

DEUTERONOMY 34

compiled and written by Gary Kukis

Deuteronomy 34:1–12

Moses' Final Days/Joshua, His Replacement

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the completed chapters of Deuteronomy are found here ([HTML](#)) ([PDF](#)). This chapter is a part of that study. Sometime ago, I did a verse-by-verse exegesis of the books of the Pentateuch, and, in my opinion, did not really give these books the full treatment that they deserved. Here, I am going back and redoing the book of Deuteronomy. All of the information from that previous study will be included in here and this study will eventually supplant the shorter study of the book of **Deuteronomy** ([HTML](#)) ([PDF](#)). From time to time, there will be concepts and exegetical material which will be repeated.

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of Deuteronomy 34 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples and armies as they move across the landscape of the Land of Promise.

Preface: Deut. 34 marks the end of the book of Deuteronomy and the death of Moses. God shows to Moses, from the vantage point of a high mountain, a miraculous view of all the land that He would give to the children of Israel; and then Moses dies and is buried there, east of the Jordan River. The people will mourn for Moses and Joshua will take his place as Israel's leader.

There are many **chapter commentaries** on the book of Deuteronomy. This will be the most extensive examination of Deuteronomy 34 available, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

William MacDonald: *All God's servants should rejoice to see younger men raised up to places of leadership. They should count it a great privilege to share their knowledge and experience with these disciples, then turn the work over to them before they are forced to do so by the hand of death.*¹

Deut. 34:4 *And the Lord said to him, "This is the Land I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your offspring.' I have let you see it with your eyes, but you shall not cross over there."* (JPCT)

Deut. 34:7 *Moses was one hundred and twenty years old when he died. His eye was not dim, nor his vigor abated.* (NSB)

Deut. 34:10 *And since then there has not arisen in Israel a prophet like Moses, whom Jehovah knew face to face.* (VW)

Today in the Word: *The stewardship of leadership also means that leaders are responsible for developing other leaders. Moses understood this and trained Joshua to succeed him.*²

Kukis: Take away the historical narrative and the Bible no longer stands. Human history is integral to Scripture.

Outline of Chapter 34:

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¹ From http://preceptaustin.org/deuteronomy_devotionals.htm (Deut. 34:9); accessed May 28, 2015.

² From http://preceptaustin.org/deuteronomy_devotionals_2.htm accessed May 28, 2015.

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Addendum	Louis Ginzberg's <i>The Legends of the Jews</i> (Deuteronomy 34)
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	Exegetical Studies in Deuteronomy

Doctrines Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Genesis 19	Deuteronomy 4		

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and defined. Also, I have developed a few new terms and concepts as well.

Definition of Terms	
Chiasmus	This is a psalm where the first passage can be matched to the final passage; the second passage can be matched to the second-to-the-last passage, etc. It is called a <i>chiasmus</i> (or, <i>chiasmus</i>) based upon the letter chi (X). Many times, this structure can be used to find the key element of the psalm or to rearrange the psalm.
Gen X	This is a short and clever reference to the generation of the Exodus. I was going to try to represent this as Gen Ex, but that looked too much like I was just naming the first two books of the Bible. At least with Gen X, most understand that we are speaking of a specific generation. Gen X stands for generation exodus; the generation of adults who left Egypt. Their children with them and the children born in the wilderness will be called the generation of promise.
Generation of Promise	These are the Israelites who will actually go into the Land of Promise and take it (which process is described in the first half of the book of Joshua). They were under the age of 20 at leaving Egypt in the exodus and some of them were born in the desert-wilderness, either as sons of Gen X-ers or as sons of the generation of promise.

Definition of Terms

Type

A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come.³ See **Typology** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Some of these definitions are taken from

http://gracebiblechurchwichita.org/?page_id=1556
<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/termsanddefs.htm>
<http://www.realtime.net/~wdoud/topics.html>
<http://www.theopedia.com/>

An Introduction to Deuteronomy 34

Introduction: Deut. 34 concludes both the Pentateuch and the life of Moses. We already know from many previous passages that God is not going to allow Moses to go into the Land of Promise, and that he would die east of the Jordan River. Deut. 34 fulfills that promise/prophecy which God made to Moses.

God does not simply take Moses out. He first allows Moses to see where the people of Israel would live in the Land of Promise. God takes Moses on a supernatural tour, where Moses sees much of the land that God would give to the children of Israel.

Moses will then die, at age 120, being of very sound health. The people will mourn for Moses for 30 days after, and then Joshua ben Nun will lead them.

The final verses are a short memorial to Moses.

Joseph Sutcliffe: Having followed the prophet through the weary steps of life, we are now come to the closing scene. It corresponds with all the grace of former years: and the most exemplary piety which had distinguished his character through a long and laborious pilgrimage, we may consider as the foundation of his triumphant death. When called of God to emancipate the people, he renounced the pleasures of the Egyptian court. Forgetful of his princely hopes, he claimed kindred with a people poor and oppressed, and esteemed the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of reward. During his forty years of exile in Midian, poor as a shepherd, he was content and happy with his lot. Surrounded with peaceful flocks, and far from the intrigues of a court, he tasted all the charms of solitude, and an intercourse with heaven undisturbed. These habits, never failing sources of divine repose, had so possessed his soul, that it was with difficulty the God of his fathers could force him away to emancipate his people. Passing at once from the cares of a shepherd to the duties of a king, though he had to form a brutish people to all the habits of civil and religious society; though his kindness was requited with provocations and insults beyond example; yet he never forsook his charge. Israel was to him as his own bowels: he led them through the desert to the borders of the promised land. In the awful revolt, when they worshipped the calf; when Israel stood on the brink, the very brink of destruction; when God himself, all indignant with his

³ From [Dake](#), accessed October 15, 2013.

people, tempted Moses not to pray, he redoubled all the efforts of intercession, and interposed his own life between the vengeance and the people. And when heaven signified its pleasure that he should see the land and die, all his solicitude was still for the people. He besought the Lord for a successor, and resigned his charge with a cheerfulness exceeding the reluctance with which it was assumed. He spent his remaining time wholly in divine affairs. He recited the law, and renewed the covenant. The last day he wholly spent in reciting psalms, and in shedding benedictions on all the tribes. Thus he travelled through life with equal steps, and finished his course with increasing strength. He approached eternity like the rich sheaves of the harvest, and clusters of the vintage, full of all wisdom, and mature in every virtue.⁴

Regarding the authorship of this final chapter: One of the most knuckle-headed explanations for this chapter is that Moses wrote it prophetically. There is no reason to think that. As we have previously examined, Joshua had likely listened as the blessing was given by Moses and wrote this down, along with some bare-bones narrative. In this chapter, Joshua likely accompanied Moses to the Mount Nebo. When Aaron went to Mount Hor (not really the name of a mountain; it was just a mountain of a mountain), Moses and Eleazar joined him. Moses removed Aaron's garments and gave them to his son, Eleazar. Then Aaron died on the mountain top. God also called Moses to go up to Mount Nebo and to die there, so it is reasonable to expect that Joshua and Eleazar accompanied him there. Although it is possible that Eleazar recorded this information, and there are even knuckle-headed⁵ theories that Moses wrote it himself in advance of his own death, it is much more plausible that Joshua wrote the last few chapters, as the official successor to Moses. Throughout Genesis, we noticed a relatively smooth transition from one writer to the next, as appears to be the case here. And whereas the separation between the book of Deuteronomy and the book of Joshua is well-defined in the English, in the original Hebrew, we just had scroll after scroll after scroll and one began where the other finished.

Although McGee suggests that this could well be the beginning of the book of Joshua, what we have here is properly an epilogue to the life of Moses, and, even though this is written by Joshua, it properly belongs with the book of Deuteronomy. Finally, there is nothing in Scripture which would preclude Joshua from writing this and there is internal evidence that Joshua was a writer of Scripture in Joshua 24:26–27: *And Joshua wrote these words in the book of the Law of God; and he took a large stone and set it up there under the oak that was by the sanctuary of Y^ehowah. And Joshua said to all the people, "Observe, this stone will be a witness against us, for it has heard all the words of Y^ehowah which He spoke with us; therefore, it will be as a witness against you, so that you do not deny your God."*

The time frame is likely that Joshua wrote this perhaps a decade or so later, after the conquest of the land. However, he could have written it even later than that.

Most commentators see this as I do; that Joshua probably wrote this addendum to the book of Deuteronomy; and that it was not written *prophetically* by Moses.

⁴ From <http://www.studylight.org/commentaries/jsc/view.cgi?bk=4&ch=34> accessed May 27, 2015.

⁵ Okay, I admit that this is the easiest way to dismiss a theory—by using name calling. However, there are several phrases in this chapter; e.g., to this day (v. 6), since then, no prophet has arisen (v. 10) which stand in direct opposition to Mosaic authorship of this chapter. Previous evidence; the finishing of the Torah and handing it over to the priests (Deut. 31:24–26) indicates that Moses had thought that he had finished writing Holy Scripture (he hadn't, as his song and his blessing and a recount of one last experience also became a part of the Torah). And finally, the conclusion of this chapter, that no prophet like Moses has arisen and then his great and powerful gifts are enumerated, is uncharacteristic of the writing of Moses. He was not a man to toot his own horn, so to speak. So, that Moses could have written this final chapter is within the realm of possibility; and monkeys might fly out of my butt.

Commentators on Authorship of Deuteronomy 34

Commentator	Commentary
John Calvin	<i>It is not certain who wrote this chapter; unless we admit the probable conjecture of the ancients, that Joshua was its author. But since Eleazar the priest might have performed this office, it will be better to leave a matter of no very great importance undecided.</i> ⁶
Adam Clarke	<i>This chapter could not have been written by Moses. A man certainly cannot give an account of his own death and burial. We may therefore consider Moses's words as ending with the conclusion of the preceding chapter, as what follows could not possibly have been written by himself. To suppose that he anticipated these circumstances, or that they were shown to him by an especial revelation, is departing far from propriety and necessity, and involving the subject in absurdity; for God gives no prophetic intimations but such as are absolutely necessary to be made; but there is no necessity here, for the Spirit which inspired the writer of the following book, would naturally communicate the matter that concludes this. I believe, therefore, that Deut. 34:1–12, should constitute the first chapter of the book of Joshua.</i> ⁷
Clarke continues	<i>This chapter [therefore] forms a very proper commencement to the book of Joshua, for of this last chapter of Deuteronomy the first chapter of Joshua is an evident continuation. If the subject be viewed in this light it will remove every appearance of absurdity and contradiction with which, on the common mode of interpretation, it stands sadly encumbered.</i> ⁸
Hard Sayings of the Bible	<p><i>Few will be willing to debate the thesis that Moses was...the author of this last chapter of Deuteronomy. There are just too many expressions that make little or no sense if place in Moses' mouth for empale, the phrases "to this day" (Deut. 34:6); "since then, no prophet has risen" (Deut. 34:10) and "for no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel" (Deut. 34:12) just do not seem naturally attributed to Moses. On the contrary, such expressions must be put along with the other "post-Mosaica" such as Num. 12:3 and treated as additions which were added by a later writer under the inspiration of the Spirit of God or as early glosses that were brought into the text under divine approval.</i></p> <p><i>Ancient Jews have held that Joshua was the one whom the Spirit of God authorized to add statements such as appear in Deuteronomy 34 to the book Moses had left. The evidence for this view, which is also shared by a number of evangelical believers, is found in Joshua 24:26: "And Joshua recorded these things in the Book of the Law of God" (a reference that many of us take to be pointing to the Pentateuch).</i>⁹</p>
Matthew Henry	<i>Having read how Moses finished his testimony, we are told here how he immediately after finished his life. This chapter could not be written by Moses himself, but was added by Joshua or Eleazar, or, as bishop Patrick conjectures, by Samuel, who was a prophet, and wrote by divine authority what he found in the records of Joshua, and his successors the judges.</i> ¹⁰

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⁶ John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Deut. 34:1.

⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 34:1.

⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 34:1.

⁹ *Hard Sayings of the Bible*; Walter Kaiser Jr., Peter Davids, F.F. Bruce, Manfred Brauch; InterVarsity Press; ©1996; pp. 179–180.

¹⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 34 chapter introduction.

It is important to understand what has gone before.

The Prequel of Deuteronomy 34

Moses has given his final sermons to the sons of Israel. He has written a song/psalm. And now, the children of Israel are about to cross over the Jordan River—but God tells Moses, “No. You stay here.”

God, some time ago, has laid down the law to Moses about not coming into the Land of Promise. In his first sermon, Moses said: “But the LORD was angry with me because of you and would not listen to me. And the LORD said to me, ‘Enough from you; do not speak to Me of this matter again. Go up to the top of Pisgah and lift up your eyes westward and northward and southward and eastward, and look at it with your eyes, for you shall not go over this Jordan. But charge Joshua, and encourage and strengthen him, for he shall go over at the head of this people, and he shall put them in possession of the land that you shall see.’ ” (Deut. 3:26–28; ESV; capitalized)

In other words, right after Moses’ no-water test failure, God told him how things were going to be. The LORD said to Moses, “Go up into this mountain of Abarim and see the land that I have given to the people of Israel. When you have seen it, you also shall be gathered to your people, as your brother Aaron was, because you rebelled against My word in the wilderness of Zin when the congregation quarreled, failing to uphold Me as holy at the waters before their eyes.” (Num 27:12–14; ESV; capitalized) Soon thereafter, God chose Joshua to take Moses’ place (Num. 27:15–23). So Moses, awhile ago (well, a few months back), laid his hands on Joshua, transferring his authority to Joshua.

In this chapter, Moses will climb up to the top of Mount Nebo as ordered by God. Deut. 32:48–52 That very day the LORD spoke to Moses, “Go up this mountain of the Abarim, Mount Nebo, which is in the land of Moab, opposite Jericho, and view the land of Canaan, which I am giving to the people of Israel for a possession. And die on the mountain which you go up, and be gathered to your people, as Aaron your brother died in Mount Hor and was gathered to his people, because you broke faith with me in the midst of the people of Israel at the waters of Meribah-kadesh, in the wilderness of Zin, and because you did not treat me as holy in the midst of the people of Israel. For you shall see the land before you, but you shall not go there, into the land that I am giving to the people of Israel.”

Gill writes: *Where the Israelites had lain encamped for some time, and where Moses had repeated to them the law, and all that, is contained in this book of Deuteronomy; and after he had read to them the song in Deut. 32:1; and had blessed the several tribes, as in the preceding chapter: at the command of God he went up [to the top of Mount Nebo].*¹¹

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We need to know who the people are who populate this chapter.

The Principals of Deuteronomy 34

Characters	Commentary
Moses	Moses will go up to Mount Nebo, see all of Israel, and then die.
Joshua	Joshua would be Moses’ successor. Most believe him to be the author of this final chapter of Deuteronomy.
The people of Israel	They will mourn the death of Moses for 30 days.

¹¹ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Deut. 34:1.

Chapter Outline

Charts, Graphics and Short Doctrines

This way you can understand the places which are named in this chapter.

The Places of Deuteronomy 34	
Places	Description
Gilead as far as Dan	Gilead is the area east of the Jordan River. The likely location of Dan is indicated <i>unto Dan</i> .
Naphtali, Ephraim and Manasseh	Manasseh is almost exactly in the middle of the map; Ephraim is below it and Naphtali above it.
Judah	Judah is the land directly west of the Salt Sea.
The Negeb	The Negeb is south of Judah.
The western sea (the Mediterranean Sea)	The Mediterranean Sea is called <i>the Great Sea</i> on this map.
Jericho	Jericho is directly above the Salt Sea and just west of the Jordan River.
Zoar	There has been a great deal of discussion as to the location of Sodom and Gomorrah. The way that Zoar is described in this passage (Zoar is where Lot fled when Sodom was being destroyed) places it at the southern end of the Salt Sea.
The Plain	The Plain is the flatter land from the hill country to the Mediterranean Sea.



Map of Israel (what Moses saw); from [accuracy in Genesis](#); accessed May 30, 2015. Note that the northern and southernmost areas are mentioned, as well as the natural western boundary of the Mediterranean Sea.

