

220615-4 Deu 34, Moses Views Canaan, Dies & Is Buried–CThurman

In the previous chapter, under the heading of Moses blesses Israel (v.1):

- The LORD comes with His people to deliver them from their adversaries. (vss.2, 3)
- Moses was a king among the chiefs of the people of Israel. (vss.4, 5)
- Excepting the mention of the tribe of Simeon, Moses blessed the sons of Jacob. (vss. 6-25) And,
- Israel's final blessed state because of a who their God is. (vss.26-29)

Chapter 34

- Moses ascends Pisgah and view Canaan. (vss.1-4)
- Moses dies & is buried in a valley. (vss.5, 6)
- Of Moses' age at death and time for mourning him. (vss. 7, 8)
- Joshua leads the nation. (v.9)
- Greatness of the man, Moses. (vss.10-12)

Begin by reading where the LORD commanded Moses to go up into the mountain range of Abarim.

*Deu.32.48 And the LORD spake unto Moses that selfsame day, saying,
49 Get thee up into this mountain 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 among the children of Israel at the
waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified
me not in the midst of the children of Israel.
52 Yet thou shalt see the land before thee; but thou shalt not go thither
unto the land which I give the children of Israel.*

Nu.27.15 ¶ And Moses spake unto the LORD, saying,

16 *Let the LORD, the God of the spirits of all flesh, set a man over the congregation,*

17 *Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.*

18 *And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;*

19 *And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.*

20 *And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.*

21 *And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.*

22 *And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:*

23 *And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.*

1 ¶ *And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho.*

Pisgah, 'a place of consideration', פִּסְגָּה, pah-sag; cf. Ps.48.14, consider.

Israel is encamped in the plains of Moab. Directly to the east lies the mountain range of Abarim. Probably before the eyes of the entire congregation Moses begins his ascent to a particular mount called Nebo and probably to a certain peak named Pisgah, which means 'a place of consideration.' From this perspective doubtless Moses can see the nation directly below. But from this place the LORD caused Moses to fully view all of Israel's land before he dies.

Also, Nu.27.13, 14; Moses was commanded to go up into Abarim and there die for his rebellion at Kadesh-barnea.

De 3:27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

In the verses which follow there is described a sweeping view of the land of Israel *as though it had already been allotted.*

Nu.34.1-13 defines the borders of the land on the western side of the Jordan River.

And the LORD shewed him all the land of Gilead, unto Dan,

Now because there is some question concerning the land which Dan possesses. This text could mean that Moses view of the land went *from the east to the west*, because of the cities ascribed to the tribe of Dan. (Jos.19.40-46) Or it could mean that Moses viewed the land *from the south to the north* because of where Dan shall seize upon land in the north from the Syrians. (cf. Jos.19.47; Jud.18.1, 2, 7)

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

So, a view from the north, middle and south of Canaan.

3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

All of the way down to the southernmost tip of the Dead Sea.

4 And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed:

Ge.12.7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Ge.13.15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

Again we are reminded of the land which the LORD promised to Abraham, Isaac, and Jacob. There should be no question that the land that the LORD promised is this land. Abraham knew what land the LORD referred to.

Gen.13.14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

But some err by saying that because Abraham was looking for a city which has foundations, whose builder and maker is God that the promise of the land of Canaan was not literal. That is simply not true.

He.11.8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

Why couldn't Abraham have lived in expectation of both? Abraham's hope went beyond his lifetime and beyond this present age. He expected to have this land and he expected to see that eternal city. Like Abraham, the children of God have similar expectations. We look to rule and reign with Christ for 1,000 years, but we also look to rule and reign with Christ forever. (cf. Re.20.4; 22.5) We live in expectation of the establishment of the

kingdom of Jesus Christ on this earth one day. (cf. Mt.6.10; 13.41; 20.21; Lk.23.42; Re.11.15; Dan.2.44) But we also live in expectation of the same kingdom having no end, an everlasting kingdom. (cf. Ps.145.13; Dan.4.3; 7.27; Lk.1.33; 2Pe.1.11)

I have caused thee to see it with thine eyes, but thou shalt not go over thither.

