



וַיֹּאמֶר אֲלֵהֶם וַיֹּאמֶר לְכֻלְּהֶן דְּבַר יְהוָה
 אֲשֶׁר אֲנִי מְצַוְהָם הַיּוֹם אֲשֶׁר תֵּצְאוּ
 בְּיַד מַיִם וְכִי תֵצְאוּ לְשֹׂמֵר לַעֲשׂוֹת אֶת-כָּל-דְּבַר
 הַפִּקּוּחִים הָאֵלֶּה
 כִּי-לֹא-דַבַּר רַק הוּא מַעֲשֵׂה-כֹחַ-הַיְהוָה
 חֵטְא וְכִי תֵצְאוּ אֶת-הַיַּרְדֵּן וְכִי תֵצְאוּ
 אֶת-הַיַּרְדֵּן וְכִי תֵצְאוּ אֶת-הַיַּרְדֵּן
 אֶת-הַיַּרְדֵּן וְכִי תֵצְאוּ אֶת-הַיַּרְדֵּן

and he said to them:
 "Set your hearts on all the
 words which I
 testify among you today,
 which you shall
 command your children
 to be careful to observe—
 all the words of this law.
 For it is not a futile
 thing for you because
 it is your life and
 by this word you
 shall prolong your
 days in the
 land which you
 cross over
 the Jordan
 to
 possess."

Deuteronomy
 32:46-47

10th April 2022

MALHERSON

Deuteronomy 32:44-52 Because You Did Not Hallow Me April 10, 2022

*⁴⁴ So Moses came with Joshua the son of Nun and spoke all the words of this song in the hearing of the people. ⁴⁵ Moses finished speaking all these words to all Israel, ⁴⁶ and he said to them: "Set your hearts on all the words which I testify among you today, which you shall command your children to be careful to observe—all the words of this law. ⁴⁷ For it is not a futile thing for you, because it is your life, and by this word you shall prolong your days in the land which you cross over the Jordan to possess."
⁴⁸ Then the LORD spoke to Moses that very same day, saying: ⁴⁹ "Go up this mountain of the Abarim, Mount Nebo, which is in the land of Moab, across from Jericho; view the land of Canaan, which I give to the children of Israel as a possession; ⁵⁰ and die on the mountain which you ascend, and be gathered to your people, just as Aaron your brother died on Mount Hor and was gathered to his people; ⁵¹ because you trespassed against Me among the children of Israel at the waters of Meribah Kadesh, in the Wilderness of Zin, because you did not hallow Me in the midst of the children of Israel. ⁵² Yet you shall see the land before you, though you shall not go there, into the land which I am giving to the children of Israel."*

One of the things that never ceases to surprise me is when someone who has been watching our sermons for a length of time, as much as multiple years, will email me, call me, or ask me about some point or another that stems from the modern-day Judaizers – the Hebrew Roots movement – and ask if that point is true.

We talk frequently about doctrine in the sermons and Bible studies. We've discussed positive things like eternal salvation, and negative things like reintroducing the law – in part or in whole.

There are some things I've mentioned only a few times and I can see how someone might have missed that point or maybe forgotten it. I have forgotten a ton of what I have taught in the past myself. But there are other things that I have brought up so often, and so directly, that I'm not sure how anyone who has seen more than even a handful of sermons or studies could fail to get what I am conveying.

This doesn't mean they agree or disagree with me on those points. I am referring to not knowing what I teach on them. How anyone could ask me, "Hey Charlie, I heard someone say we should not be eating pork. Is that correct?" When I hear something like that, I have to wonder if that person has paid attention for even one sermon.

Text Verse: *"For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, ¹⁹ for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God." Hebrews 7:18, 19*

The meaning of the words of our text verse is that the law, meaning the law of Moses, is annulled. The word means nullified, voided, repealed, and so on. The reason why that occurred is because it was 1) weak, and 2) it was unprofitable.

The law was incapable of making anything perfect, and so Christ – who was already perfect – brought it to an end. It is done. For more clarification on that, please also read Hebrew 8:13 and 10:9. There is no part of the Law of Moses that we are bound to. Not a single precept.

Rather, we learn from the law about Christ, and then we come to Christ and learn our doctrine and theology from the New Testament epistles. If there is nothing else that you ever learn from the Superior Word, please hear this: Christ is the end of the law for righteousness for everyone who believes.