Chapter Outline

Charts, Graphics and Short Doctrines

Here is what to expect in Deuteronomy 34:

Adam Clarke's Synopsis of Deuteronomy 34

Moses goes up 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, Deut. 34:1-4.

Adam Clarke's Synopsis of Deuteronomy 34

There Moses died, and was so privately buried by the Lord that his sepulcher was never discovered, Deut. 34:5, Deut. 34:6.

His age and strength of constitution, Deut. 34:7.

The people weep for him thirty days, Deut. 34:8.

Joshua being filled with the spirit of wisdom, the Israelites hearken to him, as the Lord commanded them, Deut. 34:9.

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, Deut. 34:10–12.

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

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These outlines cannot be very different from one another.

Matthew Henry Outlines Deuteronomy 34

- I. The view Moses had of the land of Canaan just before he died (Deut. 34:1–4).
- II. His death and burial (Deut. 34:5, Deut. 34:6).
- III. His age (Deut. 34:7).
- IV. Israel's mourning for him (Deut. 34:8).
- V. His successor (Deut. 34:9).
- VI. His character (Deut. 34:10, etc.).

Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 34 chapter introduction.

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Deut. 34 is a short, but essential chapter.

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God Shows Moses All the Land of Promise

This sort of organization is known as a **chiasm**.

Peter Pett Organizes Deuteronomy 34:1–8

- a And Moses went up from the plains of Moab to mount Nebo, to the top of the Pisgah, that is over against Jericho, and Yahweh showed him all the land of Gilead, to Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, to the hinder sea, and the South, and the Plain of the valley of Jericho the city of palm-trees, to Zoar (Deuteronomy 34:1-3).
- b And Yahweh said to him, "This is the land which I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your seed.' I have caused you to see it with your eyes, but you shall not go over there" (Deuteronomy 34:4).
- c So Moses the servant of Yahweh died there in the land of Moab, according to the word of

Peter Pett Organizes Deuteronomy 34:1–8

- Yahweh, and he buried him in the valley in the land of Moab over against Beth-peor (Deuteronomy 34:5-6 a).
- c But no man knows of his sepulchre to this day (Deuteronomy 34:6 b).
- b And Moses was a hundred and twenty years old when he died. His eye was not dim, nor his natural force abated (Deuteronomy 34:7).
- a And the children of Israel wept for Moses in the plains of Moab for thirty days. So the days of weeping in the mourning for Moses were ended (Deuteronomy 34:8).

Note that in `a' that Moses goes up and sees the whole land. How his faithful heart must have exalted. He had brought his people to the very verge of this glorious land which he now saw before him. And in the parallel Israel mourn for his loss, as well they might. In `b' he sees the promised land, promised to Abraham, Isaac and Jacob (they had not taken possession of it either, but they had fulfilled their part just as Moses had) and he could die content. And in the parallel Moses died, his task complete, and he was one hundred and twenty years old (he had lived a long life through three generations). And he could see the land clearly for his eyes were not dimmed. And Yahweh had rewarded his faithfulness by allowing him to retain his strength. In `c' Yahweh buried him, and in the parallel no one knew where.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=34> accessed May 26, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

Kukis slavishly literal:

Kukis moderately literal:

And so goes up Moses from a plain of Moab unto a mountain of Nebo, a head of Pisgah which [is] upon faces of Jericho. And so causes him to see Y^ehowah all the land, the Gilead as far as Dan, and all Naphtali, and a land of Ephraim and Manasseh, and all a land of Judah as far as a sea coming after, and the Negev, and the plain, a valley of Jericho, a city of the palms, as far as Zoar.

Deuteronomy
34:1–3

So Moses went up from the plains of Moab to Mount Nebo, [to] the top of Pisgah, which is opposite Jericho. Y^ehowah then showed him all of the land: the Gilead as far as Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah as far as the Mediterranean Sea [lit., a sea coming after], and the Negev, and the plain, the valley of Jericho, the city of the palms, and as far as Zoar.

Kukis not so literal:

So Moses climbed up Mount Nebo to the top of Pisgah, opposite Jericho, having started from the plains of Moab. Jehovah then showed Moses all of the land: the Gilead, going as far as Dan; all of Naphtali; the land of Ephraim and Manasseh; all the land of Judah as far as the Mediterranean Sea. Then God gave Moses a tour of Judah: the Negev, the plain, the valley of Jericho (the city of the palms) going as far as Zoar.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation¹²; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

¹² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

These Bibles often fall into more than one category; I placed them where I believed them to have the best fit.

Ancient texts:

Masoretic Text (Hebrew)

And so goes up Moses from a plain of Moab unto a mountain of Nebo, a head of Pisgah which [is] upon faces of Jericho. And so causes him to see Y^ehowah all the land, the Gilead as far as Dan, and all Naphtali, and a land of Ephraim and Manasseh, and all a land of Judah as far as a sea coming after, and the Negev, and the plain, a valley of Jericho, a city of the palms, as far as Zoar.

Targum of Onkelos

And Mosheh went up from the plains of Moab to the mountain of Nebo, to the summit of the height which is over against Jericho; and the Word of the Lord showed him all the strong ones of the land, and the mighty acts which would be done by Jephtha of Gilead, and the victories of Shimeon bar Manoah of tribe of Dan; and the thousand princes of Beth Naphtali who would gather with Barak, and the kings who would be slain by Jehoshua bar Nun of the tribe of Ephraim, and the deeds of strength to be wrought by Gideon bar Yoash of the tribe of Menasheh, and all the kings of Israel, and of the kingdom of Beth Jehudah, who would have

dominion in the land until the latter sanctuary should be destroyed. And the king of the south who will combine with the king of the north to destroy the inhabitants of the land and the Ammonites and Moabites, the dwellers in the plain, who will oppress Israel, and the captives of Elijah's disciples who will be dispersed from the plain of Jericho, and the captives of Elisha's disciples who will be dispersed from the city of palm trees by the hand of their brethren of Beth Israel, two hundred thousand men; and the affliction of generation after generation, and the punishment of Armalgos the wicked, and the battle of Gog, when in the time of that great tribulation Michael will rise up to deliver by his arm. [JERUSALEM And Mosheh went up from the plain of Moab to the mountain of Nebo, to the summit. of the height which is over against Jericho; and the Lord showed him the whole land of Gilead unto Dan of Kesavan, and the whole land of Naphtali and Ephraim and Manasheh, and all the land of Jehudah to. the outer sea, and the south, and the plain of the vale of Jericho, the city which cultivates palms, which is Zeir.]

Latin Vulgate

Then Moses went up from the plains of Moab upon mount Nebo, to the top of Phasga over against Jericho: and the Lord shewed him all the land of Galaad as far as Dan. And all Nephtali, and the land of Ephraim and Manasses, and all the land of Juda unto the furthestmost sea, And the south part, and the breadth of the plain of Jericho the city of palm trees as far as Segor.

Peshitta (Syriac)

AND Moses went up from the plains of Moab to the mountain of Nebo, to the top of the hill which is opposite Jericho. And the LORD showed him all the land of Gilead as far as Dan, And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah as far as the Mediterranean Sea, And the south, and the plain of the valley of Jericho, the city of palm trees, as far as Zoar.

Septuagint (Greek)

And Moses went up from the plains of Moab, to Mount Nebo, to the top of Pisgah, which is before Jericho; and the Lord showed him all the land of Gilead, to Dan, and all the land of Nephthali, and all the land of Ephraim and Manasseh, and all the land of Judah to the farthest sea; and the wilderness, and the country round about Jericho, the city of palm trees, to Zoar.

Significant differences:

The targum and the Syriac lack *Pisgah*. The Masoretic text talks about the various places that Moses could see; the targum has, instead, all of these heroes and their exploits in these areas. Even with all of that extra text, the targum leaves out the (Mediterranean) Sea and Zoar (the Jerusalem targum is much closer to the MT).

Limited Vocabulary Bibles:

Bible in Basic English

And Moses went up from the table-lands of Moab to Mount Nebo, to the top of Pisgah which is facing Jericho. And the Lord let him see all the land, the land of Gilead as far as Dan; And all Naphtali and the land of Ephraim and Manasseh, and all the land of Judah, as far as the Great Sea of the west; And the South, and the circle of the valley of Jericho, the town of palm-trees, as far as Zoar.

Easy English

The death of Moses

Then Moses climbed Mount Nebo. He went from the valley of Moab to the top of Mount Pisgah, across from the River Jordan. There, the LORD showed him the whole country, from Gilead to Dan. He saw all the places that would belong to Naphtali, Ephraim, Manasseh and Judah. He saw all the land, as far as the Mediterranean Sea. He saw the south part of Judah. He saw the valley from Zoar to Jericho. Jericho is the city of tall trees.

Easy-to-Read Version

Moses climbed Mount Nebo. Moses went from the Jordan Valley in Moab to the top of Mount Pisgah. This was across the Jordan River from Jericho. The Lord showed Moses all the land from Gilead to Dan. The Lord showed him all the land of Naphtali, Ephraim, and Manasseh. He showed him all the land of Judah as far as

the Mediterranean Sea. The Lord showed Moses the Negev [The desert area south of Judah.] and the valley that goes from Zoar to Jericho, the city of palm trees.

Good News Bible (TEV) Moses went up from the plains of Moab to Mount Nebo, to the top of Mount Pisgah east of Jericho, and there the LORD showed him the whole land: the territory of Gilead as far north as the town of Dan; the entire territory of Naphtali; the territories of Ephraim and Manasseh; the territory of Judah as far west as the Mediterranean Sea; the southern part of Judah; and the plain that reaches from Zoar to Jericho, the city of palm trees.

The Message

The Death of Moses

Moses climbed from the Plains of Moab to Mount Nebo, the peak of Pisgah facing Jericho. God showed him all the land from Gilead to Dan, all Naphtali, Ephraim, and Manasseh; all Judah reaching to the Mediterranean Sea; the Negev and the plains which encircle Jericho, City of Palms, as far south as Zoar.

Names of God Bible

Moses' Death and Burial

Then Moses went up on Mount Nebo from the plains of Moab. He went to the top of Pisgah, across from Jericho. **Yahweh** showed him the whole land. He could see Gilead as far as Dan, all of Naphtali, the territory of Ephraim and Manasseh, all the territory of Judah as far as the Mediterranean Sea, the Negev, and the Jordan Plain-the valley of Jericho (the City of Palms)-as far as Zoar.

NIRV

Moses Dies

Moses climbed Mount Nebo. He went up from the plains of Moab to the highest slopes of Pisgah. It's across from Jericho. At Pisgah the Lord showed him the whole land from Gilead all the way to Dan. Moses saw the whole land of Naphtali. He saw the territory of Ephraim and Manasseh. The Lord showed him the whole land of Judah all the way to the Mediterranean Sea. Moses saw the Negev Desert. He saw the whole area from the Valley of Jericho all the way to Zoar. Jericho was also known as The City of Palm Trees.

Thought-for-thought translations; paraphrases:

Common English Bible

Moses' death

Then Moses hiked up from the Moabite plains to Mount Nebo, the peak of the Pisgah slope, which faces Jericho. The Lord showed him the whole land: the Gilead region as far as Dan's territory; all the parts belonging to Naphtali along with the land of Ephraim and Manasseh, as well as the entirety of Judah as far as the Mediterranean Sea; also the arid southern plain, and the plain-including the Jericho Valley, Palm City-as far as Zoar.

Contemporary English V.

Sometime later, Moses left the lowlands of Moab. He went up Mount Pisgah to the peak of Mount Nebo, which is across the Jordan River from Jericho. The LORD showed him all the land as far north as Gilead and the town of Dan. He let Moses see the territories that would soon belong to the tribes of Naphtali, Ephraim, Manasseh, and Judah, as far west as the Mediterranean Sea. The LORD also showed him the land in the south, from the valley near the town of Jericho, known as The City of Palm Trees, down to the town of Zoar.

The Living Bible

Then Moses climbed from the plains of Moab to Pisgah Peak in Mount Nebo, across from Jericho. And the Lord pointed out to him the Promised Land, as they gazed out across Gilead as far as Dan:

"There is Naphtali; and there is Ephraim and Manasseh; and across there, Judah, extending to the Mediterranean Sea; there is the Negeb; and the Jordan Valley; and Jericho, the city of palm trees; and Zoar," the Lord told him.

New Berkeley Version

And Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho, and the LORD showed him the whole country, Gilead as far as Dan, all Naphtali, the land of Ephraim and Manasseh, the whole area of Judah as far as the Western Sea, including the Negeb [Negeb is the common

Hebrew name for the south, around Beer-sheba; the name is still in use today.], the circuit of the Jordan with the plain of Jericho the city of palm trees, as far as Zoar [Mt. Nebo afforded a magnificent view of the land which was the object of Moses' ministries. And he did have a visit in the Promised Land with Christ at His transfiguration.].

New Century Version

Moses Dies

Then Moses climbed Mount Nebo from the plains of Moab to the top of Mount Pisgah, across from Jericho. From there the Lord showed him all the land from Gilead to Dan, all of Naphtali and the lands of Ephraim and Manasseh, all the land of Judah as far as the Mediterranean Sea, as well as the southern desert and the whole Valley of Jericho up to Zoar. (Jericho is called the city of palm trees.)

New Living Translation

The Death of Moses

Then Moses went up to Mount Nebo from the plains of Moab and climbed Pisgah Peak, which is across from Jericho. And the Lord showed him the whole land, from Gilead as far as Dan; all the land of Naphtali; the land of Ephraim and Manasseh; all the land of Judah, extending to the Mediterranean Sea [Hebrew *the western sea*]; the Negev; the Jordan Valley with Jericho-the city of palms-as far as Zoar.

Partially literal and partially paraphrased translations:

American English Bible

Finally, Moses went from ArabOth in Moab to the Nabau Mountains, and climbed to the top of Mount Pisgah (near JeriCho). And there, Jehovah showed him all of GileAd to the land of Dan, the land of NaphTali, 2 the lands of Ephraim and ManasSeh, and the land of Judah, all the way to the Sea; 3 as well as the desert, the country around JeriCho, and the land between the City of Palm Trees and Segor.

International Standard V

Moses Ascends Pisgah

Moses ascended from the desert plain of Moab toward Mount Nebo, to the top of Pisgah, across from Jericho. There [The Heb. lacks *There*] the LORD showed him the entire land, from Gilgal as far as Dan, all of Naphtali, the territories [Lit. *land*] of Ephraim and Manasseh, and the entire territory [Lit. *land*] of Judah all the way to out over the sea [i.e. the Mediterranean Sea], including the Negev [i.e. the southern regions of the Sinai peninsula; cf. Josh 10:40], the Arabah, the valley of Jericho, and the city of the palm trees as far as Zoar.

New Advent (Knox) Bible

And so Moses went up from the Moabite plain on to mount Nebo, the peak of Phasga that rises opposite Jericho. And the Lord shewed him all the territory of Gad right up to Dan, and all Nephthali, and the country Ephraim and Manasses were to hold, and the whole land of Juda, with the sea coast for its frontier; the south, too, and the plain that stretches from Jericho, among its palm trees, up to Segor.

Today's NIV

The Death of Moses

Then Moses climbed Mount Nebo from the plains of Moab to the top of Pisgah, across from Jericho. There the LORD showed him the whole land--from Gilead to Dan, all of Naphtali, the territory of Ephraim and Manasseh, all the land of Judah as far as the Mediterranean Sea, the Negev and the whole region from the Valley of Jericho, the City of Palms, as far as Zoar.

Translation for Translators

How Moses died

Then Moses climbed up from the plains in the Moab region to the top of Pisgah Peak on Nebo Mountain, across *the Jordan River* from Jericho. There Yahweh showed him all the land *that the Israelis would occupy*. He showed him the Gilead *region* as far north as Dan *city*; all *the land that the tribe of Naphtali would occupy*; all the land *that the tribes of Ephraim and Manasseh had occupied*; all the land *that the tribe of Judah would occupy* as far west as the Mediterranean sea; the desert *area in the south part of Judah*; and the Jordan Valley that extends from Jericho *in the north to Zoar city in the south*.

