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You Will Not Enter

32: 44-52

You will not enter DIG: How does this scene compare with an earlier vision of it in 3:23-28? What does Moses do there, and why? What does “gathered to your people” mean (see Genesis 25:8)? Why couldn’t Moshe enter Canaan? What was Moshe able to see, and why?

REFLECT: Do the words of Moses seem “just like idle words” or “your life?” How so? Does it seem that ADONAI was harsh to Moshe? Why? Why not? Have you ever felt similarly denied your life goal? What would you like to see before you die? How do you approach death?

On the day Moses died, he delivered his final blessing and then ascended Mount Nebo to view the Land of Promise from afar.

Looking back on the message of this **song (to see link click [Fw](#) - The Song of Moses)** in particular and **the Torah** in general, **Moses** charges **the nation** of Isra’el to live in accordance with **ADONAI’s** expectations and warns **them** not to stray from the path **God** has commanded. **Then Moses came and recited all the words in the ears of the people - he and Hoshea son of Nun. According to the sage Rashi, the Torah calls Joshua by his former name (the name before it was changed to Joshua just before the sin of the spies) to reveal his great humility. This interpretation agrees with the significance of the Yod (‘) that was appended to his name.** Not only must **they** wholeheartedly obey **YHVH’s** mitzvot, but **they** must also pass on to each successive generation the passion for **His Word**. **When Moses finished speaking all these words to all Isra’el, he said to them, “Put in your hearts all the words of this song that I call as witness against you today - that you may command your children to keep and do all the words (Hebrew: *ha-d’varim*, meaning *words, matters, things, commandments, events or reasons*) of this Torah. For they are not just idle words for you - they are your life! By this word you will prolong your days on the Land, which you are crossing over the Jordan to possess” (32:44-47).** The appearance of **Joshua** before **the nation** paves the way for **his** imminent assumption of leadership.

Today, we can see that **Messiah, the Word**, is the living **Torah**, our very **life**. When **He** walked the earth, **He** was **the Torah made flesh (John 1:14)**. It is now **He** who lives in us. Thus, we can understand, in a deeper way, the passage: **We have this treasure in earthen vessels (Colossians 4:7)**. When we are walking in who we are as new creations in **Messiah**, the life of **Messiah** flows from within us. Just as it was said that the written **Torah** is our **life**, even more so, can it be said that **the Living Torah** is our **life!**



After **Moshe** had finished reciting **the song**, **ADONAI** told **him** to ascend **Mount Nebo**, which was outside the Promised Land. **On that very day, ADONAI spoke to Moses** saying: **Go up this mountain of the Avarim, Mount Nebo, which is in the land of Mo'ab facing Jericho, and see the land of Canaan, which I am giving to Bnei-Yisrael as a possession (32:48-49)**. The mountain of Avarim is to be identified with one of the mountain spurs overlooking the north end of the Dead Sea. Probably **Mount Nebo** was one of the more prominent peaks. Today, **Mount Nebo** provides a fine view over the Jordan valley and has traditionally been identified with the site.

On the mountain that you are ascending, there be gathered to your people - as Aaron your brother died on Mount Hor and was gathered to his people (Numbers 20:22-29) - because you both broke faith with Me among Bnei-Yisrael at the waters of Meribath-kadesh in the wilderness of Tzin, because you did not treat Me as holy in the midst of Bnei-Yisrael (32:50-51). The reason for this discipline is recorded in **Numbers 20:1-13**. **ADONAI** had commanded **Moses** to **speak to a rock** in order to bring forth **water** for **the people** who were grumbling against **him** and **Aaron**. But **Moshe** disobeyed and **struck the rock twice** instead of **speaking** to it (**Numbers 20:11**), and by arrogantly suggesting that **he** and **Aaron** brought forth the water . . . **must we bring you water from this rock (Numbers 20:10)?** For this act of **unbelief**, and the failure to give **God** the glory (**treat Me as holy**) before **the nation**, **Moses** forfeited **his** right to lead **the nation** into **the Land** of Promise.⁶⁸⁷

For you will see the Promised Land from afar, but you will not enter there, into the Land that I am giving to Bnei-Yisrael (32:52). Moses was granted to see the Land from a distance before he died (see [Gj](#) - The Death of Moses), but not enter in.

Haftarah Ha'azinu: Sh'mu'el Bet (Second Samuel) 22:1-51 (see [Af](#) - Parashah)

David's song of praise (see the commentary on [the Life of David Eh - David's Song of Praise](#)) celebrates the blessings and rewards of ADONAI. David sings that God is his Rock, whose ways are perfect. David composed this song early in his life. He kept it close to his heart by reciting it whenever YHVH kept him safe from danger. These times included life-threatening situations when he was being hunted down by King Sha'ul, and later when at war with his enemies. David concluded his song by crediting God with being the Rock, who blessed him with an everlasting dynasty. He cried out: Exalted be God - the Rock of my salvation . . . who gives me vengeance . . . therefore, I praise Your Name among the nations, ADONAI, and will sing praises to Your name (Second Samuel 47-50).

B'rit Chadashah suggested readings for Parashah Ha'azinu: **Romans 10:14-21, 12:14-21, 15:9-10;** **Messianic Jews (Hebrews) 12:28-29**

Paul weaves key provisions of the song of Moses (see [Fw](#) - The Song of Moses) throughout the latter part of Romans and concludes with back-to-back closing verses from the songs of David and Moshe: For this reason I will give You praise among the Gentiles, and I will sing Your Name (Second Samuel 22:50; Romans 15:9-10). And again it says, "Rejoice, O Gentiles, with His people" (Deuteronomy 32:43). Paul wonders if Isra'el understood the Good News concerning Messiah's victory over death (Romans 10:16-18). He answers his own question by quoting the Song of Moses, that YHVH calls the Gentiles to know what Isra'el fails to understand (Romans 10:19; Deuteronomy 32:21). Though the righteous of the TaNaKh knows, the majority are hardened (Romans 11:7-8; Deuteronomy 29:3; Isaiah 29:10). But then Paul also asks if Isra'el has stumbled so as to fall beyond recovery? Then, he answers his own question again by saying: May it never be! But by their false step salvation has come to the Gentiles, to provoke Isra'el to jealousy (11:11). Vengeance without revenge belongs solely to Ha'Shem - He will repay (Deuteronomy 32:35, 40-42; Romans 12:19). When God judges, all the Gentile nations will sing His praises.⁶⁸⁹

Dear Heavenly Father, It is a joy to sing songs of praise to You! You are always wonderful!

You are holy, Almighty, all powerful, all wise, forgiving **Savior**, loving **Father**. **You** love **Your** children with such a great depth of love. **You** are always with your children to help and to guide. **For God Himself has said, "I will never leave you or forsake you," (Hebrews 13:5b-c).** Though I may feel alone at times, you are always with me, watching over and caring for me. **Whenever I sit down or stand up, You know it. You discern my thinking from afar. You observe my journeying and my resting and You are familiar with all my ways. Even before a word is on my tongue, behold, ADONAI, You know all about it (Psalms 139:2-4).** I delight in blessing **You** by thoughts and action of love to **You**. In **Yeshua's** holy name and power of **His** resurrection. Amen