Do not listen to these Hebrew Roots people, or to anyone else who reinserts precepts from the Law of Moses into their New Covenant theology. Reject them! And yes, tithing is a precept of the Law of Moses too. Eat your pork, forget about tithing, and hold fast to Jesus. That's it!

It's all to be found in His superior word. And so, let us turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

I. For It Is Not an Empty Word from You (verses 44-47)

The Song of Moses was completed in last week's sermon, but it is referred to in our first verses today. As it is his swan song, and because I would like you to hear it as I translated it, I will read it to you before we enter into the sermon verses.

I'm not saying this is a better translation; it's not. It's just more literal. Where Moses uses a verb as a noun, that it was I have done. Or where he uses a noun instead of an adjective, that is what I have done. Therefore, it is probably less understandable, but it is more precise than you might otherwise hear. And yes, I am sure there are errors in this. But it is my best effort after about 50 hours of study. I hope you will enjoy it as much as I did.

1. Give ear you, the heavens, and I will speak.

And hear, the earth, words my mouth.

2. Let drop as the rain my teaching.

Stream as the dew, my speech.

As showers upon the tender grass.

And as *abundant* drops upon the tender herbs.

3. For Name Yehovah I invoke.

Ascribe you [all] greatness to our God!

4. The Rock!

Perfect His work.

For all His ways just.

God *of* stability and no unrighteousness.

Righteous and upright HE.

5. He [Israel] *has* corrupted himself.

Not His sons.

Their blemish.

Generation twisted and warped.

6. Do to Yehovah you [all] do this?

People foolish and no wise.

Not HE your Father your Purchaser?

HE made you and established you.

7. Remember days antiquity.

Mentally scan years generation and generation.

Ask your father and he *is to* declare to you.

Your elders and they will say to you.

8. In bequeathing Most High nations.

In His separating sons *of* man.

He establishes boundaries peoples.

To number sons Israel.

9. For portion Yehovah His people.

Jacob line His inheritance.

10. He finds him in *a* land – *a* wilderness.

And in chaos - *a* howling, wasteland.

He encompasses him; He educates him.

He guards him as little man His eye.

11. As eagle wakes up his nest.

Over His young He flutters.

Spreads His wings; He takes him.

He lifts him up on His pinions.

12. Yehovah alone He leads him.

And no with Him god foreign.

13. He makes him ride upon high places earth.

And he eats produce fields.

And he makes to suck honey from crag.

And oil from flinty rock.

14. Curd cattle and milk flock.

With fat lambs.

And rams sons *of* Bashan and goats.

With fat kidneys wheat.

And blood grape you drink wine.

15. And he grows fat, Yeshurun, and he kicks.

You grew fat! You grew thick!

You *are* bulging!

And he deserts God *who* made him.
And he humiliates Rock his salvation.
16. They move Him to jealousy in strangers.
In abominations they are provoking Him to indignation.
17. They are sacrificing to the demons, not God.
'Gods' no they knew.
Newbies, from near they came.
No have they dreaded, your fathers.
18. Rock brought forth you; may you forget!
And you have forgotten God in travail with you.
19. And saw, Yehovah, and spurned.
From provocation His sons and His daughters.
20. And He said, I will hide My face from them.
I will see what their end.
For generation contrariness.
They children no trustworthiness in them.
21. They provoked me jealous in 'no-god.'
They have moved Me to indignation in their bubbles.
And I, I will provoke them to jealousy in no-people.
In nation foolish I will move them to indignation.
22. For fire kindled in My nostril.
And shall burn even to Sheol lowest.
And consume land and her increase.
And enflame foundations mountains.
23. I will amass upon them evils.
My arrows I will expend in them.
24. Emaciated, hunger.
And consumed fever and depletion bitter.
And fang beasts I will send in them.
With a burning, reptiles dust.
25. From out shall bereave sword.
And from inner chambers, dread.
Also young man; also virgin.
Suckling with man advancement.
26. I have said: 'I will blow them away.'
I will cause to cease from mankind memory them.
27. If not provocation enemy I would abide.
Lest should discern their adversaries.
Lest they will say: 'Our hand *is* exalted!
And no Yehovah who accomplished all this.
28. For nation devoid prudence they.