Mostly literal renderings (with some occasional paraphrasing):

- Ancient Roots Translinear Moses ascended from the plains of Central-Jordan into Mount Nebo to the Pisgah peak facing Jericho. He saw all the land by Yahweh: West-Jordan unto Dan; all of Naphtali; the land of Ephraim, Manasseh, and all the land of Judah, and unto the last sea; and South-Canaan from the canyon flats of Jericho, the city of date-palms, unto Zoar.
- Ferrar-Fenton Bible **Aliazer's Concluding Narrative**
Moses then ascended the Hill of Nebo, from the fords of Moab, up to the peak of Pisgah, which is opposite Jericho, and the Ever-living showed him all the country [from Ghilad to Dan, and Naphthali, and the country of Ephraim and Manasseh, and all the land of Judah to the Western Sea ; and the south plain of the valley of Jeriko, the City of" Palms, as far as Tzur (Tyre)] [Vv. 2, 3. The above words in brackets are not part of the original text, but the note of an ancient editor, probably Ezra, when he edited the Books of Moses after the return from the Babylonian Captivity, as the geographical indications are clearly from the standpoint of Jerusalem, not like the rest of the chapter, from the Plain of Moab, east of the Jordan. - F. F.]. This chapter is an editor's note, undoubtedly that of Aliazer the High Priest, as a record of the death and burial of Moses.- F. F.
- HCSB Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which faces Jericho, and the LORD showed him all the land: Gilead as far as Dan, all of Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the Mediterranean Sea, the Negev, and the region from the Valley of Jericho, the City of Palms, as far as Zoar.
- Lexham English Bible **The Death of Moses and the Commissioning of Joshua**
Then Moses went up from the desert plateau [Or "plains/lowlands"] of Moab to Mount Nebo, to the top of Pisgah, *which is opposite* [Literally "which is on the face of"] Jericho, and Yahweh showed him all of the land, Gilead *all the way up* to Dan, and all of Naphtali and the land of Ephraim and Manasseh and all of the land of Judah, up to the western sea [That is, the Mediterranean Sea], and the Negev and the plain of the valley of Jericho, the city of palms, on up to Zoar.
- NIV – UK **The death of Moses**
Then Moses climbed Mount Nebo from the plains of Moab to the top of Pisgah, opposite Jericho. There the Lord showed him the whole land - from Gilead to Dan, all of Naphtali, the territory of Ephraim and Manasseh, all the land of Judah as far as the Mediterranean Sea, the Negev and the whole region from the Valley of Jericho, the City of Palms, as far as Zoar.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) **Moses' death**
From the barren plain of Moab, Moses went up to Mount Nebo, to the summit of Pisgah, opposite Jericho. And Yahweh showed him all the Land: from Gilead to Dan, the whole of Naphtali, the land of Ephraim, and of Manasseh, the whole land of Judah, as far as the Western Sea, the Negeb, the Plains, the valley of Jericho, the city of palm trees, as far as Zoar.
- The Heritage Bible And Moses went up from the desert of Moab to the mountain of Nebo, to the head of Pisgah, that is opposite the face of Jericho, and Jehovah showed him all the land of Gilead unto Dan, And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, to the utmost sea, And the Negev, and the circle of the valley of Jericho, the city of palm trees, to Zoar.

New American Bible(2011) ¹³	Then Moses went up from the plains of Moab to Mount Nebo [Dt 3:27; 32:49.], the peak of Pisgah which faces Jericho, and the LORD showed him all the land-Gilead, and as far as Dan, all Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea [Dt 11:24.], the Negeb, the plain (the valley of Jericho, the City of Palms), and as far as Zoar.
New Jerusalem Bible	Then, leaving the Plains of Moab, Moses went up Mount Nebo, the peak of Pisgah opposite Jericho, and Yahweh showed him the whole country: Gilead as far as Dan, the whole of Naphtali, the country of Ephraim and Manasseh, the whole country of Judah as far as the Western Sea, the Negeb, and the region of the Valley of Jericho, city of palm trees, as far as Zoar.
Revised English Bible	MOSES went up from the lowlands of Moab to Mount Nebo, to the top of Pisgah eastwards from Jericho, and the LORD showed him the whole land, from Gilead to Dan; the whole of Naphtali; the territory of Ephraim and Manasseh, and all Judah as far as the western sea; the Negeb and the plain; the valley of Jericho, city of palm trees, as far as Zoar.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(vii) Moshe ascended from the plains of Mo'av to Mount N'vo, to the summit of Pisgah, across from Yericho. There Adonai showed him all the land - Gil`ad as far as Dan, all Naftali, the land of Efrayim and M'nasheh, the land of Y'hudah all the way to the sea beyond, the Negev, and the `Aravah, including the valley where Yericho, the City of Date-Palms, as far away as Tzo`ar.
exeGesés companion Bible	<u>MOSHEH ASCENDS MOUNT NEBO</u> And Mosheh ascends from the plains of Moab to the mountain of Nebo to the top of Pisgah at the face of Yericho: and Yah Veh shows him all the land of Gilad to Dan, and all Naphtali and the land of Ephrayim and Menash Sheh and all the land of Yah Hudah to the latter sea and the south and the environs of the valley of Yericho the city of palm trees /Ir Hat Tamarim to Soar.
Hebrew Names Version	Moshe went up from the plains of Mo'av to Mount Nevo 1, to the top of Pisgah, that is over against Yericho. The LORD showed him all the land of Gil`ad, to Dan, and all Naftali, and the land of Efrayim and Menasheh, and all the land of Yehudah, to the hinder sea, and the South, and the Plain of the valley of Yericho the city of palm trees, to Tzo`ar.
JPS (Tanakh—1985)	Ha-Berakhah Moses went up from the steppes of Moab to Mount Nebo, to the summit of Pisgah, opposite Jericho, and the Lord showed him the whole land: Gilead as far as Dan; all Naphtali; the land of Ephraim and Manasseh; the whole land of Judah as far as the Western Sea; the Negeb; and the Plain-the Valley of Jericho, the city of palm trees-as far as Zoar.
Judaica Press Complete T.	And Moses went up from the plains of Moab to Mount Nebo, to the top of the summit facing Jericho. And the Lord showed him all the Land: The Gilead until Dan, and all the land of Naftali, and the land of Ephraim and Manasseh, and all the land of Judah, until the western sea, and the south, and the plain, the valley of Jericho, the city of palm trees, until Zoar.
Kaplan Translation	<i>Moses Dies</i>

¹³ Also called the revised edition. I had to double-check; they normally have a chapter/section heading.

Moses climbed [Some say that this was written by Joshua (Ibn Ezra; see Deuteronomy 34:5).] up from the western plains [See Numbers 22:1.] of Moab to Mount Nebo [See Numbers 33:47, Deuteronomy, 32:49. This was in Reuben's territory (Numbers 32:38), but Moses was buried in Gad's territory, as in Deuteronomy 33:21 (Sifri; Sotah 13b).], to the top of the cliff [Pisgah. See Numbers 21:20, 23:14, Deuteronomy, 3:17, 3:27, 4:49.] facing Jericho. God showed him all the land of the Gilead as far as Dan [The territory of Dan. Or the city of Dan mentioned in Genesis 14:14, identified with Baniyas (Saadia).], all of Naphtali, the land of Ephraim and Manasseh, the land of Judah as far as the Mediterranean Sea [Final sea' literally. See Deuteronomy, 11:24.], the Negev, the flat plain [Kikar in Hebrew. See Genesis 13:10.], and the valley of Jericho, city of dates [Or, 'city of palm trees.' See Judges 1:16.], as far as Tzar [See Genesis 13:10, 19:22.].

Orthodox Jewish Bible

And Moshe went up from the plains of Moav unto Mt Nevo to the top of Pisgah, that is, over against Yericho. And Hashem showed him all Eretz Gil'ad, unto Dan, And all Naphtali, and Eretz Ephrayim, and Menasheh, and all Eretz Yehudah, unto the Western [Mediterranean] Sea, And the Negev, and the plain of the valley of Yericho, the Ir Hatemarim (City of Date Palms), unto Tzoar.

Restored Names Version

And Mosheh went up from the plains of Mow'ab to Mount Nebow, to the head of Pisgah that is before Yeriychow. And Yahuwah let him see all the land of Gil'ad as far as Dan, all Naphtaliy and the land of Ephrayim and Menashsheh, all the land of Yahudah as far as the Western Sea, the south, and the plain of the valley of Yeriychow, the city of palms, as far as Tso'ar.

The Scriptures 1998

And Mosheh went up from the desert plains of Mo' ab? to Mount Nebo, to the top of Pisgah, which is opposite Yeriho. And יהוה showed him all the land of Gil'ad as far as Dan, and all Naphtali and the land of Ephrayim and Menashsheh, all the land of Yehudah as far as the Western Sea, and the Negeb, and the plain of the Valley of Yeriho, the city of palm trees, as far as Tso'ar.

Expanded/Embellished Bibles:

The Expanded Bible

Moses Dies

Then Moses climbed Mount Nebo from the plains of Moab to the top of Mount Pisgah, across from Jericho. From there the Lord showed him all the land from Gilead to Dan, all of Naphtali and the lands of Ephraim and Manasseh, all the land of Judah as far as the Mediterranean [Western] Sea, as well as the southern desert [the Negev] and the whole Valley of Jericho up to Zoar. (Jericho is called the city of palm trees.)

Kretzmann's Commentary

Verses 1-9

Moses Dies and is Buried by God

And Moses went up from the Plains of Moab, where the children of Israel were still encamped, unto the mountain of Nebo, to the top of Pisgah, that is, to its very summit, that is over against Jericho. Cf Deut. 32:48-51. And the Lord showed him all the land of Gilead, on the eastern side of Jordan, unto Dan, a town in Northern Perea, and all Naphtali, later the land of Galilee, and the land of Ephraim, and Manasseh, in the approximate center of Canaan, and all the land of Judah, directly opposite his station, unto the utmost sea, the Mediterranean Sea, and the south, the plains beyond the Dead Sea, and the plain of the valley of Jericho, the city of palm-trees, for these grew in the lowlands of Jericho, unto Zoar, at the extreme southern end of the Dead Sea. This viewing of the entire country was a "proof of his generally unimpaired strength of vision, which the soaring flight of faith rendered more penetrating."

NET Bible®

The Death of Moses

Then Moses ascended from the deserts of Moab to Mount Nebo, to the summit of Pisgah, which is opposite Jericho [This appears to refer to a small range of

mountains, the most prominent peak of which is Mount Nebo (Num 21:20; 23:14; Deut 3:27; cf. 34:1)]. The Lord showed him the whole land - Gilead to Dan, and all of Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the distant [Or "western" (so NAB, NASB, NIV, NRSV); Heb "latter," a reference to the Mediterranean Sea (cf. NCV, TEV, CEV, NLT).] sea, the Negev, and the plain of the valley of Jericho, the city of the date palm trees, as far as Zoar. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis.

The Voice

Moses climbed up from the plains of Moab to *the top of Mount Nebo*, to the peak at *Mount Pisgah on the east side of the Jordan River* across from Jericho. The Eternal showed him the whole land *that would be Israel's territory*: Gilead as far as Dan, all of Naphtali, the territory of Ephraim and Manasseh, all of Judah's territory to the *Mediterranean Sea* in the west, the southern desert [Hebrew, *Negev*], and the basin in the valley of Jericho, the "city of palms," as far as Zoar.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Then Moses ascended from the plains of Moab to Mount Nebo, the summit of the Pisgah ridge, which is overlooking Jericho. And Yahweh showed him all the land: Gilead as far as Dan;" all the area of Naphtali, all the area of Ephraim and Manasseh, all the area of Judah as far as the sea that is behind it, the Negev and the valley basin of Jericho, the city of palms, as far as Zoar.
Context Group Version	And Moses went up from the plains of Moab to mount Nebo, to the top of Pisgah, that is across from Jericho. And YHWH showed him all the land of Gilead, to Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, to the western { lit. back or rear } sea, and the South, and the Plain of the valley of Jericho the city of palm-trees, to Zoar.
Darby Translation	And Moses went up from the plains of Moab to mount Nebo, to the top of Pisgah, which is opposite Jericho. And Jehovah shewed him the whole land, Gilead to Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the hindmost sea, and the south, and the plain of the valley of Jericho, the city of palm-trees, to Zoar.
<i>Emphasized Bible</i>	So then Moses went up, from the waste plains of Moab into Mount Nebo, the head of Pisgah, which is over against Jericho,—and Yahweh showed him all the land—even Gilead as far as Dan; and all Naphtali, and the land of Ephraim and Manasseh,—and all the land of Judah, as far as the hinder sea; and the South,—and the circuit of the valley of Jericho, the city of palm trees as far as Zoar.
God's Truth (Tyndale)	And Moses went from the fields of Moab up into mount Nebo which is the top of Phasgah, that is over against Jericho. And the Lord showed him all the land of Galaad even unto Dan, and all Naphthali and the land of Ephraim and Manasse, and all the land of Juda: even unto the utmost sea, and the south and the region of the plain of Jericho the city of palm trees even unto Zoar.
NASB	The Death of Moses Now Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And the Lord showed him all the land, Gilead as far as Dan, and all Naphtali and the land of Ephraim and Manasseh, and all the land of Judah as far as the western sea [I.e. Mediterranean Sea], and the Negev [I.e. South country] and the plain in the valley of Jericho, the city of palm trees, as far as Zoar.
New European Version	The Death of Moses Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, opposite from Jericho. Yahweh showed him all the land of Gilead to Dan, and all

Naphtali, the land of Ephraim and Manasseh, and all the land of Judah to the hinder sea, and the South and the Plain of the valley of Jericho the city of palm trees to Zoar.

New King James Version

Moses Dies on Mount Nebo

Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is across from Jericho. And the Lord showed him all the land of Gilead as far as Dan, all Naphtali and the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea [That is, the Mediterranean], the South, and the plain of the Valley of Jericho, the city of palm trees, as far as Zoar.

Third Millennium Bible

And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is opposite Jericho. And the LORD showed him all the land of Gilead as far as Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah unto the utmost sea, and the South, and the plain of the Valley of Jericho, the city of palm trees, as far as Zoar.

Webster's Bible Translation

And Moses went up from the plains of Moab, upon the mountain of Nebo, to the top of Pisgah, that [is] over against Jericho: and the LORD showed him all the land of Gilead, to Dan, And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, to the utmost sea, And the south, and the plain of the valley of Jericho, the city of palm-trees, to Zoar.

Young's Updated LT

And Moses goes up from the plains of Moab unto mount Nebo, the top of Pisgah, which is on the front of Jericho, and Jehovah shows him all the land—Gilead unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah unto the further sea, and the south, and the circuit of the valley of Jericho, the city of palms, unto Zoar.

The gist of this verse:

Moses went up Mount Nebo to the top of Pisgah, and was shown by God the land in the east up to Dan, the northern and central area which would become Israel, and the southern part of Israel.

Deuteronomy 34:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
ʿâlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿĀrâbâh (or, ʿărâbâh) (אֲרָבָה) [pronounced <i>guh-raw^b-VAW</i>]	<i>plain; arid, sterile region; a desert; transliterated Arabah with the definite article</i>	sometimes a proper noun; feminine singular construct	Strong's #6160 BDB #787

With the definite article, ʿărâbâh often refers to the valley which runs from the Sea of Chinnereth (the Sea of Galilee) down to the Gulf of Aqaba.

Deuteronomy 34:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mô'âb (מֹאָב) [pronounced moh-AW ^β V]; also Môw'âb (מֹאָב) [pronounced moh-AW ^β V]	from [my] father, of [one's] father; transliterated Moab	masculine proper noun; gentilic and territory	Strong's #4124 BDB #555
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
har (הַר) [pronounced har]	hill; mountain, mount; hill-country, a mountainous area, mountain region	masculine singular construct	Strong's #2022 (and #2042) BDB #249
N ^ə bôw (נְבוֹ) [pronounced nehb-OH]	prophet; transliterated Nebo	proper singular noun	Strong's #5015 BDB #612

BDB¹⁴ on uses of Nebo in Scripture:

- 1) a Babylonian deity who presided over learning and letters; corresponds to Greek Hermes, Latin Mercury, and Egyptian Thoth (noun proper masculine)
- 2) a city in Moab and at one time assigned to Reuben; probably located on or near Mount Nebo (noun proper locative)
- 3) a city in Judah (maybe Benjamin) from which the families of some exiles, who returned from Babylon with Zerubbabel, originally came (noun proper locative)
- 4) the mountain where Moses died; located east of the Jordan opposite Jericho; site uncertain (noun proper locative).