Because Moses had spoken unadvisedly with his lips against the LORD the LORD denied him to lead the nation of Israel into the land. (cf. Ps.106.33) There is also here a type. Moses not entering into the land shows that the promises are not of the law, but of faith.

Ro 4:13 For the promise, that he should be the heir of the world (Not only Canaanland!), was not to Abraham, or to his seed, through the law, but through the righteousness of faith. (faith's righteousness)

Ro 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

In other words, for believing in the One whose righteousness is our absolute merit we have received certain promises.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect ...

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 a valley in the land of Moab,
[the LORD]

over against Bethpeor: but no man knoweth of his sepulchre unto this day.

in the land of Moab – refers to the place where Israel is presently encamped; also called the plains of Moab. This particular parcel of property is allotted to the tribe of Reuben.

Bethpeor – is one of the cities allotted to Reuben.

Jos.13.15 And Moses gave unto the tribe of the children of Reuben inheritance according to their families.

16 And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Mē'deba;

...

20 And Bethpeor, and Ashdothpishgah, and Bethjeshimoth ...

Read Deu.3.21-29 ... 29, *So we abode in the valley over against Bethpeor.*

Jude's letter reveals that there was some contention between the Archangel Michael and Satan about the body of Moses. But we are not told why. Certainly Satan must have had some evil scheme in mind which the LORD disallowed.

Jude 8 ¶ Likewise also these filthy dreamers ¹defile the flesh, ²despise dominion (reject lordship or government), and ³speak evil of dignities (dignitaries [those in glorious offices]).

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation (blasphemous or evil judgment), but said, The Lord rebuke thee. (cf. 2Pe.2.10, 11)

7 And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

his natural force, הַחַיִּי יְהוָה הוֹצֵא, of the noun חַיִּי, leyh-ach, only this once in the OT; Wigram notation, 'moisture'; Benjamin Davidson's Hebrew Lexicon, freshness, vigor; the unused verb root is חָחַח, la-chach.

abated, נָחַס, nahs, Qal pret. of נָחַס, noos, tss. to flee, to flee away, to run away, to lift up.

In Deu.31.2 we read that Moses was not able to go out or come in. His health likely suddenly turned to weakness.

De 31:2 And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.

But the LORD strengthened him once more to view the land from Nebo and there die.

8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

Miriam died in the *first month* of the 40th year. (cf. Nu.20.1) Aaron died four months later, in the *first day, fifth month*. (cf. Nu. 33.38) And Moses died about six months after his brother Aaron.

9 ¶ And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him:

had laid, Qal pret. of the verb **שָׂם**, sah-mak, tss. *to sustain, to put, to lay, to lie hard, to uphold, to stand fast, to establish, bear up, to rest.*

The spirit of wisdom as a gift from the LORD to equip Joshua for the office of leading the nation of Israel. It is my opinion, but that when Moses laid his hands on Joshua that he simply and publicly showed whom the LORD had chosen to lead Israel.

and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

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

11 In all the signs and the 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 that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

mighty, Hebrew adj. חֲזָק, *chah-zaq*, tss. *mighty, strong, loud, sore, stiff, hard*.

terror, מוֹרָא, *mōh-rah*, a masc. noun, tss. *fear, terror, terribleness*.

But there was coming another prophet, a man of Israel, of the people, of a tribe and of a family. And to this man they were to obey.

De 18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken ...

Israel presently in unbelief still doesn't know that Jesus is that Prophet. But one day they shall know.

He.3.3 For this man (Christ Jesus) was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some man; but he that built all things is God.

5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

This closes our study through the book of Deuteronomy. This has set the stage for entering into a study of the next book, Joshua. And if the Lord will, that is the plan.