And no in them understanding.
29. If they were wise, they would understand this!
They would consider to their latter end!
30. How could chase one a thousand?
And two cause to flee a multitude?
For their Rock had sold them.
And Yehovah delivered them.
31. For no like our Rock their rock.
And our enemies, judges.
32. For from vine Sodom their vine.
And from fields Gomorrah.
Their grapes, grapes *of* poison.
Clusters bitter to them.
33. Burning *of* serpents their wine.
And poison vipers cruel.
34. *They* not stored with Me?
Sealed in My treasuries?
35. To Me vengeance and recompense.
To time shall waver their foot.
For near day their calamity.
And hasten readied [things] to them.
36. For will judge Yehovah His people.
And upon His servants He will comfort.
For He sees for is disappeared hand.
And none restraining and relinquishing.
37. And He said: 'Where their gods?'
Rock they refuged in?
38. Who fat their sacrifices they eat!
They drink wine their libations.
They arising and they helping you!
May it be over you haven!
39. See now! For I, I HE!

And no God with Me.
I, I terminate, and I life-sustain.
I have shattered, and I heal.
And no from My hand deliver.
40. For I lift up unto heavens My hand.
And I say, 'Live I to eternity.'
41. If I whet brilliance My sword.

And grasps in judgment My hand.
I will return vengeance to My adversaries.
And to those hating Me I repay.
42. I make drunk My arrows from blood.
And My sword devours flesh.
From blood slain and captives.
From head freemen enemy.
43. Rejoice you, nations, His people!
For blood His servants He will avenge.
And vengeance He returns to His adversaries.
And He has atoned His earth, His people.

⁴⁴ So Moses came with Joshua the son of Nun and spoke all the words of this song in the hearing of the people.

The order of words in the NKJV doesn't really convey the sense of the Hebrew. Plus, the Hebrew reads Hoshea, not Joshua. It more literally reads, "And comes Moses, and speaks all words *of* this song in *the* ears *of* the people – he and Hoshea *the* son of Nun."

The name Hoshea is used only three times when referring to Joshua. It is seen elsewhere in Numbers 13:8 and Numbers 13:16. In the latter, it says, "These *are* the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun, Joshua."

The name Hoshea means "Salvation." However, where the prefixed "H" at the beginning of the name is from is debated. It could be the definite article, thus meaning "The Salvation." It could also be affixed as a sort of exclamation. If so, Abarim then renders the name, "Yo! Saved!"

Moses is the principal who has come forth and spoken out the words. Hoshea has come with him, being only incidentally noted. He probably sat with Moses, but the reading was accomplished by Moses.

However, this is perfectly in accord with the words of verse 31:19 where the command to write down the words of the song was stated in the plural, indicating both Moses and Joshua –

"Now therefore, write [pl.] down this song for yourselves, and teach [sg.] it to the children of Israel; put [sg.] it in their mouths, that this song may be a witness for Me against the children of Israel."

Moses and Joshua were to write it, meaning probably that Moses spoke it forth while Joshua wrote, thus both participating. And then Moses was to teach it and put it in their mouths. Thus, what is recorded now is a precise fulfillment of that.

As for using the name Hoshea (Salvation), instead of Yehoshua (the Lord is Salvation), regardless of any other reason, this absolutely identifies that it is the same person who had been faithful forty years earlier and who had stood on the side of the Lord when all the spies and the people had rebelled against Him.

Hoshea was designated to go into Canaan. At that time, Moses called him Yehoshua, a name he has been called since. However, just prior to entering the land, he is once again designated by his original name, Hoshea.

It is thus not unlike Jacob who was twice named Israel (Genesis 32:28 and Genesis 35:10). In this, (Hoshea/Yehoshua – Salvation/Yah is Salvation) we see hints of Jesus (Yeshua) who is Salvation, and who is the Lord (Yehovah) who is Salvation. Jesus came to save His people because He is the Lord who saves His people.

In this verse, and in the surrounding picture of events, there is this rather incredible expression of what God is doing. The Lord speaks His word to and through Moses (He who draws out). It anticipates the Lord Jesus drawing out the will of the Lord – His standard.

Joshua (Yah is Salvation – God in Christ) is there, included in the writing of the word. The Lord (Yehovah) is expressing Himself through the Word. Now, the name is changed to Hoshea (Salvation). He is there receiving the word. The humanity of Jesus receives the word and embodies it.