Translation: So Moses went up from the plains of Moab to Mount Nebo,... Moses and the people of Israel had stopped at the plains of Moab, and this is where Moses delivered his final speeches to the people. He goes up from there, meaning he literally goes to a higher elevation; he goes up Mount Nebo. He will die on this mountain.

Whedon: *Joshua was [apparently] summoned to the tabernacle with Moses, and formally appointed his successor. The official life of the great leader and lawgiver draws to a close. Another man is to lead the people to their further victories; another is to cause them to possess the land. Moses completes the writing of the law and passes it to the Levites to be put within the ark of the covenant. Then the people assemble to hear the words of that matchless song of history, instruction, and warning, which forms so fitting a close to his ministry. On that same day Jehovah said to him, "Go up into this mountain Abarim, unto Mount Nebo, and you will die in the mount."* (Deut. 32:49–50).¹⁵

Whedon continues: *Moses leaves the camp, he ascends the mountain and looks over the goodly land which is to be the future home of his people. The writer of this supplementary chapter gives no details of the parting with the elders, with his successor, Joshua, nor with the people he had so long directed and so long loved. His farewell had been given in the blessing upon the tribes. Josephus, however, furnishes an account which does not seem improbable. "Amid the tears of the people, the women beating their breasts, and the children giving way to uncontrolled wailing, he withdrew. At a certain point in his ascent he made a sign to the weeping multitude to advance no further, taking with him only the elders, the high-priest, Eliezer, and the general, Joshua. At the top of the mountain he dismissed*

¹⁴ The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #5015.

¹⁵ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=4&ch=34> accessed May 27, 2015 (slightly edited).

the elders, and then, as he was embracing Eliezer and Joshua, and still speaking to them, a cloud suddenly stood over him, and he vanished in a deep valley."¹⁶ I don't know who Whedon is quoting; obviously, he is using a little imagination right here.

John Calvin: *Now, the ascent of Moses was equivalent to a voluntary going forth to death: for he was not ignorant of what was to happen, but being called by God to die, he went to meet death of his own accord. Such willing submission proceeded from no other source than faith in God's grace, whereby alone all terror is mitigated, and set at rest, and the bitterness of death is sweetened. Doubtless to Moses, as to every one else, it must have been naturally an awful thing to die; but inasmuch as the testimony of God's grace is interposed, he does not hesitate to offer himself without alarm; and Because he was firmly persuaded that the inheritance of the people would be there set before his eyes, he cheerfully ascended to the place from which he was to behold it.*¹⁷

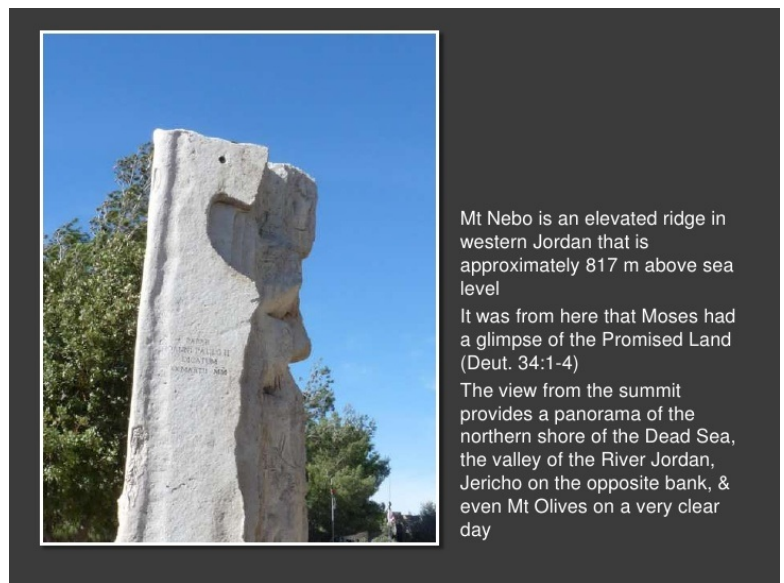
The *plains of Moab* is literally *the arabah of Moab*. This is probably nothing more than a reference to the unpopulated area which was considered to belong to Moab. It would be a relatively level plot of ground, large enough for 2 million people, east of the Jordan River and north of the Dead Sea.

Mt. Nebo Graphic; from [Slideshow.net](http://www.slideshow.net); accessed May 28, 2015

Mount Nebo a part of mount Abarim, Numbers 27:12.¹⁸

Gill: *Nebo was one of the mountains of Abarim, which formed a ridge of them, and Pisgah was the highest point of Nebo, and this was over against Jericho on the other side Jordan.*¹⁹ Gill cites Deut. 32:48–49 That very day the LORD spoke to Moses, "Go up this mountain of the Abarim, Mount Nebo, which is in the land of Moab, opposite Jericho, and view the land of Canaan, which I am giving to the people of Israel for a possession." (ESV)

Whedon: *Pisgah was a range of the mountain system east of the Dead Sea and Jordan; Nebo one of the summits of this range. Recent travelers have found the ruins of a place bearing the name Nebbeh.*²⁰



Mt Nebo is an elevated ridge in western Jordan that is approximately 817 m above sea level

It was from here that Moses had a glimpse of the Promised Land (Deut. 34:1-4)

The view from the summit provides a panorama of the northern shore of the Dead Sea, the valley of the River Jordan, Jericho on the opposite bank, & even Mt Olives on a very clear day

There are several passages which refer to Moses going up the mountain, so let's establish a reasonable order to them. The date 1406 B.C. comes from The Narrated Bible.

¹⁶ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=4&ch=34> accessed May 27, 2015.

¹⁷ John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Deut. 34:1.

¹⁸ From http://www.genevabible.org/files/Geneva_Bible/Old_Testament/Deuteronomy_F.pdf accessed April 12, 2015.

¹⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 34:1.

²⁰ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=4&ch=34> accessed May 27, 2015.

The Time Frame for Moses Ascending the Mountain

1. Moses failed the second no-water test. He was supposed to speak to the rock and out from it would flow waters of life; he struck the rock twice instead, out of anger.
2. God told him then and there that he go up the mountain of Abirim and be gathered to his people there (a euphemism for dying). Num. 27:12–14a (*The LORD said to Moses, "Go up into this mountain of Abarim and see the land that I have given to the people of Israel. When you have seen it, you also shall be gathered to your people, as your brother Aaron was, because you rebelled against my word in the wilderness of Zin when the congregation quarreled, failing to uphold me as holy at the waters before their eyes."*—ESV; capitalized) The 2nd no-water situation took place circa 1406 B.C.
3. Moses petitions for a man to take his place, and God grants him this petition; Joshua would take his place. So Moses lays hand on him in public, indicating a transfer of power and authority to Joshua. Num. 27:15–23
4. When speaking to the sons of Israel in his first sermon, Moses tells them that he would not be going over the Jordan River with them, but that he would die on this mountain, as per the orders of God. Deut. 3:26–28 (*"But the LORD was angry with me because of you and would not listen to me. And the LORD said to me, 'Enough from you; do not speak to me of this matter again. Go up to the top of Pisgah and lift up your eyes westward and northward and southward and eastward, and look at it with your eyes, for you shall not go over this Jordan. But charge Joshua, and encourage and strengthen him, for he shall go over at the head of this people, and he shall put them in possession of the land that you shall see.'"—ESV; capitalized*) Moses is saying this circa 1406 B.C.
5. Moses actually ascends this mountain and sees all the land that God would give to the people of Israel in Deut. 34:1–4. Circa 1406 B.C.
6. Therefore, all of this takes place within a few months time.

Although, it may seem a long ways from Num. 27 to Deut. 3 and then to Deut. 34, there is actually very little narrative which occurs after Num. 27 (there is some, but not very much). The same thing is true of the book of Deuteronomy. Narrative is sparse. So, from Num. 27 to Deut. 34, there might be a month and perhaps 10 month's time between those two periods of time.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Deuteronomy 34:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rô'sh (ראש or שאר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
Piç ^e gâh (פִּיֶּסְגָּה) [pronounced <i>pihs-GAW</i>]	<i>cleft; transliterated Pisgah</i>	proper singular noun with the definite article	Strong's #6449 BDB #820
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'al (עַל) [pronounced <i>áh!</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

Deuteronomy 34:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, 'âl and pānîym mean <i>upon the face of, towards the face of, facing, in front of, before (as in preference to), in addition to, overlooking; before; east of; on [upon, over] the surface of; above; besides; over-against.</i> Literally, they would be translated <i>upon faces of</i> .			
Here, mostly we are looking at <i>being in opposition to; being against</i> . These meanings come from the context and the meaning of the preposition; they were not taken out of Gesenius.			
Y ^e rêchôw (יְרֵחוֹ) [pronounced y ^e ray-KHOH]	city of the moon; transliterated Jericho	proper singular noun	Strong's #3405 BDB #437
There are 2 other very similar spellings as well.			

Translation:...[to] the top of Pisgah, which is opposite Jericho. It is possible that Mount Nebo refers to a mountain range and the Pisgah refers to a specific peak. It is said to be opposite Jericho. So, Moses, from this perch, can look across the Jordan River and see Jericho, which will be the first city the Jews will take.

We do not know the meaning of the word *Pisgah*. Interestingly enough, *Pisgah* never occurs apart from qualifying phrases, such as *the top of Pisgah* (Num. 21:20 23:14 Deut. 3:27 34:1), *the slopes*²¹ *of Pisgah* (Deut. 3:17 4:49 Joshua 12:3 13:20). From this mountain, one can see the Dead Sea (Deut. 3:17 4:49 Joshua 12:3) and the land of Moab below where the Israelites were encamped. This area was given to Reuben in Joshua 13:15–20.

When God took Moses to the top of Pisgah and showed him the land, we do have a supernatural occurrence. One cannot see the Mediterranean from anywhere in the trans Jordanian area, so God showed Moses what was not visible. Some scholars have Mount Nebo and Mount Pisgah as two twin peaks connect by a saddle. From the modern Pisgah (Ras es-Siyaghah), one can see the Jordan valley and Mount Hermon.²²

Gill: *[This is where Moses would] take a view of from the high mountain of Nebo, especially his sight being strengthened by the Lord, as no doubt it was; and this would give him a pleasure to behold, though he might not go into it, and confirm his faith that Israel would possess it, as well as be an emblem to him of the heavenly Canaan he was going to inherit.*²³

Whatever climbing was involved, Moses was able to do it, still having his great strength which had not abated (Deut. 34:7).

This was inspired by a nice little insert in the Open Bible. We will go in a counter clockwise direction on this map, just as Moses viewed the Land of Promise.

The Famous Mountains of Ancient Israel

1. The Mountain that we are considering right now is Mount Nebo, which you can find east of the Dead Sea. This is where Moses went to see the land and to die.

²¹ This word is often transliterated as opposed to being translated.

²² I depended upon *Zondervan Pictorial Encyclopedia of the Bible*; ©1976; Vol. 4, p. 800 for this information.

²³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 32:49.

The Famous Mountains of Ancient Israel

2. Going north from there, we come to Mount Gilead. Actually, the land east of the Jordan Valley is known as Gilead. Mount Gilead is only mentioned once in the Bible, in Judges 7:3, in conjunction with Gideon. Because he demanded so many signs from God, God demanded strict obedience from Gideon.
3. Mount Hermon is further north. It is around 9500 feet high and can be seen as far away as from the Dead Sea. It is in the southernmost portion of the Anti-Lebanon mountain range. This is the northern limit of the conquest of the Land of Promise.
4. If we go much further north, off of this map, we come to Mount Ararat, in modern Turkey, where Noah's ark came to rest (Gen. 8:4).
5. The Lebanon mountain range runs parallel to the Anti-Lebanon mountain range. This was the source of the wood for Solomon's Temple in Jerusalem.
6. Going all the way to the Mediterranean, we come to Mount Carmel, which is often seen as a mountain range, the easternmost height being around 1600 ft. and the western height being around 600 ft. This is where Elijah stood off against the false prophets of Baal, which resulted in their execution. See 1Kings 18:9-42.
7. Going east toward the Sea of Galilee, we come to Mount Tabor. See below:
8. Mount Gilboa is south of Mount Tabor, and this is where Saul and his sons were defeated and killed. 1Sam. 31.
9. We have the pair of mountains below that, known as Mount Ebal and Mount Gerazim. The blessings were read from one mountain, and the cursings read from the other, giving Israel a clear set of two options concerning their relationship with God. An altar was to be built on Mount Ebal (Deut. 27:4-8). Jesus spoke with the Samaritan woman at the well near Mount Gerizim (John 4:20).
10. South of Mount Ebal and Mount Gerazim is the Mount of Olives, in Jerusalem, not shown on the map above. Jesus gave His sermon on the second coming there.
11. Further south is Mount Sinai (also called Horeb), in the desert-wilderness, where God gave the Law to



The Famous Mountains of Ancient Israel

Moses. Note how the Law, which condemns us, is given in the desert-wilderness; but the gospel which is the good news of Jesus Christ, is given in the Land of Promise.

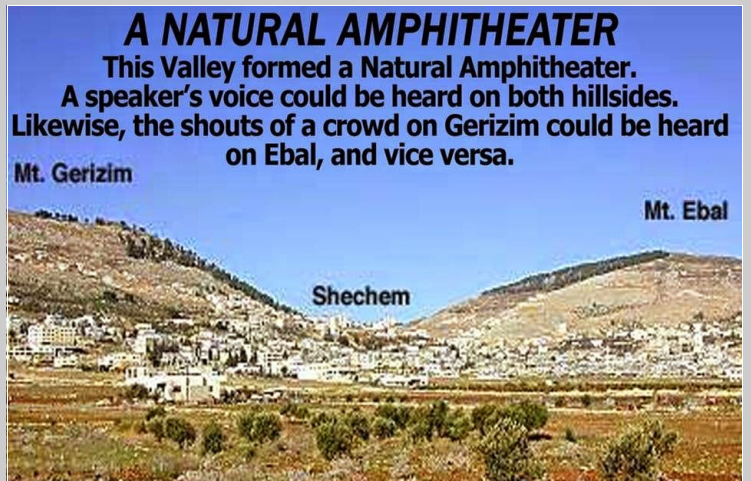
Mount Tabor (photo); from Biblewalks.com; accessed May 28, 2015. Standing 1865 ft. high, this mountain is close to Nazareth and to the Sea of Galilee. Smith writes: *One of the most interesting and remarkable of the single mountains in Palestine. It rises abruptly from the northeastern arm of the plain of Esdraelon, and stands entirely insulated, except on the west, where a narrow ridge connects it with the hills of Nazareth.* Tabor is mentioned in both Joshua and Judges, but not by name in the New Testament. Some have supposed that Jesus was transformed on Mount Tabor.



Mount Ebal and Mount Gerizim (graphic); from blogspot; accessed May 29, 2015.

Deu 27:11–19 That day Moses charged the people, saying, "When you have crossed over the Jordan, these shall stand on Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. And these shall stand on Mount Ebal for the curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. And the Levites shall declare to all the men of Israel in a loud voice: 'Cursed be the man who makes a carved or cast metal image, an abomination to the LORD, a thing made by the hands of a craftsman, and sets it up in secret.' And all the people shall answer and say, 'Amen.'

'Cursed be anyone who dishonors his father or his mother.' And all the people shall say, 'Amen.' 'Cursed be anyone who moves his neighbor's landmark.' And all the people shall say, 'Amen.' 'Cursed be anyone who misleads a blind man on the road.' And all the people shall say, 'Amen.' 'Cursed be anyone who perverts the justice due to the sojourner, the fatherless, and the widow.' And all the people shall say, 'Amen.' (ESV)



Deut. 28:1–2 "And if you faithfully obey the voice of the LORD your God, being careful to do all his commandments that I command you today, the LORD your God will set you high above all the nations of the earth. And all these blessings shall come upon you and overtake you, if you obey the voice of the LORD your God." (ESV)

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Tabor.

The Open Bible; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 284.

