerning Naphtali, 23; concerning Asher, 23, 35. The glory of the God of Jeshurun, and the glorious privileges of his true followers, 26-29.

F. THE DEATH OF MOSES (34:1-12)

1. MOSES SHOWN THE PROMISED LAND FROM MOUNT NEBO; DIES AND IS BURIED (34:1-8)

And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, unto Dan, 2 and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea, 3 and the South, and the Plain of the valley of Jericho the city of palm-trees, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. 5 So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. 6 And he buried him in the valley in the land of Moab over against Bethpeor: but no man knoweth of his sepulchre unto this day. 7 And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. 8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended.

THOUGHT QUESTIONS 34:1-8

603. Locate on a map the following places: (1) Gilead, (2) Dan, (3) Naphtali, (4) Ephraim and Manasseh, (5) Judah, (6) the hinder sea, (7) the South, (8) the Plain of the Valley of Jericho.
604. How was Moses buried? Why?
605. What do you imagine was the predominant thought of Moses on this occasion?

AMPLIFIED TRANSLATION 34:1-8

And Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, that is opposite Jericho. And the Lord showed him all the land, Gilead to Dan,

2 And all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, to the western [Mediterranean] sea.

3 And the South (the Negeb) and the Plain, that is, the valley of Jericho the city of palm trees, as far as Zoar.

4 And 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.

5 So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord,

6 And He buried him in the valley of the land of Moab, opposite Beth-peor; but no man knows where his tomb is to this day.

7 Moses was 120 years old when he died; his eye was not dim, nor his natural forces abated. [But cf. 31:2]

8 And the Israelites wept for Moses in the plains of Moab thirty days; then the days of weeping and mourning for Moses were ended.

COMMENT 34:1-8

MOUNT NEBO, TO THE TOP OF PISGAH (v. 1)—See 3:27, (notes), 32:49. Pisgah and Nebo are usually synonymously, though we understand Pisgah to be the peak or summit. Much of the land, of course, was only seen as mountain tops from this point. He could also see:

THE HINDER SEA (v. 2)—that is, the Mediterranean, doubtless seen as only a shroud of glimmering blue in the distant west.

AND JEHOVAH SHOWED HIM ALL THE LAND (v. 1)—One can only begin to imagine the emotion and feeling that must have seized the very soul of Moses at this hour. He had himself many times written of this land of milk and honey. Yet, so far as we know, this was his only view of it. He was still well enough to take in all the view, for "his eye was not dim" (v. 7).

Moses has taken this journey up the mountain knowing just when and where he should die. His death, as his life, was in obedience to God's word and will. It is not easy for us to enter into his feelings then. "God called him up to a mountain top, and rolled away all the mists that might have covered that fair land, and there it all lay outspread. He saw its smiling green meadows at his feet, between which the Jordan swiftly flowed, and to the right his eye glanced along the valleys and woods, and bright waving corn [grain] fields that stretched away into the dim distance, where rose the purple, snow-crowned hills of Lebanon. To his left he saw the mountains swelling, like mighty billows of the sea, all struck into stillness . . ." (Gray and Adams). How much of the future did God reveal to Moses now? We can only imagine. This great nation was soon to cover the land he viewed. Across the Dead Sea and high on the distant Judean hills was the great city of David to be established—and become Jerusalem, the site of the temple and the center of Jehovah worship for a thousand years. Someday out-

side its walls on a nearby hill, a mere speck on the landscape, a cross shall one day stand, and the Son of God shall die to save the world.

But the mind of Moses must surely have gone back for a moment, too. His entire life had, in a definite sense, led to this very point. His mission was not complete—a mission that had really begun with his birth.

His life in Pharaoh's palace, the forty years in Midian, the contest with Pharaoh, the crossing of the Red Sea, the defeat of the Amalakites, the giving of the Law, rebellion of Israel, and setting up of the tabernacle at Sinai, the ill-fated report of the spies and consequent years of wandering, the endless, continual, incessant murmurings of his own countrymen—then the victories over the Sihon, Og, and the east side tribes. And now, what would become of this vast people encamped below him? Like Daniel (Dan. 7:15, 28), his own inspired prophecies doubtless troubled his own mind. He had been "moved by the Holy Spirit" (II Pet. 1:21) as he spoke, but what did these words *mean*? What would the future of this people be? What would happen to them? Surely Moses must have passed from this life with such questions still lingering in his mind.

THOU SHALT NOT GO OVER THITHER (v. 4)—It was to be the job of Joshua, a type of the risen Savior, to lead Israel to the Promised Land—not him who represented the law. God had forbidden Moses' entrance into that land because His servant had failed to sanctify Him in the eyes of the children of Israel (See Num. 20:12, Cf. Deut. 1:37 [notes] 3:23-29, 32:50, 51).

AND HE BURIED HIM IN THE VALLEY (v. 6)—In 32:50 Moses is commanded to go up into the mount, die, "and be gathered unto thy people, as Aaron thy brother died in mount Hor, and was gathered unto his people". The latter phrase normally infers a burial (Gen. 35:29, 49:29, 33). But the translators, (whether the A.V. of 1611 or the modern versions) uniformly translate the passage "and he [that is, God] buried him in the valley." The marginal reading, "he was buried" seems highly improbable not only from a standpoint of linguistic scholarship, but also from the additional statement of fact: the whereabouts of his burying place was not known. Surely it *would* have been known had Moses been buried by the Israelites! A monument or memorial of permanence would most certainly have been erected at his grave! We suspect it might have been a sore temptation as a shrine or object

of worship. So God himself took care of Moses, and the temptation to defy their leader was averted.