Moses cannot enter the promise but must die outside of it. Christ Jesus dies in fulfillment of the law and the law dies with Him. Jesus (Salvation) rises as the Giver of the New Covenant, confirming He is the Lord (Yehovah) who is Salvation.

How do you express all of what Christ Jesus is doing? You introduce several figures to represent the various roles, and in the middle of the process you introduce a secondary name to indicate the role He will then fulfill in a unique way.

The entire process is just at the edge of what the mind can grasp, but it is clear enough to reveal what God would do in Christ – the God/Man.

As for Hoshea's father, Nun, and as noted already, it is the confirmation that it is the same family, and he is the same faithful person noted in Numbers. And more, it is also a confirmation of what the Lord will do.

Nun is from the verb *nun*, to propagate, or increase. This is what Christ would do, increasing the family of God through His completed work. As for the law itself, which includes the speaking forth of the song...

45 Moses finished speaking

v'kal mosheh l'daber – “And finished Moses to speak.” The meticulous recording of the fact is given to show complete and absolute obedience to the previous command. Nothing directed by the Lord has gone by the wayside, including the speaking out of...

45 (con't) all these words to all Israel,

The voice of Moses personally spoke out the words to those who represented all of Israel. Hence, it is “to all Israel” not just at this time, but for all time. In his speaking forth the words, and in the recording that he has done so, it stands as a witness for all Israel for all time. This is certainly the sense that should be derived here, and it is reflected in what he next says...

46 and he said to them: “Set your hearts on all the words

The Hebrew is direct – “Set to your hearts to all the words.” The heart refers to the mind, the seat of reasoning. Moses is telling them that they are to take the words and set them to their minds, meaning fix them firmly there.

This must be considered a command in and of itself. As such, to fail to do so, which is something anyone who has not completely memorized them is guilty of, then it is its own violation of the law. The impossible trap of noncompliance is practically written into what is said. It makes the knowledge of God in Christ all the sweeter to consider. Moses is referring to the words...

46 con't) which I testify among you today,

The verb *ud* comes from a root signifying to duplicate or repeat. It is that which comes around again. In other words, Moses is bringing around again that which he received, duplicating it in the ears of the people. It is that which the Lord spoke to Moses, using the noun form, *ed*, in the previous chapter –

“Now therefore, write down this song for yourselves, and teach it to the children of Israel; put it in their mouths, that this song may be a **witness** for Me against the children of Israel. ²⁰ When I have brought them to the land flowing with milk and honey, of which I swore to their fathers, and they have eaten and filled themselves and grown fat, then they will turn to other gods and serve them; and they will provoke Me and break My covenant. ²¹ Then it shall be, when many evils and troubles have come upon them, that this song will testify against them as a **witness**; for it will not be forgotten in the mouths of their descendants, for I know the inclination of their behavior today, even before I have brought them to the land of which I swore to give them.” Deuteronomy 31:19-21

Thus, they are the very words of the Lord, and they are those same words...

⁴⁶ con't) **which you shall command your children to be careful to observe—all the words of this law.**

The words continue in the plural, “you all shall command.” It is a directive not just for the nation in general, but everyone in the nation in particular. The people were to learn the words, and they were to command them to their children. The unceasing nature of the mandate is clearly noted here.

It's rather tragic too, because if you were to ask the most basic question of the law to almost any Jewish person today, they might (?) get the names of the books of Moses right, but not much more. The utter failure of their keeping of the law is reflected in this, and the sentiment today is that found at the time of Jeremiah –

“Now therefore, speak to the men of Judah and to the inhabitants of Jerusalem, saying, ‘Thus says the LORD: “Behold, I am fashioning a disaster and devising a plan against you. Return now every one from his evil way, and make your ways and your doings good.”’” ¹² And they said, “That is hopeless! So we will walk according to our own plans, and we will every one obey the dictates of his evil heart.” Jeremiah 18:11, 12

This is the burden of the law, and is it that which was intended to conduct the people to Jesus. This was its true and ultimate purpose. The law, with all of its stern warnings of impending doom and judgment, is actually a letter of love pointing the weary soul to a restful abode in the presence of Christ.

But the law had to serve its time and have its purpose fulfilled. Until that time arrived, and until it was finally completed by Him, it was to be a guard for the people...