The Bible is God's Word to man, and, as such, will contain His interactions with mankind. These interactions take place within an historical context in a specific area, and God the Holy Spirit includes references to the history of man, both the time and the place, as it relates to the topic at hand. The Bible is not some novel thought up by some great theologians—our faith is based upon an historical narrative which takes place during a specific time and place.

In this, the Bible is quite separate from the Koran and other religious books. The Bible does not simply give us a religious philosophy, but it is very much tied to human history. Take away the historical narrative and the Bible no longer stands. Human history is integral to Scripture.

Deuteronomy 34:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to cause to see, to cause to look; to show; to cause to see [with pleasure]; to cause to know, to cause to learn; to cause to experience [evil or good]</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #7200 BDB #906
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: *Y^ehowah then showed him all of the land:...* Moses has never been in the Land of Promise. He took the sons of Israel to the southern border, but they were unwilling to follow God, and so Moses remained with the people in the desert region south of Judah. This is the first time that he will get a real look on the land God has promised the Jewish people.

Deuteronomy 34:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Deuteronomy 34:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Gil ^ē ād (גִּלְעָד) [pronounced <i>gil-GAWD</i>]	<i>rocky region</i> ; transliterated <i>Gilead</i>	masculine proper noun with the definite article	Strong's #1568 BDB #166
‘ad (אֲדָ) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
Dân (דָּן) [pronounced <i>dawn</i>]	<i>judge</i> and is transliterated <i>Dan</i>	masculine proper noun	Strong's #1835 BDB #192

Translation: ...the Gilead as far as Dan,... Although Gilead is a name of that territory east of the Jordan River, commonly known at this time, *Dan* is not. This gives us at least two possibilities: someone wrote these words long after Moses viewed this area; or someone took the area designations that Moses made and updated them. I think the latter choice is unlikely, because when this occurs, the old and new names are placed together.

The Land God would Give to Israel (Map); from the Bible Atlas in E-sword (Map 038).

Gilead is the land on the far east of the Land of Promise, the land east of the Jordan River and the land of Dan is on the coast of the Great Sea, the farthest west. Although Barnes gives several different ideas as to the *Dan* which is meant, e.g., the *Dan* of Gen. 14:14, the use of the names of the other tribes in subsequent verses indicate that the *Dan* we are speaking of is the area which would be inhabited by the tribe of Dan.

Usually, Dan is the northernmost region of Israel (if its boundaries during the time of the Judges is taken into consideration). When defining the land of promise, it would make sense to include the eastern-most and northern-most regions, which is what we have here. However, that would mean that these final words were not penned by Joshua, but someone even from a later time than him.



Barnes: *This can hardly be the Dan (Dan–Laish) of Judges 18:27 ff, which was not in Gilead. It is probably a town of this name which stood in the north of Peraea; perhaps the same as Dan–jaan, 2Sam. 24:6; and the Dan of Gen. 14:14.*²⁴

Peter Pett: *The reference to Dan may represent an updating by a later scribe. Dan became the northernmost point of Israel as in 'from Dan to Beersheba'. But it may be another Dan as in Genesis 14:14.*²⁵

There is a third possibility that God would show an area to Moses and tell him, “The tribe of Dan will occupy this region.”

This introduces something which I find interesting—this has to have some supernatural element to it. Moses, even with good vision, cannot really see the area Dan will occupy from a tall peak opposite Jericho. God has to make that possible. So, if God makes the ability to see this area possible, then why would God not tell Moses who will live in these regions, as this is something that God obviously knows. To deny one supernatural element would be a clear misunderstanding of the geography here. So, is reasonably conceivable that God, showing great honor to Moses, not only shows him the areas the Jews will occupy in the future, but that He would even tell Moses which tribe would live where. This is perhaps the simplest and most logical explanation.

Gill: *though the eye of Moses was not become dim, as was usual at such an age he was of, yet it can hardly be thought it should be so strong as to take a distinct view of the whole land of Canaan, to the utmost borders of it: no doubt but his natural sight was wonderfully strengthened and increased by the Lord, by whom he was directed first to behold the land of Gilead on that side of Jordan where he was, and which was the possession of the two tribes of Reuben and Gad, and the half tribe of Manasseh; and then he was directed to look forward to the land of Canaan beyond Jordan, to the northern part of it; for Dan is not the tribe of Dan, but a city of that name, formerly Leshem, which the Danites took, and lay the farthest north of the land, hence the phrase "from Dan to Beersheba", see Joshua 19:47; this city is so called by anticipation.*²⁶

Deut. 34:1–5; Moses climbs up Mount Nebo to die (a graphic); from [outset ministry](#); accessed May 28, 2015.

Climbing up this mountain was the response of Moses to the order of God. *And Y^ehowah spoke to Moses that very same day, saying, “Go up to 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 am giving to the sons of Israel for a possession. Then die on the mount to where you ascend, and be gathered to your people.”* (Deut. 32:48–50a; see also Num. 27:12–13 Deut. 3:27).



What is written here suggests a later writing or a later revision by Joshua, as Dan had not been assigned an area yet. Gilead is the land directly east of the Jordan, bordering Ammon; and Dan would be on the west coast of the Mediterranean. Now, it is possible that God the Holy Spirit inspired Joshua to write Dan; however, once the conquering had been completed, it is reasonable that Joshua (or someone else) made this

²⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 34:1.

²⁵ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=34> accessed May 26, 2015.

²⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 34:1.

alteration in the interest of clarity. However, my better determination would be that this portion of Deuteronomy, because of this verse and because of v. 10, was written by Joshua after he had finished conquering the land.

Deuteronomy 34:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Naph ^e tâlîy (נַפְתָּלִי) [pronounced <i>nahf^e-taw-EE</i>]	<i>wrestling; possibly cord, thread; twisted; transliterated Naphtali</i>	masculine singular proper noun	Strong's #5321 BDB #836

Translation: ...and all Naphtali,... Naphtali refers to a tribe. That the time that this took place, there was no area called Naphtali. This land will be parceled out by Joshua after they defeat their enemies who live in the land.

This, along with some subsequent references, will suggest that Joshua wrote this chapter after conquering western Israel.

Deuteronomy 34:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
'Eph ^e rayim (אֶפְרַיִם) [pronounced <i>ef-RAH-yim</i>]	<i>to bear fruit, to be fruitful; double ash heap transliterated Ephraim</i>	masculine proper noun	Strong's #669 BDB #68
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
M ^e nashsheh (מְנַשֶּׁה) [pronounced <i>meh-nahsh-SHEH</i>]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586

Translation: ...and the land of Ephraim and Manasseh,... East of the Jordan, Ephraim and Manasseh are near one another.

Israel in Canaan from Joshua to Samuel to Saul (Map); Map 038a from the Bible Atlas in E-sword.



Chapter Outline
Charts, Graphics and Short Doctrines

In this map, we can see Ephraim and Manasseh, as well as Naphtali, which is around the Sea of Chinnereth, later known as the Sea of Galilee.

This takes in the northwestern section of Israel.

Ephraim and Manasseh are in central Israel; Naphtali represents the northern section of Israel, which surrounds the Sea of Galilee; and where most of Jesus' ministry would take place.

Deuteronomy 34:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Y ^e hûwdâh (יְהוּדָה) [pronounced <i>y^ehoo-DAW</i>]	possibly means <i>to praise, to be praised; and is transliterated Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
'ad (אֲדַ) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723

Deuteronomy 34:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâm (יָם) [pronounced yawm]	sea, lake, river, seaward, west, westward	masculine singular noun with the definite article	Strong's #3220 BDB #410
'achărôwn (אַחֲרֹון) [pronounced ah-kha-ROHN]	coming after, behind, later, following, last; end	feminine singular adjective (or substantive) with the definite article	Strong's #314 BDB #30
Check footnote on this in Hebrew Dic. A.			

Translation: ...and all the land of Judah as far as the Mediterranean Sea [lit., a sea coming after],... If Moses was to look straight across the Jordan River and down, he would see the land of Judah, leading to the Mediterranean Sea.

Ellicott: "The utmost sea" is full fifty miles away from that spot.²⁷

This verse gives us a better grasp of what occurred. God pointed out all of these lands to Moses as Joshua and Eleazar watched. God identified this land area as Judah, this one as belonging to Ephraim; another to Manasseh, etc. Joshua cannot see this far, but God has allowed Moses to look down the southern portion of the Land of Promise all the way to the Mediterranean.

Because of the use of the names of the tribes of Israel, we have two choices as to exactly what happened: God pointed out the land and identified it as the land which would belong to whichever tribe; and/or this was written after the land had been conquered and distributed to the tribes. It is my reasonable hypothesis that both occurred and because this was written roughly seven or eight years later, that the entire conversation was not recorded nor were the details of the conversation recorded, but just the gist of it. In fact, I don't know that I should even call it a conversation. God is the only One Who speaks (v. 4).

James Coffman: *The mention of the various tribal possessions here seems to indicate that the land had already been allocated, but at the time of Moses' death, this had not yet taken place. Joshua, writing after the land was divided would naturally have described the whole of Palestine in the manner we have here.*²⁸

Coffman then adds: *Phillips, Kline, and Cousins have all pointed out that in ancient times, the purchaser of land actually took possession of it by seeing, or surveying, it. Thus, it appears that God in this passage invited Moses to take possession of the entire land of Canaan on behalf of the children of Israel. This must be hailed as the very climax of Moses' great life.*²⁹

In this verse, we are taken from the northern most portion of Israel to the southernmost portion along the lake/river line. Not every tribe area is pointed out, just the larger areas. We begin with Naphtali in the north, which does not go as far as the coast of the Mediterranean, and we move in a southern direction. Naphtali is above and due west of the Sea of Chinnereth, called the Sea of Galilee over a millennium later. Directly south of Naphtali is Zebulun and Issachar, but these are small territories; Manasseh (west) and Ephraim are the lands which are immediately west of the Jordan River, running to the Mediterranean Sea. Below them we find Dan and Benjamin, also small areas and below them we find the area which would be occupied by Judah, which extends all the way from top to far below the Salt Sea, out to the Mediterranean. "Every place on which the sole of your foot shall

²⁷ From <http://biblehub.com/commentaries/deuteronomy/34-1.htm> accessed May 25, 2015.

²⁸ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=4&ch=34> accessed May 25, 2015.

²⁹ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=4&ch=34> accessed May 25, 2015.

tread shall be yours; your border will be from the wilderness to Lebanon, from the river, the River Euphrates, as far as the Western Sea.” (Deut. 11:24). This particular quote from Moses to the people parallels the land named in v. 2. God gave a similar promise in Ex. 23:31a: “And I will fix your boundary from the Sea of Reeds to the Sea of the Philistines; and from the wilderness to the River Euphrates.” A more detailed border is given in Num. 34:1–12.

Deuteronomy 34:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Negeb (נֶגֶב) [pronounced <i>ne-GHE^BV</i>]	<i>south, south-country; southern portion of Judah, southern district of Palestine; often transliterated Negev or Negeb</i>	masculine singular noun with the definite article	Strong's #5045 BDB #616

Translation: ...and the Negev,... The Negev is the south including portions of Judah and going further south.

The Negev is the southern portion of the Land of Promise, and in this verse, we are brought across the south in a great sweeping motion.

Deuteronomy 34:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kikâr (כִּכָּר) [pronounced <i>kik-KAWR</i>]	<i>a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]</i>	feminine singular noun with the definite article	Strong's #3603 BDB #503
biq ^{ac} âh (בִּקְעָה) [pronounced <i>bik-GAW</i>]	<i>valley, cleft, plain [country]; a widely extended plain</i>	feminine singular construct	Strong's #1237 BDB #132
Y ^e rêchôw (יְרֵחוֹ) [pronounced <i>y^eray-KHOH</i>]	<i>city of the moon; transliterated Jericho</i>	proper singular noun	Strong's #3405 BDB #437
’îyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular construct	Strong's #5892 BDB #746

Deuteronomy 34:3b

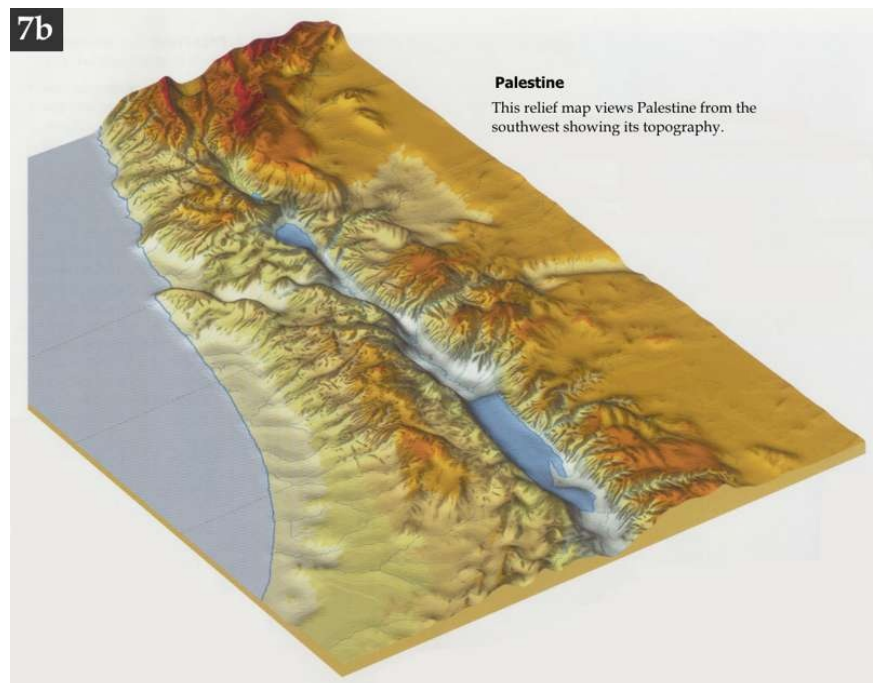
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tâmâr (תַּמָּר) [pronounced <i>taw-MAWR</i>]	<i>palm-tree, date-palm, Phoenix dactylifera; palms, palm trees</i>	masculine singular noun	Strong's #8558 BDB #1071
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
Tsôʿar (צֹעַר) [pronounced <i>TSOH-gahr</i>]	<i>to be small, to be insignificant; transliterated Zoar</i>	proper singular noun/location	Strong's #6820 BDB #858

Translation: ...and the plain, the valley of Jericho, the city of the palms, and as far as Zoar. Moses could see the palm trees and valley of Jericho.

The city of palms appears to be an alternate name for Jericho (2Chron. 28:15).

A portion of this passage reads: Y^ehowah then showed him...all the land of Judah as far as the Mediterranean Sea [lit., a sea coming after], and the Negev, and the plain, the valley of Jericho, the city of the palms, and as far as Zoar. What is being described here, in greater detail than in the rest of the land, is Judah, which is bordered on the west by the Mediterranean Sea, whose southern region is known as the Negev. The entryway into the area will be across the Jordan River, at the valley of Jericho—also known as the city of the palms. Then there is the very interesting mention of Zoar, which is a small city that Lot eventually fled to (see the end of Gen. 19), which would have logically been in a mountainous area, safe from the obliteration being suffered by Sodom and Gomorrah, which included explosions, fire and a raining down from above of molten metals and possibly petroleum products. See **Gen. 19** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Relief Map of Israel; from [Searching the Scriptures.net](#); accessed May 27, 2015. According to this map, as well as others which I have viewed, it appears that where Moses climbed to is one of the highest places in Canaan, which would have allowed him (by God giving him to ability) to see all of the places named in this passage. So Moses climbed up Mount Nebo to the top of Pisgah, opposite Jericho, having started from the plains of Moab. Jehovah then showed Moses all of the land: the Gilead, going as far as Dan; all of Naphtali; the land of Ephraim and Manasseh; all the land of Judah as far as the Mediterranean Sea. Then God gave Moses a tour of Judah: the Negev, the plain, the valley of Jericho (the city of the palms) going as far as Zoar. My point being, some of these commentators make unequivocal statements which are simply false.



Map of Judah; Map 038a from the Bible Atlas in E-sword.