HIS EYE WAS NOT DIM, NOR HIS NATURAL FORCE ABATED (v. 7)
—The phrase "I can no more go out and come in" of 31:2 should, in view of this statement, be understood in the light of Moses' realization that God was now about to take him. He was not yet spent, physically, but his time was up, for his service as leader of Israel through the wilderness and to the promised land was completed. But how often we have seen men taken in death "before their time." Someone has said "Death cannot come to him untimely who is fit to die", and so it was with Moses. His work was done, he had fought the good fight, and the crown of life awaited him.

2. JOSHUA ASSUMES LEADERSHIP; A FINAL TRIBUTE TO MOSES (34:9-12)

9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as Jehovah commanded Moses. 10 And there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face, 11 in all the signs and the wonders, which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, 12 and in all the great terror, which Moses wrought in the sight of all Israel.

THOUGHT QUESTIONS 34:9-12

606. How could we compare and contrast Moses and Joshua?
607. We can say that: "God came into closer fellowship with Moses than with any man since the fall of Adam"—in what sense was this true?
608. What is meant by the expression: "whom Jehovah knew face to face"?

AMPLIFIED TRANSLATION 34:9-12

9 And Joshua son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him; so the Israelites listened to him, and did as the Lord commanded Moses.

10 And there arose not a prophet since in Israel like Moses, whom the Lord knew face to face,

11 [None equal to him] in all the signs and wonders, which the Lord sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land,

12 And in all the mighty power and all the great and terrible deeds which Moses wrought in the sight of all Israel.

COMMENT 34:9-12

Joshua had again and again demonstrated the qualities of leadership in the wilderness wanderings. See 31:3, notes, and Num. 27:15-23. Now, himself no youngster and certainly no novice, he is to lead Israel across the Jordan. While Moses had served as lawgiver, prophet, judge, and exhorter, Joshua is to serve primarily as a military general—though a very godly one.

God spoke with Moses face to face (v. 10 Cf. Num. 12:5-8). That will ever be his highest distinction. God came into closer fellowship with Moses than with any man since the fall of Adam. His fellowship with Jehovah was real, personal, intimate, genuine. Thus though he was the meekest man in all Israel, he was also the strongest, for the closer one gets to *God*, the greater his inner power and personal courage. Moses, like Paul, found strength in his weakness and power in his helplessness. (No one sees the form of God, who is spirit and invisible. In the form of Jesus, he is declared or manifested in human flesh. See Jn. 1:18; compare Col. 1:15, I Tim. 1:17, 6:16, Heb. 11:27, I Jn. 4:12). The fact that Moses spoke with God "face to face" is descriptive of the *closest fellowship*; there was no mediator used between Moses and God; he was his own mediator.

In 18:5 ff. we saw Moses described as a type of Christ, the Prophet. As we see him passing from the scene, we are reminded of a few parallels: Both were preserved miraculously as infants; both had mighty contests with the power of Satan; both controlled the seas; both fasted forty days and nights; both endured great murmurings and persecutions from their own people; both miraculously fed the multitudes, both pled in intercessory prayer for their people; and both reappeared after death. But for all this, Moses most resembles the Savior in *character and life*, for both men were readily responsive to the will and teachings of the Father. Deuteronomy is an unmatched and peerless document; and Moses was the pure vessel through which it flowed from God to man.

SUMMARY OF CHAPTER THIRTY-FOUR

Moses goes up to Mount Nebo to the top of Pisgah, and God shows him the whole extent of the land which he promised to give to the descendants of Abraham, 1-4. There Moses died, and was so privately buried by the Lord that his sepulchre was never discovered, 5, 6. His age and strength of constitution, 7. The people weep for him thirty days, 8. Joshua being filled with the spirit of wisdom, the Israelites hearken to him, as the Lord commanded them, 9. The character of Moses as a prophet, and as a worker of the most extraordinary miracles, both in the sight of the Egyptians, and the people of Israel; conclusion of the Pentateuch, 10-12.

QUESTIONS, LESSON TWENTY-FOUR

(32:48—34:12)

(32:44-52)

1. From what vantage point is Moses told to view the Promised Land? How much of it could he see?
2. What reason is given *in this lesson* for Moses not entering into Canaan? How does this correspond to previous statements about this matter (as in Numbers 20, Deut. 1:37, 3:23 ff.)?

CHAPTER THIRTY-THREE

3. Jehovah's presence is said to have been seen in Sinai, Seir, and Paran (v. 2). Give at least one incident in each area which would show this.
4. Where are all his saints (v. 3)? What did Jesus teach about this?
5. Who or what is Jeshurun? Who is his (its) king?
6. What was to happen to Reuben's population? Any reason for this?
7. How would Judah rank as a political and military power in Israel?
8. What tribe had the Thummim and Urim? What purpose did it serve?
9. How is this tribe's fidelity toward God described and what incident is alluded to in the description?
10. Joseph (Manasseh and Ephraim) are likened to what animal's horns? What is he doing with them?
11. Population-wise, Manasseh was to have _____, while Ephraim was to have _____.

12. What does Zebulun's "going out" indicate? How is this confirmed by geography and history?
13. Seas and sand would be valuable to Zebulun and Issachar. How?
14. (Give one possible answer) On what mountain were they to call the people to sacrifice?
15. How did Gad provide (choose) "the first part for himself"?
16. From where would Dan (the lion's whelp) leap forth? How is this to be understood?
17. How would Naphtali possess "the west and the south"?
18. Asher would dip his foot in oil, and have doorbolts of iron and brass. Explain the implications of this prophecy.
19. Upon what other nation(s) would an obedient Israel be dependent?

CHAPTER THIRTY-FOUR

20. In view of the fact that no one can see God, who is invisible, how do you explain the declaration that Moses spoke with God "face to face"? What does this phrase mean?