The Song of Moses
Deuteronomy 32

2020

The Song of Moses to Israel

 “Attention, Heaven! I will talk. The earth shall listen to the speech out of my mouth. My prophecy shall be anticipated as rainfall. Let my speech have descended as dew, as rain on [a] garden and as snow on [the] grass: because, I called the Lord’s Name. Give greatness to our God.

* God, His works, True.
* All His paths, judgments.
* God, faithful.
* There is no unrighteousness, Lord righteous and pure. — Verses 1-4

They sinned, not He, disgraced children, twisted generation; having been perverted. Is this [how] you repay [the] Lord? [Is this] people so foolish and not wise? Did not He, your Father purchase you? Make you? Form you? — Verses 5-6

Remember the days of old; understand the years of many generations: ask your father. He will recount to you; your elders will also tell you. When the Most-High began to divide the nations their inheritance, as He scattered the children of Adam, He established the borders of the nations, according to the number of God’s angels. — Verses 7-8

[The] Lord’s part became His people, Jacob; the lot of His inheritance, Israel.[[1]](#footnote-1) He sustained him in a desert land; He surrounded him in hot thirst, in waterless land. He parented him. He preserved him as a pupil of an eye. As an eagle might cover his nest, He also yearned over His fledglings; spreading His wings, He welcomed them, He took them up on His shoulders. [The] Lord alone used to lead them. There had not been another god with them. He led them up on the strength of the land; He fed them produce of fields; they sucked honey out of rock, and oil out of solid rock. Cow’s butter, and sheep’s milk, with fat of lambs and rams, of calves and kids, with fat of entrails to burn. They drank wine, grape’s blood. — Verses 9-14

Jacob ate and was glutted. The beloved kicked; he became fat; he grew obese; he got conceited. He deserted the God, Who made him. He departed from God his Savior. They provoked Me with other-gods[[2]](#footnote-2); they embittered Me with their abominations; they sacrificed to demons[[3]](#footnote-3); not to God; to new gods which they had never seen. They had come recently, which their fathers had never seen. You deserted God, Who begot you. You forgot God, Who nurtures you. — Verses 15-18

[The] Lord saw. He was zealous. He was provoked through [the] outrage of His sons, and daughters. He said, ‘I will turn My face away from them. — Verses 19-20a

I will reveal what will happen to them in the last days: because, it is a perverting[[4]](#footnote-4) generation, children in whom is no faith. They moved me to zeal with not-god; they provoked me with their idols. I will also move them to zeal with not-nation: by a senseless[[5]](#footnote-5) nation I will enrage them: because, fire had kindled out of My anger; it had burned to Hades beneath; it will devour earth[[6]](#footnote-6) with her produce; it will set on fire foundations of mountains. I will bring evil[[7]](#footnote-7) to them. I will complete[[8]](#footnote-8) My war[[9]](#footnote-9) upon them.[[10]](#footnote-10) I will send upon them devouring famine, consuming birds, incurable disease, beasts’ fangs: with wrath draging away [everything] upon earth. A sword without will make them barren; terror within[[11]](#footnote-11): young man with virgin, suckling with ruling presbyter…. I said, ‘I will scatter them; I will make their memorial cease out of mankind.’ — Verses 20b-26

Were it not through the enemies’ wrath: that they would not live long; that those opposing should not join the attack: they could not say, ‘Our high hand, not [the] Lord, did this.’ — Verse 27

Because, it is a nation destroying counsel. Understanding is not in them. They were not wise to comprehend these [things]: they must accept the coming time. How will one pursue a thousand? Two rout ten thousand? … unless God gave them away. [The] Lord gave them over: because, their gods are not as our God; our enemies, unthinking: for, their vine [is the] vine of Sodomites; their branchlet of Gomorra; their grape, a grape of gall… a sour bunch to them; their wine [is] dragons’ wrath; asps’ incurable wrath. — Verses 28-33

You cannot see these [things] He had collected for me; He had sealed among my treasures. — Verse 34

In a day of vengeance, I will repay in a time when his foot would have been tripped: because, a day of destruction [is] near to them. It is beside you already: because, the Lord will judge His people. He will converse with His servants: for, He saw their weariness and fainting in misery and neglect. — Verses 35-36

[The] Lord said, ‘Where are their gods on which they had most certainly believed?’ Where [is] the fat of their sacrifices you used to eat? You used to drink the wine of their libations, [didn’t you]? Let them have stood up. Let them have helped you. Let them have begotten you. Protectors…. — Verses 37-38