Chapter Outline

Charts, Graphics and Short Doctrines

Keil and Delitzsch: *This sight of every part of the land on the east and west was not an ecstatic vision, but a sight with the bodily eyes, whose natural power of vision was miraculously increased by God, to give Moses a glimpse at least of the glorious land which he was not to tread, and delight his eye with a view of the inheritance intended for his people.*³⁰

According to Tigay: *Some parts of this panorama cannot be seen by the human eye from Mount Nebo. Dan, the Mediterranean, and Zoar are blocked by intervening mountains.*³¹ So, this is even if Moses were suddenly able to see that far, there are things in his way. However, this text clearly states that God showed him (lit., *caused him to see*) all of these places.

Coffman: *Alexander said, "This whole prospect could not have been surveyed by any ordinary power, so Moses' vision was miraculously increased." Dummelow said, "No miracle was required," and went on to tell how travelers who have been there say one can see all over Palestine, all the way from Mount Hermon to the Mediterranean and southward throughout the whole country from the place*

³⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 34:1–4.

³¹ From <http://thirdmill.org/studybible/note.asp/id/44759> accessed May 27, 2015.

where Moses stood. Still others declare that, it is impossible to see all of this country from that height. We do not know whose opinion on this is correct, but whatever was necessary for Moses to see all of Palestine was provided by God Himself. Satan showed Jesus "all the kingdoms of this world" (Matthew 4), and we do not know exactly how that was done either. It is sufficient for our information that it occurred.³²

The proper noun Zoar tells us a few things about the Hebrew language. The noun is Tsô'ar (צֹעַר) [pronounced TSOH-gahr] because the Septuagint transliterates the 'ayin with a gamma (g) whereas, Josephus does not transliterate that one letter. This tells us that the ayin probably had two distinct sounds, the g sound having been lost to later Hebrew pronunciation. Zoar is generally associated with Sodom, Gomorrah, Admah and Zeboiim, all which are said to be located in the Valley (or the Plain) of Siddim, and the five are called the Pentapolis in the apocryphal Wisdom of Solomon 10:6. Lot escaped Sodom and moved to Zoar in Gen. 19:19–25. Most scholars locate these on the southwestern portion of the Dead Sea.³³ The primary objection to this location is that it could not be seen from where Moses was. However, this further indicates that what Moses was allowed to see from there was either a vision or a supernatural vision.

God is allowing Moses to see from across the Jordan to Jericho, down along the coast of the Dead Sea throughout the southern valley to the southern end of the Dead Sea, where Zoar was. In fact, at one time, the land between Zoar and Egypt was well-watered and beautiful (Gen. 13:10). Moses knew many of these places from having traveled to them in his forty years of wandering and through his geographical training at the Egyptian palace.

*Gill: Jericho was called [a city of palms], because of the multitude of palm trees which grew there, and which Josephus not only testifies (r), who speaks of it as a plain planted with palm trees, and from whence balsam comes; but several Heathen writers: Pliny says (s) Jericho was set with palm trees; Diodorus Siculus (t) speaks of the country about Jericho as abounding with palm trees, and in a certain valley, meaning the vale or plains of Jericho, is produced that which is called balsam; so Strabo says (u), Jericho is a plain surrounded with mountains abounding with palm trees, where there is a plantation of palm trees, with other fruit trees, the space of a hundred furlongs.*³⁴

Zoar is a tiny city only mentioned in a few places in the Bible.

Smith on Zoar

Zo'ar. (smallness). One of the most ancient cities of the land of Canaan. Its original name was Bela. Gen. 14:2; Gen. 14:8. It was in intimate connection with the cities of the "plain of Jordan" — Sodom, Gomorrah, Admah and Zeboiim, see also Gen. 13:10, but not Gen. 10:19. In the general destruction of the cities of the plain, Zoar was spared to afford shelter to Lot. Gen. 19:22–23; Gen. 19:30. It is mentioned in the account of the death of Moses as one (of the landmarks which bounded his view from Pisgah, Deut. 34:3, and it appears to have been known in the time both of Isaiah, Isa. 15:5, and Jeremiah. Jer. 48:34.

Zoar...was situated in the same district with the four cities already mentioned, namely, In the "plain" or "circle" of the Jordan, and the narrative of Gen. 19:1 evidently implies that it was very near to Sodom. Gen. 19:15; Gen. 23:27. The definite position of Sodom is, and probably will always be, a mystery.

Smith places Zoar in the northern plain of the Salt Sea. Most commentators believe Sodom and the other cities to be located in the southern area around the Salt Sea.

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Zoar.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

³² From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=4&ch=34> accessed May 25, 2015. His references can be found at that link.

³³ Since the places which Moses sees go in a counter-clockwise direction, that would also place Zoar south of the Dead Sea.

³⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 34:3. All his references can be found there.



Deut. 34:1–4 Moses sees the Promised Land (a graphic); from [outset ministry](#); accessed May 28, 2015.

vv. 1–3 read: So Moses climbed up Mount Nebo to the top of Pisgah, opposite Jericho, having started from the plains of Moab. Jehovah then showed Moses all of the land: the Gilead, going as far as Dan; all of Naphtali; the land of Ephraim and Manasseh; all the land of Judah as far as the Mediterranean Sea. Then God gave Moses a tour of Judah: the Negev, the plain, the valley of Jericho (the city of the palms) going as far as Zoar. So Moses, more than likely accompanied by Joshua, climbed up Mount Nebo to the top of Pisgah, and God caused him to see all the land that would be given to the sons of Israel.

Joseph Sutcliffe (employing a little imagination here): *With all the agility of youth he ascends the ridge of Abarim, aiming directly at Nebo, and the summit of Pisgah. On his arrival, nature had made her arrangements for vision. The clouds had thrown a gentle curtain over the higher heavens; the sun just risen with a full beam, had bespangled all the plains, and gilded the declivities of the western hills. The whole face of nature, divested of the garb of winter, had just assumed the charms of spring. The rapid Jordan, sporting in the plains, and winding in the mountains, discovered its silver streams from Gilead to Dan; southwards he traced the swelling flood, as far as the Lake of Sodom. An infinitude of cattle just risen from their grassy couch, were fattening in the verdant meads. The timid flocks, cautiously venturing from their pens, had begun to crop the herbage of the rising grounds. Lebanon in the north, and all his neighbouring hills were crowned with cedars. All the rugged places, barren in other countries, were here adorned with the mantling vine. The fields of barley, changing to a golden hue, invited by their abundance. The walled cities, every where raising their bold towers above the surrounding gardens, gave a finish to the charms of landscape. What a contrast between Canaan, and the weary desert. What a country: delightful as the garden of the Lord! But ah, its inhabitants were not worthy. Effeminate by habit, they were yet asleep secure in their sins; nor did they dream that the vengeance, long reproached with supineness, was just at the door. Their priests, infatuated as themselves, saw not the danger, nor sounded the alarm: and their divinities were the work of their own hands. Ah, so it shall be in the latter day, when the Son of Man shall suddenly come to surprise and punish the wicked and infidel world.*³⁵

Guzik: *The list of places here follows a large counter-clockwise circle from the north to the south. In this sweeping panorama, Moses saw the sweep of the entire Promised Land.*³⁶

We do not know how this was conveyed to Joshua, whether Moses spoke while he saw these things or told these things to Joshua afterwards. Although it would be possible that Joshua saw the same things, the seeing of these things is only attributed to Moses.

John Calvin: *[Moses had been allowed to see] what a pleasant, fertile, and wealthy region the sons of Abraham were about to inhabit.*³⁷

Guzik remarks: *What a bitter-sweet moment! Moses saw this, and his heart was thrilled at being able to see the Promised Land as never before. Yet, there no doubt a sadness in His heart, knowing that*

³⁵ From <http://www.studydrive.org/commentaries/jsc/view.cgi?bk=4&ch=34> accessed May 27, 2015.

³⁶ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Deut. 34:4.

³⁷ John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Deut. 34:1.

*it was his own sin - his own misrepresentation of God - which led to his not being able to set foot in the Promised Land himself. Here he stood so close, yet so far away.*³⁸

This was an amazing moment in the history of Israel. Two generations of Israelites had been led by Moses through the desert. They had heard the actual voice of God. They had seen the great manifestations of God—the first from the mountain, the dense clouds—and now they stood right at the entrance to the land of Canaan. Moses would remain here, but the rest of Israel—the **generation of promise**—would cross over that Jordan and take the land that God originally promised to Abraham 600 years previous. These people knew of these promises; they knew some of the history of Abraham and God’s interactions with this great saint.

This was the culmination of the life work of Moses.

The Life Work of Moses

1. Generally speaking, Moses was to gather the people of Israel while they are in Egypt, and lead them to the Land of Promise. However, his life’s work was so much more than that.
2. Moses had to go to the Pharaoh of Egypt, unarmed, and tell the Pharaoh, “Let my people go!”
3. God performed spectacular miracles at the hand of Moses, before the people of Egypt, before the Pharaoh, and before the children of Israel.
4. Once Pharaoh finally allowed Moses to gather up the children of Israel to leave, Moses had to do that, and then lead his people, despite the fact that Pharaoh then changed his mind, organized an army, and came after Moses and his people—intending to kill them.
5. Once God dispensed with the army of Pharaoh, Moses led the people to Mount Sinai, where they heard God and saw the great manifestations of His presence.
6. Moses had to record the laws of God and then bring them to the people and teach them.
7. Moses brought the Israelites to the boarder, organized a mission of 12 spies to enter into the land, and then deal with the fallout when 10 of those spies whined about the size of the occupants of Canaan.
8. Moses apparently continued to teach, although he guided his people to retreat from Canaan, as God began to destroy with the sin unto death **Gen X**.
9. Moses continued to lead the children of Israel, despite their predilection towards rebellion, towards a rejection of his authority, toward stubbornness. They spent an additional 38 years out in the desert-wilderness as God killed off all Gen X.
10. Then, at the guidance of God, Moses began to lead this new generation up along the eastern side of the Dead Sea, with the intent of entering the land of promise from the east.
11. Moses gave 3 amazing sermons, tying the history of Israel to God and therefore, demanding obedience of this people to God.
12. And now, as the people stand ready to enter into the land, Moses’ work is complete.

As will be later discussed, Moses is closely connected to the Law, and the Law condemns us. Joshua means *savior*; and, therefore, he would lead the people into the Land of Promise.

Chapter Outline

Charts, Graphics and Short Doctrines

Interestingly enough, the targum treats all of this as if it were a vision: *the Targum of Jonathan paraphrases the above passages, and observes that the Lord showed Moses the mighty deeds of Jephthah of Gilead, and the victories of Samson, who was of the tribe of Dan; the idolatries of that tribe, and Samson the saviour that should spring from them; Deborah and Barak, and the princes of the house of Naphtali; Joshua the son of Nun, of the tribe of Ephraim, that should fight with and slay the kings of Canaan; and Gideon the son of Joash, of the tribe of Manasseh, that should fight with Midian and Amalek, and all the kings of Israel, and the kingdom of the house of Judah; the king of the south, that should join the king of the north to destroy the inhabitants of the earth; and even the destruction of Armilus or antichrist, and the war of Gog and Magog, and the great affliction Michael*

³⁸ David Guzik’s Commentary on the Old Testament; courtesy of e-sword; ©2006; Deut. 34:4.

*shall save from.*³⁹ The problem with this interpretation is, none of these exploits are mentioned in the description of the land (in the Masoretic text), and, as will be discussed, none of this appears to be a vision.

Because the tribes are referenced and associated with this or that piece of land, it seems most likely that Joshua wrote this chapter *after* he led the Jewish people into western Canaan and defeated the indigenous peoples there. Now, you may balk at this, and think, *why would he wait so long?* Two reasons at least: (1) Joshua had a job to do; he would have plenty of time to write when he got older after the land had been conquered. (2) Few people understand and properly interpret current events accurately. Sometimes perspective is needed in order for a person to realize, *I ought to write this down; I ought to record this information for future generations.* It is likely that Joshua told this to the people—perhaps on several occasions—but at some point, Joshua knew that this needed to be recorded for a future generation—for those who would come along after he himself had died.

We find the same thing with the gospels of Jesus Christ. The disciples did not appear to write down a history of Jesus Christ soon after His resurrection and ascension. At that point, they went out and evangelized the world. Decades later, 4 men decided it would be important to record the events in the life of Jesus Christ. They no doubt, when evangelizing, spoke of Jesus Christ and what He said and did. They also used the Old Testament quite frequently. So it is to be expected, at some point, for these men to realize, *maybe I should write some of this information down.* Much of this information about Jesus Christ was out there for that generation. He had the 12 disciples (11 and later Paul) who went about teaching Jesus—and this would have included things which He said and did. And this message was spread throughout Asia Minor and beyond. However, these men could see their end coming, and they knew that their message and the life of Jesus needed to be preserved. Therefore, decades after our Lord's resurrection and ascension, 4 men began to write a biography of the Lord. It appears that Mark was first, Matthew was next, Luke was third; and then, many decades later, John wrote his gospel.

Mark was closely associated with Peter, and, when hearing Peter tell him about all of these various events, Mark decided, at some point, to write these things down. Whether he did it all at once or over a period of several years, we do not know. Matthew may have been aware of the gospel of Mark, but he was concerned with tying Jesus to the Old Testament. He wanted the people to know that Jesus is the Messiah promised in the Old Testament. Therefore, he, an unschooled theologian, wrote a gospel with a great emphasis upon the fulfillment of prophecy. I believe that Luke used the books of Mark and Matthew, as well as many other sources (some by direct interview), to complete his gospel. Furthermore, it appears that Luke made an effort to make his gospel chronological. Luke was a gentile historian and he was in the unique position to speak to many eyewitnesses in order to get the details and order correct. Finally, John wrote his gospel many decades later; and with the intention of talking about details and events that the other disciples had not mentioned. He provided a unique perspective of Jesus, with an understanding of the Church Age that he now lived in, and how that related to the final teachings of Jesus.

My point is, these writings—just like this final chapter of Deuteronomy—occur naturally, in a way that we would expect them to occur. Joshua was a man of war; he apparently began to keep a diary (like General George Patton did); but this all occurred very naturally, allowing for his own personality and predilections to play out.

And so said Y^ehowah unto him, “This [is] the land which I swore to Abraham, to Isaac, and to Jacob, to say, ‘To your seed I will give her.’ I have caused you to see with your [two] eyes and there, you will not go over.”

Deuteronomy
34:4

Y^ehowah said to him, “This [is] the land [concerning] which I swore to Abraham, Isaac and Jacob, saying, ‘I will give it to your descendants [lit., seed].’ [Now] I have caused you to see [all of it], but you will not go over there.”

Jehovah then said to him, “This is the land that I swore to Abraham, Isaac and Jacob, saying, ‘I will give this land to your descendants.’ Now I have allowed you to see all the land, but you will not go over there.”

³⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 34:2.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so said Y ^e howah unto him, "This [is] the land which I swore to Abraham, to Isaac, and to Jacob, to say, 'To your seed I will give her.' I have caused you to see with your [two] eyes and there, you will not go over."
Targum of Onkelos	And the Lord said to him, This is <u>the end of the word concerning</u> the land, and this is the land which I covenanted unto Abraham, to Izhak, and to Jacob, saying, I will give it unto your children. I grant you to see it with your eyes, but you will not pass over to it.
Latin Vulgate	And the Lord said to him: This is the land, for which I swore to Abraham, Isaac, and Jacob, saying: I will give it to your seed. You have seen it with your eyes, and will not pass over to it.
Peshitta (Syriac)	And the LORD said to him, This is the land which I swore to Abraham, to Isaac, and to Jacob, saying, I will give it to your descendants; I have permitted you to see it with your eyes, but you shall not go over to it.
Septuagint (Greek)	And the Lord said to Moses, This is the land of which I swore to Abraham, Isaac, and Jacob, saying, To your seed will I give it: and I have showed it to your eyes, but you shall not go in to it.
Significant differences:	None. <i>Seed = children = descendants.</i>

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to him, This is the land about which I made an oath to Abraham, Isaac, and Jacob, saying, I will give it to your seed: now I have let you see it with your eyes, but you will not go in there.
Easy English	Then the LORD said to Moses, `This is the country that I promised to Abraham, Isaac and Jacob. I told them that I would give it to their descendants. I have let you see it. But you will not cross over into it.'
Easy-to-Read Version	The Lord said to Moses, "This is the land I promised to Abraham, Isaac, and Jacob. I said to them, 'I will give this land to your descendants. [228] I have let you see the land, but you cannot go there.'"
<i>The Message</i>	Then and there God said to him, "This is the land I promised to your ancestors, to Abraham, Isaac, and Jacob with the words 'I will give it to your descendants.' I've let you see it with your own eyes. There it is. But you're not going to go in."
NIRV	Then the Lord spoke to Moses. He said, "This is the land I promised to Abraham, Isaac and Jacob. I told them, 'I will give this land to your children and their children.' Moses, I have let you see it with your own eyes. But you will not go across the Jordan River to enter it."