⁴⁷ **For it is not a futile thing for you,**

Though nobody translates it this way, the preposition is “from,” not “for.” And more, it bears an emphasis: *ki lo davar req hu mikem* – “For not word empty, IT, from you.” Therefore, this is not speaking directly about Moses’ words to them, but the repetition of Moses’ words to the children –

“Set your hearts on all the words which I testify among you today, which you shall command your children to be careful to observe—all the words of this law. ⁴⁷ For it is not a futile thing for [from] you, because it is your life, and by this word you shall prolong your days in the land which you cross over the Jordan to possess.” (32:46-47)

The point here is that Israel is, in fact, going over to possess the land. But that possession will end if the word is not extended to those who come after this generation. Therefore, it is that Israel hears the word and applies it, but also passes it on. It is...

⁴⁷ (con't) **because it is your life,**

Again, it bears an emphasis: *ki hu khayekem* – “For IT your life.” This is the last time that this thought is expressed in Deuteronomy. In fact, it is the last time that the word *khai*, or life, is spoken forth in the book. And it is directly speaking of the word. The word is equated to the life of the people. But what is the word that it can bear such power?

The word *hu*, or it, is a masculine pronoun, but because it is speaking of the word, the law, it is rendered “it.” However, in understanding one’s New Testament theology properly, one cannot help but see more clearly what John was thinking as he opened his gospel –

“In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through Him, and without Him nothing was made that was made. ⁴ In Him was life, and the life was the light of men.” John 1:1-4

It is hard to imagine that John was thinking of anything other than exactly this. Though written in Greek, John’s thinking was that of a Hebrew. Today, when the New Testament is translated into Hebrew, the same word, *davar*, is used when translating John 1:1.

Jesus Christ is the embodiment, the physical manifestation of, the word of God which is expressed through the law which Moses has put forth. Jesus explicitly said this to the people in both John 5:38, 39, and John 5:46. Therefore, to reject the word Moses conveys is to then reject everything anticipated in Christ. And to reject Christ, when He came, is to utterly reject the Lord God. As such...

⁴⁷ (con't) **and by this word you shall prolong your days in the land**

It does not say “in the land,” rather: *u-ba’davar ha’zeh taariku yamim al ha’adamah* – “and in the word, the this, you shall prolong days upon the ground.” This is speaking less of Israel possessing Canaan itself than it is speaking of the people possessing life upon the ground.

What good would it be to possess the ground if the ground was barren, dried up, and dead? The people would die from famine. This is what is being more directly conveyed. Thus, “life” of the last clause is what is being connected to “prolong days.” And that is upon the ground...

⁴⁷ (con't) **which you cross over the Jordan to possess.”**

As has been seen before, there is a sort of pun being conveyed here, where the verb translated as “cross over” is used: *asher atem overim eth ha'yarden shamah l'rishtah* – “which you ‘crossers-over’ the Jordan there to possess.”

The word *overim*, or “crossers over,” is identical in spelling to *ivrim*, or Hebrews. Hebrews are those who have “crossed over,” and these now are the “crosser overs.” As such, the typology of Christ is evident. Those who cross over the Jordan, which pictures the coming of Christ – the incarnation – are those who are the true Hebrews.

Israel is simply living out in type that which is more perfectly expressed in the person who comes to God through Christ.

It is your life and your length of days
Hold fast and cling to it, not in part but in whole
It is the guide to lead you always
And is the protector of your very soul

Let this word dwell in you richly always
Let your mouths express it in songs, psalms, and hymns as well
Let it be the path upon which you walk all your days
This word is life. It is your life, so to you I tell

Cling to this Word, the word of God that He gave for us
Let your mouths confess Him; He is your life and length of days
Come to the Word; come to the Lord Jesus
And He shall guide you forever, even for eternal days

II. Because You Did Not Hallow Me (verses 48-52)

⁴⁸ Then the LORD spoke to Moses that very same day, saying:

The words “that very same day” are from the Hebrew *b'etsem ha'yom ha'zeh*, “in bone the day the this.” It is an idiomatic expression found several times in Genesis through Leviticus, but this is the only time it is stated in Deuteronomy.