See! See that ***I Am***[[12]](#footnote-12). There is no other God, only Me[[13]](#footnote-13). I will take life as I would make alive. I would strike as I also will heal. There is no one who rescues out of My hands: because, I will lift My hand to the heaven. I will swear by My right hand. I will say, ‘I live forever’: because, I will sharpen My sword as lightening.[[14]](#footnote-14) My hand will uphold judgment. I will reward righteousness to the enemies. I will repay My haters. — Verses 39-41

I will drench My weapons without blood. My sword will consume meats without blood of wounded[[15]](#footnote-15), of captivity[[16]](#footnote-16) from [one] head of enemies’ archons. — Verse 42

Heavens, be gladdened together with Him. All the angels of God fell down and worshipped Him.[[17]](#footnote-17) Nations with His people, be gladdened. All the children of God, be strengthened in Him: because, the blood of His children He will avenge, He will revenge, He will reward justice to the enemies. He will reward the haters. [The] Lord will cleanse His people’s land.” — Deuteronomy 32:1-43

Note

As I translated this from the Greek, I was constantly racked with pain and sorrow, even sometimes bitter tears and weeping. Taken seriously, these promises recorded by Moses are horrifying, terrifying. I have to believe that much of Revelation is informed by what Moses writes here. John did not write in a vacuum: he is, at least in part, disclosing Christ from the Old Testament, as he was commanded to do in Luke 24. Both Deuteronomy 32 and Revelation can be understood as evangelism tracts for Judaism.

The apocalyptic language of Revelation is no more startling or unusual than the apocalyptic language we find here.

The Greek text employed is found at: <https://www.ellopos.net/elpenor/greek-texts/septuagint/chapter.asp?book=5&page=32>.

The translation is entirely my own; any resemblance to any other is coincidental.

Grammatical and lexical support came primarily from Taylor, Bernard A., ed, et al, *Analytical Lexicon to the Septuagint, expanded edition* (Hendrickson, Peabody, MA, 2009: 591 pages)

English language creativity and variation was prompted by:
<https://www.thesaurus.com/>

1. Jacob and Israel, of course, refer to the same person. However, this prophecy is not about the person Jacob/Israel and has little to do with him, except in introduction; this prophecy is about the descendants, the people Jacob/Israel until the end of time. Jacob refers to a people without faith, unbelievers; Israel refers to a believing people. Israel will continue in The Church; Jacob will continue in Judaism today. This prophecy makes clear that Jacob/Judaism is heavily involved in satanic demonism. Israel will not be mentioned again: this can only be because the descendants, God’s people Jacob/Judaism are utterly devoid of faith… they are atheists. [↑](#footnote-ref-1)
2. literally other trinities [↑](#footnote-ref-2)
3. Fallen angels: this must not be diluted by so-called enlightened thinking to mean heathen gods as in TLEH. [↑](#footnote-ref-3)
4. ἐξεστραμμένη: inside out [↑](#footnote-ref-4)
5. There is no shortage of these. [↑](#footnote-ref-5)
6. This frequently is limited to the land of those in question; here that would be Cisjordan: however, such a limit is not always the case. [↑](#footnote-ref-6)
7. κακὰ: bad, filth [↑](#footnote-ref-7)
8. συντελέσω: finish after their defeat [↑](#footnote-ref-8)
9. βέλη: weapons [↑](#footnote-ref-9)
10. We attribute this to Hitler, and the like, to human perpetrators of evil; which are, in fact, the surface cause; the wheat is forbidden to strike the tares; the only reason that the wheat could ever strike the tares is that the wheat itself has become thoroughly corrupted. However, this clearly says that the root cause of all these evils is the failure of Judaism to repent; as well as God’s wrath upon Judaism: God’s war against Judaism will not cease until Judaism repents. Moses said it, not I. [↑](#footnote-ref-10)
11. The parallelism requires that the phrase be finished with, “will make them barren”: terror will be as destructive as sword; none will escape. [↑](#footnote-ref-11)
12. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-12)
13. Moses returns to the wording found in Exodus 20 [↑](#footnote-ref-13)
14. Genesis 3:24; Leviticus 26:33; Numbers 22:23; Joshua 5:13; Hebrews 4:12; Revelation 1:16 [↑](#footnote-ref-14)
15. The instruments of God cut far more deeply than into the physical, they cut into the very spirits and souls of people. Hebrews 4:12 [↑](#footnote-ref-15)
16. Psalms 68:18; Jeremiah 29:14; Ezekiel 16:53; Amos 1:6; Ephesians 4:8 [↑](#footnote-ref-16)
17. Revelation 5:13, 14; 19:4 [↑](#footnote-ref-17)