Thought-for-thought translations; paraphrases:

Contemporary English V.	The LORD said, "Moses, this is the land I was talking about when I solemnly promised Abraham, Isaac, and Jacob that I would give land to their descendants. I have let you see it, but you will not cross the Jordan and go in."
The Living Bible	"It is the Promised Land," the Lord told Moses. "I promised Abraham, Isaac, and Jacob that I would give it to their descendants. Now you have seen it, but you will not enter it."
New Berkeley Version	Then the LORD said to him, This is the land of which I swore to Abraham, Isaac, and Jacob, saying, I will give it to your descendants. I have given you this view of it, but you shall not go over there.

New Living Translation Then the Lord said to Moses, "This is the land I promised on oath to Abraham, Isaac, and Jacob when I said, 'I will give it to your descendants.' I have now allowed you to see it with your own eyes, but you will not enter the land."

Partially literal and partially paraphrased translations:

American English Bible Then Jehovah said to Moses: 'This is the land that I swore that I would give to the seed of Abraham, Isaac, and Jacob. And now that you've seen it, you may not go there.'

International Standard V Then the LORD told him: "This is the land that I promised to Abraham, Isaac, and Jacob by an oath when I said, 'I'll give it to your descendants.' I'll let you see it with your eyes, but you won't cross over there."

New Advent (Knox) Bible This, the Lord told him, is the land of which I spoke to Abraham, Isaac and Jacob, promising to give it to their race. I have granted thee the sight of it; enter it thou mayst not.

Translation for Translators Then Yahweh said to him, "You have now seen this land that I solemnly promised to Abraham, Isaac, and Jacob, saying 'I will give it to your descendants.' I have allowed you to see it *from a distance*, but you will not go there."

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible For the EVER-LIVING had said to him, "This is the country that I promised to your fathers, to Abraham, to Isaac, and Jacob, - saying I will give it to your race. Look at it with your eyes, for you shall not pass over to it."

Lexham English Bible And Yahweh said to him, "This is the land that I swore to Abraham to Isaac and to Jacob, *saying* [Literally "to say"], 'To your offspring I will give it.' I have let you see it with your eyes, but you shall not cross *into it* [Literally "to there"]."

NIV – UK Then the Lord said to him, 'This is the land I promised on oath to Abraham, Isaac and Jacob when I said, "I will give it to your descendants." I have let you see it with your eyes, but you will not cross over into it.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988) And Yahweh said to him: j°This is the land about which I swore to Abraham, Isaac and Jacob, promising it to their descendants. I have let you see it with your own eyes, but you shall not enter it.j±

New American Bible (2002) The LORD then said to him, "This is the land which I swore to Abraham, Isaac and Jacob that I would give to their descendants. I have let you feast your eyes upon it, but you shall not cross over."

New American Bible (2011) The LORD then said to him, This is the land about which I promised on oath to Abraham, Isaac, and Jacob, "I will give it to your descendants." I have let you see it with your own eyes, but you shall not cross over. Dt 1:8; 3:27; 32:52; Gn 12:7; 15:18-21.

New Jerusalem Bible Yahweh said to him, 'This is the country which I promised on oath to give to Abraham, Isaac and Jacob, saying: I shall give it to your descendants. I have allowed you to see it for yourself, but you will not cross into it.'

Revised English Bible The LORD said to him, "This is the land which I swore to Abraham, Isaac, and Jacob that I would give to their descendants. I have let you see it with your own eyes, but you will not cross over into it."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<i>ADONAI</i> said to him, "This is the land concerning which I swore to Avraham, Yitz'chak and Ya`akov, `I will give it to your descendants.' I have let you see it with your eyes, but you will not cross over there."
exeGesés companion Bible	And Yah Veh says to him, This is the land I oathed to Abraham, to Yischaq and to Yaaqov, saying, I give it to your seed: I have you to see it with your eyes, but you pass not over there.
Kaplan Translation	God said to him, 'This is the land regarding which I made an oath to Abraham, Isaac and Jacob, saying, 'I will give it to your descendants.' I have let you see it with your own eyes, but you will not cross [the river] to enter it.'
Orthodox Jewish Bible	And Hashem said unto him, This is HaAretz which I swore unto Avraham, unto Yitzchak, and unto Ya'akov, saying, I will give it unto thy zera; I have caused thee to see it with thine eyes, but thou shalt not go over there.
<i>The Scriptures</i> 1998	And יהוה said to him, "This is the land of which I swore to Abraham, to Yitshaq, and to Ya`aqob, saying, 'To your seed I give it.' I have let you look at it with your eyes, but you do not pass over there."

Expanded/Embellished Bibles:

The Expanded Bible	Then the Lord said to Moses, "This is the land I promised [swore] to Abraham, Isaac, and Jacob when I said to them, `I will give this land to your descendants [-seed; Gen. 12:1-13; 15:17-20].' I have let you look at [-Your eyes have seen] it, Moses, but you will not cross over there."
Kretzmann's Commentary	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, Gen. 12:7; Gen. 15:18; Gen. 28:13; I have caused thee to see it with thine eyes, it was a last favor which the Lord granted to His faithful servant, but thou shalt not go over there.
NET Bible®	Then the Lord said to him, "This is the land I promised to Abraham, Isaac, and Jacob when I said, `I will give it to your descendants [<i>Heb</i> "seed" (so KJV, ASV)].' I have let you see it [The Hebrew text includes "with your eyes," but this is redundant in English and is left untranslated.], but you will not cross over there."
The Voice	Eternal One (<i>to Moses</i>): This is the land I promised to Abraham, Isaac, and Jacob when I told them, "I'll give it to your descendants." I've let you see it, even though you won't be going into it.

Literal, almost word-for-word, renderings:

Context Group Version	And YHWH said to him, This is the land { or earth } which I swore to Abraham, to Isaac, and to Jacob, saying, I will give it to your seed: I have caused you to see it with your eyes, but you shall not go over there.
English Standard Version	And the LORD said to him, "This is the land of which I swore to Abraham, to Isaac, and to Jacob, 'I will give it to your offspring.' I have let you see it with your eyes, but you shall not go over there."
Green's Literal Translation	And Jehovah said to him, This is the land which I have sworn to Abraham, to Isaac, and to Jacob, saying, I will give it to your seed. I have caused you to see with your eyes, but you shall not cross over there.
God's Truth (Tyndale)	And the Lord said unto him. This is the land which I swore unto Abraham, Isaac and Jacob saying: I will give it unto your seed. I have showed it you before your eyes: but you shall not go over over there.
NASB	Then 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 [Lit <i>seed</i>]' I have let you see it with your eyes, but you shall not go over there."

Young's Updated LT

And Jehovah says unto him, "This is the land which I have sworn to Abraham, to Isaac, and to Jacob, saying, To your seed I give it; I have caused you to see with your eyes, and there you will not pass over."

The gist of this verse:

God tells Moses that the land which he is seeing was the land that God had promised to Abraham, Isaac, and Jacob. However, Moses would not cross over to go into this land.

Deuteronomy 34:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
zō'th (זֹאת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
'asher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
shâba' (שָׁבַע) [pronounced <i>shaw^b-VAHG</i>]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	1 st person singular, Niphal perfect	Strong's #7650 BDB #989
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'Ab ^e râhâm (אֲבִרְחָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4

Deuteronomy 34:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Yis ^e châq (יִשְׁחַק) [pronounced <i>yih^s-KHAWK</i>]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Ya ^á qôb (יַאֲקֹב) [pronounced <i>yah-ghu-KOH^BV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Translation: Y^ehowah said to him, "This [is] the land [concerning] which I swore to Abraham, Isaac and Jacob,... God is summing up what Moses has just seen. Moses has just viewed the Land of Promise, which God swore to give to the descendants of Abraham, Isaac and Jacob.

Some of the promises to Abraham, Isaac, and Jacob are recorded here: to Abraham (Gen. 15:18); to Isaac (Gen. 26:3); to Jacob (Gen. 28:13).

Deuteronomy 34:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zera ^á (זֶרַע) [pronounced <i>ZEH-rahg</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #2233 BDB #282
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #5414 BDB #678

Translation: ...saying, 'I will give it to your descendants [lit., seed].' God has promised to each man, that He would give this land to their descendants. In each generation, God made this promise.

Deuteronomy 34:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	to cause to see, to cause to look; to show; to cause to see [with pleasure]; to cause to know, to cause to learn; to cause to experience [evil or good]	1 st person masculine singular, Hiphil perfect with the 2 nd person masculine singular suffix	Strong's #7200 BDB #906
b ^e (ב) [pronounced b ^{eh}]	in, into, at, by, near, on, with, before, against, by means of, among, within	a preposition of proximity	No Strong's # BDB #88
'êynayim (עֵינַיִם) [pronounced gay-nah-YIM]	eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface	feminine dual noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

This phrase is literally *in your eyes*, but it can be translated *in your opinion, in your estimation, to your way of thinking, as you see [it]*. The dual and plural forms of this word appear to be identical. Possibly, this could also mean, *as you please, as you want, as you desire, whatever you think is right*.

Translation: [Now] I have caused you to see [all of it],... One word which is quite important here and that is the 1st person singular, Hiphil perfect, with a 2nd person masculine singular suffix of the verb râ'âh (רָאָה) [pronounced raw-AWH], which means *to see*. Whereas, this verb occurs over 1200 times in the Qal, it only occurs less than 100 times in the Hiphil. This means that God *has caused* Abraham to see; in other words, this was a supernatural event, but not an ecstatic vision. That is Moses saw these places clearly with his own eyes. Strong's #7200 BDB #906. The area specified in these few verses is not the totality of what Moses was caused to see. We read in Deut. 3:27: "Go up to the top of Pisgah and lift up your eyes to the west and north and south and east, and see the land with your eyes, for you will not cross over this Jordan."

This confirms that Moses did not have a vision, but he actually was able to see the Land of Promise.

God has made it possible for Moses to see all of the land. I have left off the verbiage *with your eyes*. I am not sure exactly what this adds, other than to indicate that what Moses saw with his own eyes was the land promised Abraham by God. This was not an hallucination but a miracle, that Moses, with his very own eyes, saw all the Land of Promise.

Keil and Delitzsch concur with my interpretation: *This sight of every part of the land on the east and west was not an ecstatic vision, but a sight with the bodily eyes, whose natural power of vision was miraculously increased by God, to give Moses a glimpse at least of the glorious land which he was not to tread, and delight his eye with a view of the inheritance intended for his people.*⁴⁰

Gill: [God] not only had indulged him with a general view of it, but had strengthened his eyesight, that he had a full, clear, and distinct sight of it.⁴¹

⁴⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 34:1–4.

⁴¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 34:4.

The Pulpit Commentary: *This wide prospect could not be surveyed by any ordinary power of vision; so that Moses must for the occasion have had his power of vision miraculously increased. There is no ground for supposing that he saw the scene in an ecstatic vision, and not with his bodily eyes.*⁴²

Finally, the fact that Moses saw these places with his own eyes is confirmed in Deut. 3:27, where God tells Moses⁴³: “Go up to the top of Pisgah and **lift up your eyes westward and northward and southward and eastward, and look at it with your eyes**, for you shall not go over this Jordan.” (ESV; emphasis mine) The idea is, I can see across the street with reasonable clarity, but I cannot see the end of my block with reasonable clarity. So, it is a matter of temporarily allowing Moses’ vision to be strong enough to see for miles.

So far, this is how v. 4 reads: **Y^ehowah said to him, “This [is] the land [concerning] which I swore to Abraham, Isaac and Jacob, saying, ‘I will give it to your descendants [lit., seed].’ [Now] I have caused you to see [all of it],...** We do not know how audible the voice of God was. My assumption is that Joshua (and, if he was there, Eleazar) heard his voice. Now, why don’t we hear anything about either of these two men in this chapter? They are like the fly-on-the-wall observers. Moses had served God for forty years under the greatest pressures that a man could face, at times when he was in opposition to almost two million others. Joshua does not cloud up his final hours with the mentioning of himself. Joshua, in these final couple of chapters, has seen to it that throughout the song and the blessing and the dying of Moses, that Moses is center stage. Joshua was a true man of grace. At any time, Joshua could have told us that he also heard the voice of God, that he also saw what Moses saw or that Moses spoke to him of what he saw, but he chose to remain the proverbial fly on the wall, recording with the barest of detail the last few hours of the life of Moses.

We have no idea how long this took.

Moses Views the Promised Land (a graphic); from [Credo Bible study](#); accessed May 28, 2015. Ultimately from "The Book of Books in Pictures", Julius Schnorr von Carolsfeld, Verlag von Georg Wigand, Leipzig: 1908.

Furthermore, the Word of God is a product of man and the Holy Spirit, wherein there is no compromise of the point of view, the vocabulary, the personality or the writing style of the person, yet, at the very same time, recording the exact Word of God as guided by the Holy Spirit. Using an anthropopathism, God had great respect for Moses and, despite the fact that the last couple days of his life were recorded by Joshua, God still saw to it that the concentration was upon Moses and his heritage.



God promised this land to Abraham in Gen. 12:1–7; to Isaac (Gen. 26:2–4); and to Jacob (Gen. 28:13–15).

We read in Psalm 105:7–11

He is the LORD our God; His judgments are in all the earth.

He remembers His covenant forever, the word that He commanded, for a thousand generations, the covenant that He made with Abraham, His sworn promise to Isaac, which he confirmed to Jacob as a statute, to Israel as an everlasting covenant, saying, "To you I will give the land of Canaan as your portion for an inheritance." (ESV; capitalized)

⁴² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 34:2.

⁴³ Moses is telling the people of Israel what God told him.

Deuteronomy 34:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb with the directional hê	Strong's #8033 BDB #1027
This simply means <i>there</i> ; hê acts almost like a demonstrative.			
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âbar (עָבַר) [pronounced <i>gaw^b-VAHR</i>]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	2 nd person masculine singular, Qal imperfect	Strong's #5674 BDB #716

Translation: ...but you will not go over there.” God adds, “You are not going into that land.” God repeats this to Moses, who heard this before in Num. 20:12 and told the Israelites that God told him this in Deut. 3:25–27.

God had told Moses, that, because of his transgression, that he would not enter into the land promised to his fathers.

It should be pointed out that, when Moses confessed his sin, God forgave him. As MacLaren put it: *And was the penalty such a very great one? Do you think that a man who had been toiling for eighty years at a very thankless task would consider it a very severe punishment to be told, 'Go home and take your wages'?*⁴⁴ But God did not withdraw His grace from Moses; nor did God casually cast Moses aside. There are a great many reasons why God did not allow Moses to go into the Land of Promise. Most of the reasons why Moses is not allowed to enter the land are symbolic (or typical). This chart is also found in **Deuteronomy 4** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Categories of Reasons Why Moses is not Going into the Land

Category	Detailed Explanation
Moses disobeyed God.	Moses was told to speak to the rock (in the second no-water situation), but he hit the rock instead. God holds him accountable for his disobedience.
Moses remains out of the land, in order to make it clear that there was a great mistake in the second no-water test.	In the first no-water test, the Jews said that they lacked water and they complained. God told Moses to strike the rock one time, which he did, and from it flowed waters of life. This represents our Lord being judged for our sins. The second no-water test, Moses was told to speak to the rock. Instead, Moses struck the rock twice, which destroys the type. Striking the rock refers to judgment, but the Lord is judged only one time for sins (which is represented by the first no-water test). Moses was supposed to simply speak to the rock; as we simply believe in Jesus Christ.

⁴⁴ From <http://www.studylight.org/commentaries/mac/view.cgi?bk=4&ch=34> accessed May 25, 2015.