The expression “in bone” means “the same,” coming from Adam’s proclamation when he was presented with his wife –

“This is now bone of my bones
And flesh of my flesh;

She shall be called Woman,
Because she was taken out of Man.” Genesis 2:23

To identify something “in bone” means it is that and none other. As such, this is referring to the fact that Moses spoke out the words of the song, and on that exact same day he was given the instructions that are just ahead. They are a close repeat to the words of Numbers 27 –

“Now the LORD said to Moses: ‘Go up into this Mount Abarim, and see the land which I have given to the children of Israel. ¹³ And when you have seen it, you also shall be gathered to your people, as Aaron your brother was gathered. ¹⁴ For in the Wilderness of Zin, during the strife of the congregation, you rebelled against My command to hallow Me at the waters before their eyes.’ (These are the waters of Meribah, at Kadesh in the Wilderness of Zin.)” Numbers 27:12-14

With that brought to memory, the narrative continues with...

⁴⁹ **“Go up this mountain of the Abarim,**

aleh el har ha’avarim hazeh – “Go up into Mount the Abarim the this.” Moses is instructed to go into the mount of the Abarim. The word comes from *avar*, meaning to pass over, by, or through. The “im” at the end is a plural marker, like our “s.” Thus, it is “The Crossings Over” or “The Regions Beyond.”

They are in the regions beyond Canaan, and Canaan is actually the point of reference. The specific mount is then next stated...

⁴⁹ (con’t) **Mount Nebo,**

The name Nebo is most likely derived from *navi*, or prophet. Thus, it means something like prophet, interpreter, spokesperson, or foreteller. Another word it is connected to is *navah*, meaning high or prominent. It is to the high places that people would go in order to get “nearer” to God and to receive a word from Him or sacrifice to Him. As such, a secondary meaning is height.

Therefore, it would be a high place where someone would go to receive a word, a vision, a prophecy, and so on. That is actually fitting for the occasion.

⁴⁹ (con’t) **which is in the land of Moab,**

The words are spoken to Moses who is in the land. He is not unaware of the fact. As such, the name is a reminder to him that he will not enter Canaan. He is dying in the land known as “From Father,” which is...

⁴⁹ (con’t) **across from Jericho;**

al pene Yerekho – “upon face Jericho.” The meaning is “facing Jericho.” When on the mountain, the immediate sight would be the city. The name Yerekho (with various spellings) has a dual significance. It means City of the Moon, and it means Place of Fragrance. It is from this place, the Mount of the Prophet (or the Mount of Height), looking toward the Place of Fragrance, that Moses will...

⁴⁹ (con’t) **view the land of Canaan,**

The name Canaan is derived from the word *kana*, “to humble,” or “to subdue.” That comes from a root signifying “to bend the knee.” Thus, it signifies something like humiliated, or humbled, or even subdued. It is also connected to the word signifying a merchant. It is this land...

⁴⁹ (con’t) **which I give to the children of Israel as a possession;**

It is the land of promise, the land of inheritance, and the land that will become the possession of Israel. The original intent was that it was to be their place of rest, but that was only so far as it is typical of the true place of rest which was lost at the fall of man.

Israel is the redeemed nation, and the land in that state of having been redeemed is Canaan. Everything being stated here, and everything which occurs is given in typology. It anticipates the coming of Christ, His work, and what that work then makes available to those who receive it. As for Moses, that is not the case...

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

The Lord specifically brings in the matter of ascending (*alah*), being on a mountain, and dying – just as Aaron died on *hor ha’har*, or “Mount of the Mountain.” A one-to-one comparison to what happened to Aaron is being made concerning Moses’ own death...

⁵¹ **because you trespassed against Me among the children of Israel**

The word “because” gives the sense, but it reads more precisely, saying, *al asher mealtem bi b'tok bene Yisrael* – “upon which you (pl.) acted treacherously against Me in midst children Israel.”

Using this form, *al asher*, upon which, He is linking it to their ascent (*alah*). The two words are connected, the one *al* coming from the other *alah*. It thus helps explain why Aaron and now Moses had to ascend at their deaths. Their defiance was...

51 (con't) at the waters of Meribah Kadesh, in the Wilderness of Zin,

The name Meribah is derived from what occurred. There was *riv*, or strife, and so the name of the place was called Merivah, meaning Place of Quarreling. The name Kadesh comes from the verb *qadash*, meaning to hallow or set apart. Thus, the whole name would signify something like Sacred Place of Quarreling. That is said to be...

51 (con't) in the Wilderness of Zin,

The wilderness is a place of testing. Zin means “thorn.” But it also is connected to a word signifying a place of dryness. As such, it is where the thorn would flourish. This is where they were to draw water from the rock by speaking to it. But they failed to do so...

51 (con't) because you did not hallow Me in the midst of the children of Israel.

Again, the Lord repeats the words of the first clause: *al asher lo qidashtem oti b'tok bene Yisrael* – “upon which no you (pl.) hallowed Me in midst sons Israel.” Putting the corresponding thoughts side by side can help you see what is being conveyed –

“Go up (*alah*) into mountain.”

“And die on the mountain which you ascend (*alah*).”

“upon which (*al asher*) / you acted treacherously against Me / in midst sons Israel.”

“upon which (*al asher*) / you did not hallow Me / in midst sons Israel.”

The law (Moses and Aaron) is the problem that must be rectified, and it must occur before Israel can enter into the possession. Having said that, a note of grace is extended to Moses in his ascent...

52 Yet you shall see the land before you,

ki mi'neged tireh eth ha'arets – “For from before you shall see the land.” The meaning is clear. Moses will look forward from the ascent and he will front his face to Israel, viewing it from a distance...

***52 (fin) though you shall not go there, into the land which I am giving to the children of Israel.”**

The sentence of dying outside of the land of promise was pronounced. It will not be amended. Moses, who represents the law, will see the land from a distance, but he will not enter into what the sons of Israel shall receive.

You shall die outside the inheritance
Because You did not hallow Me
Even when I gave you every chance
You were unable to perform accordingly

There is a disconnect that must be corrected
The law must be first taken away
Because there is a flaw that has been detected
And so, it must be this way

It is by the law that comes the knowledge of sin
And in that knowledge, all become guilty before Me
Through the law, one is completely done in
If you don't get that, look to the cross and you will see

I the Lord will accomplish all that needs to be done
When I give of myself in giving My Son

III. Pictures of Christ

As we progressed through the verses, there has been some explanation of what is going on, but to draw it all together, and without trying to stretch the meaning too far, each word of the second section is intended to fit together to form a story.

Moses, he who draws out – meaning the law from the Lord – is to ascend the mountain of the Regions Beyond, the Mount of Height, which is in the land of From Father, across from the Place of Fragrance and there he will view the Land of the Humbled, the place which the children of Israel are set to possess.

Moses anticipates Christ who ultimately draws out the word of the Lord, being the very Word of God. The law must come first in order to anticipate Him. In order for the children of Israel to enter the promise, though, there must be a change in the structure of things.

A promise was already made to Abraham concerning the inheritance. It was based on faith, not on the law. As Paul says, "For if the inheritance *is* of the law, *it is* no longer of promise; but God gave *it* to Abraham by promise" (Galatians 3:18).

This must be resolved then. The law is contrary to the promise. The law is not of faith at all. The two are diametrically opposed. As this is so, Moses is given to anticipate what actually occurred in Christ. It was Christ Jesus who went to the regions beyond, outside of the promise.

He is the Prophet who came from the Father and who embodied the law that came from Him while the Place of Fragrance, heaven, meaning the Land of the Humbled, remained at a distance. But it is set apart for the children of Israel. Their entrance is emblematic of those who will enter the promise once the law is dealt with.

The Land of the Humbled, Canaan, represents those who have humbled themselves before God in Christ. That is seen in several ways in the New Testament, but a couple of examples will show this –

"For this reason I bow my knees to the Father of our Lord Jesus Christ." Ephesians 3:14

"But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. ¹¹ For it is written: 'As I live, says the LORD, Every knee shall bow to Me, And every tongue shall confess to God.'"

-Romans 14:10, 11

This is the goal, the hope, of those who come to Christ. But, as I said, before one can enter the Place of Fragrance, heaven, the law must be dealt with first. That is seen in the words concerning Aaron and Moses.

Both of them had to ascend mountains where they would die. Aaron ascended *hor ha' har*, or "Mount *of* the Mountain." Moses ascended Mount Nebo, or "Mount of Height." The symbolism seems somewhat obvious. They both have represented the law.

Together they violated the word of the Lord, destroying the typology of salvation by faith in the completed work of Christ. They were told to simply speak to the rock and water would issue forth, as was recorded in Numbers 20.

The rock pictured Christ in his exaltation, and water was to issue forth by the simple word of faith. Instead, they struck the rock as they had at Horeb. But that pictured Christ in His suffering. What they did by striking and not speaking was not of faith at all.

It shows that the law is not of faith. It is a path of working one's way to God, doing things in an attempt to receive what He instead freely offers. The work of the law was done by Christ Jesus. To instruct us on this more fully, Moses and Aaron, typical of the law, had to ascend under their own strength to the high place, and there they died – outside of the promise.

Their act of disobedience was recorded to highlight Christ's perfect obedience. He lived out the law and He embodied it. But the law is not of the inheritance, and so Christ had to die in fulfillment of it. Without that, none could enter the promise, just as Israel under Moses could not.

If you can stretch your mind a bit, think of Moses on Mount Nebo and of Christ on the cross. What does Paul say about that moment as He died?

“And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, ¹⁴having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. ¹⁵Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.”

-Colossians 2:13-15

Moses looked with longing at the land of promise, stretching his vision out to see what Israel would receive. Christ, the embodiment of the law, looked forward to what we would receive. Until He died, the inheritance remained distant and inaccessible to us, and – indeed – even to Him.

He had to complete what was set before Him. Moses ascended and looked, Jesus ascended and looked. Moses was to die because he failed to provide the word of faith. Jesus died so that He could provide the word of faith, and so that we could receive what that word of faith offers.

The lesson of Moses is one that escapes a large portion of the people of the world. You cannot “do” in order to enter the inheritance. You must receive by speaking the word of faith. Everyone is doing and doing in order to get what has already been done. And because it was done by God in Christ, there can be no more doing.

When Paul said that the law was nailed to the cross, he means exactly that. Jesus Christ, the embodiment of this law, and the one that Moses eventually saw after he realized his own shortcomings, was nailed to the cross.

What was given through Moses was spoken forth by God. Christ is the One that spoke it out. Christ is the One it spoke of. And Christ is the One that completed that spoken word.

He hung on the cross, nailed to it. And He took away that law, meaning His own life, through death. In His death, He not only annulled one covenant, He established another.

If anyone thinks that Israel entered Canaan through law observance, they haven't read the Bible. The priests bearing the ark stepped, by faith, into the rushing waters of the Jordan, and the waters stopped, allowing them to enter. That was an act of faith in the power of the Lord, and that ark was only a representation of the place where propitiation is made between God and man – the dead body of Jesus Christ.

Everything comes back to the thought of the cross. It is only through that marvelous spot where Jesus died that our heavenly hope is finally realized. The law was the obstacle, Christ removed that obstacle, and then He entered into His glory, making the way possible for us to enter with Him. This is the word of faith which we preach and by which you are saved.

Be sure to accept that word, believe with your heart, and confess with your mouth that God raised Him from the dead. In this, the things of life will go well with you.

Closing Verse: *“For it pleased the Father that in Him all the fullness should dwell, ²⁰ and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.” Colossians 1:19, 20*

Next Week: Matthew 27:23 *Pilate asks about God's only begotten Son... (What Evil Has He Done?)* (Resurrection Day 2022 sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. But He also has expectations of you as He prepares you for entrance into His Land of Promise. So, follow Him and trust Him and He will do marvelous things for you and through you.

Because You Did Not Hallow Me

So Moses came with Joshua the son of Nun
And spoke all the words of this song
In the hearing of the people
So that forever they would carry it along

Moses finished speaking these words to all Israel
And he said to them: “Set your hearts on all the words
-----which I testify among you today
Which you shall command your children
To be careful to observe—all the words of this law, so to you I say

For it is not a futile thing for you
Because it is your life, so to you I address
And by this word you shall prolong your days
In the land which you cross over the Jordan to possess

Then the LORD spoke to Moses that very same day
Saying: "Go up this mountain of the Abarim, Mount Nebo
Which is in the land of Moab
Across from Jericho

View the land of Canaan
Which I give to the children of Israel as a possession
And die on the mountain which you ascend
And be gathered to your people; it is your final session

Just as Aaron your brother died on Mount Hor
And was gathered to his people, becoming a has been
Because you trespassed against Me among the children of Israel
At the waters of Meribah Kadesh, in the Wilderness of Zin

Because you did not hallow Me, so to you I tell
In the midst of the children of Israel

Yet you shall see the land before you
Though you shall not go there, as to you I tell
Into the land which I am giving
To the children of Israel

Lord God, turn our hearts to be obedient to Your word
Give us wisdom to be ever faithful to You
May we carefully heed each thing we have heard
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone
We will follow You as we sing our songs of praise
Hallelujah to You; to us Your path You have shown
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...