Categories of Reasons Why Moses is not Going into the Land

Category	Detailed Explanation
No man is above the Law. ⁴⁵	All of the sons of Israel are subject to God's mandates. No one gets a pass simply because they have a high office.
Moses stands as a cautionary tale.	The people loved and respected Moses and recognized his relationship with God, despite their bouts with arrogance. Moses stands as an example or as a cautionary figure—if God will discipline Moses, then they should be careful for their own actions and thoughts.
Moses as a type /Joshua as a type.	Moses is closely associated with the Law. We always think of Moses and the Law together; it is called, in fact, the Mosaic Law. The Law does not save us. The Law does not take us into the Land of Promise. We are saved by Jesus Christ; Jesus Christ is our Savior. Joshua's name is the Hebrew version of <i>Jesus</i> ; his name means <i>savior</i> . It is the <i>Savior</i> which takes us into the Land of Promise. John 1:17 For the law was given through Moses; grace and truth came through Jesus Christ. (ESV) So, Moses is associated with condemnation by Law and therefore subject to death; but Jesus is associated with new life and the promises of God.
Darby writes: <i>Crossing Jordan was our death and resurrection with Christ in a figure. Joshua always represents Christ, Head of His people, according to the power of the Spirit. But the wilderness is this world. Moses directs and governs the people there according to God; consequently he does not enter into Canaan...Now, the law could not lead into life; and, therefore, the flesh, the world, and the law, ever correlative in the ways of God, were found in the journey through the wilderness; and Moses remains there.</i> ⁴⁶	
The great Moses is killed and not allowed to enter the land; the undeserving people are led into the land.	In this way, Moses represents the Savior, who must die so that the many may live. The sin of the people becomes associated with Moses (recall how he has told them, <i>this is happening because of you</i>). He dies, and they, the undeserved ones, go into the land. Jesus dies, and we, the undeserving, are saved.
No man is absolutely necessary to the plan of God. Even a man as great as Moses is not essential to God's plan.	Having a place in the plan of God is a privilege, something that the unbeliever does not grasp (most believers do not grasp this). But our ministry, whatever it happens to be, will come to the end. You might be doing something which is unique, and yet, whatever it is you do will come to an end. There have been unique pastors (R. B. Thieme, Jr.), unique evangelists (Billy Graham), unique radio teachers (J. Vernon McGee)—but their ministry will come to an end. There is no question about that. So, Moses had to die; his ministry had to come to an end. The people of Israel could not be led to believe that the plan of God and that their future rested solely upon the shoulders of Moses.
Guzik writes: <i>Moses knew that he was replaceable. It is a dangerous thing when anybody in the ministry begins to think they are doing something no one else can do, or that they are irreplaceable. God can and does use anyone; if a ministry does depend on one irreplaceable person, then it is of man and not of God. Moses was humble enough, and wise enough, to know this.</i> ⁴⁷	
Moses' work is done.	Closely related to the reason above is, Moses had come to the end of his work on earth. Dying is not a punishment, but a promotion for him.

⁴⁵ This concept was taken from *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Deut. 4:21–24.

⁴⁶ John Nelson Darby, *Synopsis of the Old and New Testaments*; from e-Sword, Deut. 34:1–12.

⁴⁷ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Deut. 4:21–24.

Categories of Reasons Why Moses is not Going into the Land

Category

Detailed Explanation

The plan of God continues generation after generation. It is the responsibility of one generation to teach the next.

I know that I will not be able to complete my examination of the Bible—not even of the Old Testament—as I would like to do. My intention is to write a complete, accurate commentary on as many chapters of the Bible as possible, during my life on earth. I hope that someone else, with a good doctrinal background, is able to go forward with this same approach.

Although most of these points can be found, sometimes not as well-developed, here or there; this is the only place where I believe that they are all pulled together.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Deut. 34:1–4 So Moses climbed up Mount Nebo to the top of Pisgah, opposite Jericho, having started from the plains of Moab. Jehovah then showed Moses all of the land: the Gilead, going as far as Dan; all of Naphtali; the land of Ephraim and Manasseh; all the land of Judah as far as the Mediterranean Sea. Then God gave Moses a tour of Judah: the Negev, the plain, the valley of Jericho (the city of the palms) going as far as Zoar. In this first section, God has guided Moses to go up Mount Nebo, and God showed Moses all that the sons of Israel would conquer and inhabit.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Death of Moses/Israel Mourns Moses

And so dies there Moses, servant of Y^ehowah, in a land of Moab, upon the mouth of Y^ehowah. And so He buries him in the valley in a land of Moab opposite Beth-peor and does not know a man his sepulcher as far as a day the this. And Moses [was] a son of a hundred and twenty a year in his death and had not dimmed his eye and had not fled his vigor. And so wept sons of Israel [for] Moses in a plain of Moab thirty a day. And so are completed days of weeping [and] mourning [for] Moses.

Deuteronomy
34:5–8

Finally, Moses, the servant of Y^ehowah, died there in the land of Moab according to the word [lit., *mouth*] of Y^ehowah. He buried him in the valley, in the land of Moab, opposite Beth-peor, and no man knows his grave site to this day. Moses [was] 120 years old at his death, yet his eye had not dimmed nor had his vigor departed. Consequently, the sons of Israel wept [because of the death of] Moses for 30 days in the plain of Moab. [Finally] the days of weeping and mourning [for] Moses are completed.

Finally, Moses, Jehovah's servant, died there in the land of Moab, as Jehovah said he would. God buried Moses in the valley, in the land of Moab, across from Beth-peor, but no one knows the location of his grave site even to this day. Moses was 120 years old when he died, yet his eye had not dimmed nor had his vigor departed. Consequently, the people of Israel wept for 30 days in the plain of Moab because of Moses' death. Finally, the days of weeping and mourning for Moses came to an end.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so dies there Moses, servant of Y^ehowah, in a land of Moab, upon the mouth of Y^ehowah. And so He buries him in the valley in a land of Moab opposite Beth-peor and does not know a man his sepulcher as far as a day the this. And Moses [was] a son of a hundred and twenty a year in his death and had not dimmed his eye and had not fled his vigor. And so wept sons of Israel [for] Moses in a plain of Moab thirty a day. And so are completed days of weeping [and] mourning [for] Moses.

Targum of Onkelos

Mosheh, the Rabban of Israel, was born on the seventh day of the month Adar, and on the seventh day of Adar he was gathered from the world. A voice fell from heaven, and thus spake: Come, all ye who have entered into the world, and behold the grief of Mosheh, the Rabban of Israel, who hath laboured, but not to please himself, and who is ennobled with four goodly crowns: the crown of the Law is his, because he brought it from the heavens above, when there was revealed to him the Glory of the Lord's Shekinah, with two thousand myriads of angels, and forty and two thousand chariots of fire. The crown of the Priesthood bath been his in the seven days of the peace offerings. The crown of the kingdom they gave him in possession from heaven: he drew not the sword, nor prepared the war horse, nor gathered he the host. The crown of a good name he possesses by good works and by his humility. Therefore is Mosheh, the servant of the Lord, gathered in the land of Moab, by the kiss of the Word of the Lord.

Blessed be the Name of the Lord of the world, who has taught us His righteous way. He has taught us to clothe the naked, as He clothed Adam and Hava; He has taught us to unite the bridegroom and the bride in marriage, as He united Hava to Adam. He bath taught us to visit the sick, as He revealed Himself to Abraham when he was ill, from being circumcised; He has taught us to console the mourners, as He revealed Himself again to Jakob when returning from Padan, in the place where his mother had died. He has taught us to feed the poor, as He sent Israel bread from heaven; He has taught us to bury the dead by (what He did for) Mosheh; for He revealed Himself in His Word, and with Him the companies of ministering angels. Michael and Gabriel spread forth the golden bed, fastened with chrysolites, gems, and beryls, adorned with hangings of purple silk, and satin, and white linens. Metatron, Jophiel, and Uriel, and Jephphya, the wise sages, laid him upon it, and by His Word He conducted him four miles, and buried him in the valley opposite Beth Peor; that Israel, as oft as they look up to Peor, may have the memory of their sin; and at sight of the burying place of Mosheh may be humbled: but no man knows his sepulchre unto this day.

[JERUSALEM Spake Mosheh the prophet: The Word of the Lord said unto me, This is the land which I have sworn unto Abraham, to Izhak, and to Jakob, saying, Unto the children of thy children will I give it. Behold it with thine eyes, but thou, shalt not pass over unto it. And Mosheh, the servant of the Lord, died there in the land of the Moabae, according to the mouth of the decree of the Word of the Lord. And He buried him in a valley in the land of the Moabae, opposite to the idol Peor; nor knoweth any one his sepulchre unto this day.] Mosheh was a son of a hundred and twenty years when he died; the orbs of his eyes were not darkened, nor had his teeth passed away. [JERUSALEM Mosheh was the son of a hundred and twenty years in the time that he died; his eyes were not darkened, nor had the brightness of his face faded away.]

And the children of Israel wept for Mosheh in the plains of Moab thirty days; and the days of weeping in the mourning for Mosheh were completed on the eighth of the month of Nisan. And on the ninth of Nisan the people of Beth Israel prepared their vessels and set their cattle in order, and passed over the Jordan on the tenth of Nisan. And the manna ceased for them on the sixteenth of Nisan. They found manna to eat thirty-seven days after the death of Mosheh, for the sake of his righteousness. [JERUSALEM And the children of Israel wept for Mosheh in the

plains of Moab thirty days; and so were fulfilled the days of weeping in mourning for Mosheh.]

Latin Vulgate And Moses the servant of the Lord died there, in the land of Moab, by the commandment of the Lord: And he buried him in the valley of the land of Moab over against Phogor: and no man hath known of his sepulchre until this present day. Moses was a hundred and twenty years old when he died: his eye was not dim, neither were his teeth moved. And the children of Israel mourned for him in the plains of Moab thirty days: and the days of their mourning in which they mourned Moses were ended.

Peshitta (Syriac) So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knows of his sepulchre to this day. And Moses was a hundred and twenty years old when he died; but his eye was not dim, nor the skin of his cheeks wrinkled. 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.

Septuagint (Greek) So Moses the servant of the Lord died in the land of Moab, by the word of the Lord. And they buried him in Gai near Beth Peor; and no one has seen his tomb to this day. And Moses was a hundred and twenty years old at his death; his eyes were not dimmed, nor were his natural powers destroyed. And the children of Israel wept for Moses in Araboth of Moab at the Jordan near Jericho for thirty days; and the days of weeping and mourning for Moses were completed.

Significant differences: The targum has a boatload of additions. The Greek has *they bury* instead of *he buries*.

The statement about Moses' vigor appears to be fairly general; however, the Latin has this as referring to his teeth; and Syriac to his facial skin.

Limited Vocabulary Translations:

Bible in Basic English So death came to Moses, the servant of the Lord, there in the land of Moab, as the Lord had said. And the Lord put him to rest in the valley in the land of Moab opposite Beth-peor: but no man has knowledge of his resting-place to this day. And Moses at his death was a hundred and twenty years old: his eye had not become clouded, or his natural force become feeble. For thirty days the children of Israel were weeping for Moses in the table-lands of Moab, till the days of weeping and sorrow for Moses were ended.

Easy English And Moses, the servant of the LORD, died there in Moab. This happened as the LORD had said. And the LORD buried him in a valley in Moab. This is near the town called Beth-Peor. But even today, no one knows the place where God buried him. Moses was 120 years old when he died. But he could still see well and his body was still strong. Then the Israelites wept for Moses for 30 days, in the valley of Moab. They wept until the time for them to weep and be sad was finished.

Easy-to-Read Version Then Moses, the Lord's servant, died there in the land of Moab. The Lord had told Moses this would happen. The Lord buried Moses in Moab. This was in the valley across from Beth Peor. But even today no person knows exactly where Moses' grave is. Moses was 120 years old when he died. He was as strong as ever, and his eyes were still good. The people of Israel cried for Moses for 30 days. They stayed in the Jordan Valley in Moab until the time of sadness was finished.

Good News Bible (TEV) So Moses, the LORD's servant, died there in the land of Moab, as the LORD had said he would. The LORD buried him in a valley in Moab, opposite the town of Bethpeor, but to this day no one knows the exact place of his burial. Moses was a hundred and twenty years old when he died; he was as strong as ever, and his

eyesight was still good. The people of Israel mourned for him for thirty days in the plains of Moab.

The Message

Moses died there in the land of Moab, Moses the servant of God, just as God said. God buried him in the valley in the land of Moab opposite Beth Peor. No one knows his burial site to this very day.

Moses was 120 years old when he died. His eyesight was sharp; he still walked with a spring in his step. The People of Israel wept for Moses in the Plains of Moab thirty days. Then the days of weeping and mourning for Moses came to an end.

Names of God Bible

As **Yahweh** had predicted, **Yahweh's** servant Moses died in Moab. He was buried in a valley in Moab, near Beth Peor. Even today no one knows where his grave is. Moses was 120 years old when he died. His eyesight never became poor, and he never lost his physical strength. The Israelites mourned for Moses in the plains of Moab for 30 days. Then the time of mourning for him was over.

NIRV

Moses, the servant of the Lord, died there in Moab. It happened just as the Lord had said. The Lord buried the body of Moses in Moab. His grave is in the valley across from Beth Peor. But to this day no one knows where his grave is. Moses was 120 years old when he died. But his eyesight was still good. He was still very strong. The Israelites mourned over Moses on the plains of Moab for 30 days. They did it until their time for weeping and crying was over.

Thought-for-thought translations; paraphrases:

Common English Bible

Then Moses, the Lord's servant, died-right there in the land of Moab, according to the Lord's command. The Lord buried him in a valley in Moabite country across from Beth-peor. Even now, no one knows where Moses' grave is.

Moses was 120 years old when he died. His eyesight wasn't impaired, and his vigor hadn't diminished a bit.

Back down in the Moabite plains, the Israelites mourned Moses' death for thirty days. At that point, the time for weeping and for mourning Moses was over.

Contemporary English V.

And so, Moses the LORD's servant died there in Moab, just as the LORD had said. The LORD buried him in a valley near the town of Beth-Peor, but even today no one knows exactly where. Moses was a hundred twenty years old when he died, yet his eyesight was still good, and his body was strong. The people of Israel stayed in the lowlands of Moab, where they mourned and grieved thirty days for Moses, as was their custom.

The Living Bible

So Moses, the disciple of the Lord, died in the land of Moab as the Lord had said. The Lord buried him in a valley near Beth-peor in Moab, but no one knows the exact place.

Moses was 120 years old when he died, yet his eyesight was perfect and he was as strong as a young man. The people of Israel mourned for him for thirty days on the plains of Moab.

New Century Version

Then Moses, the servant of the LORD, died there in Moab, as the LORD had said. He buried Moses in Moab in the valley opposite Beth Peor, but even today no one knows where his grave is. Moses was one hundred twenty years old when he died. His eyes were not weak, and he was still strong. The Israelites cried for Moses for thirty days, staying in the plains of Moab until the time of sadness was over.

New Life Version

So Moses the servant of the Lord died there in the land of Moab, as the Word of the Lord said. And He buried him in the valley in the land of Moab, beside Beth-peor. But no man knows where he is buried to this day. Moses was 120 years old when he died. But his eyes were not weak, and his strength had not left him. The children of Israel cried for Moses in the valley of Moab for thirty days. Then the days of crying and sorrow for Moses came to an end.

New Living Translation

So Moses, the servant of the Lord, died there in the land of Moab, just as the Lord had said. The Lord buried him [*Hebrew He buried him; Samaritan Pentateuch and*

some Greek manuscripts read *They buried him.*] in a valley near Beth-peor in Moab, but to this day no one knows the exact place. Moses was 120 years old when he died, yet his eyesight was clear, and he was as strong as ever. The people of Israel mourned for Moses on the plains of Moab for thirty days, until the customary period of mourning was over.

Partially literal and partially paraphrased translations:

American English Bible	<p>So Moses, the servant of Jehovah, died there in the land of Moab, as Jehovah said, and he was buried in Gai, near the house of Phogor. but no one has seen his tomb to this day.</p> <p>When he died, Moses was a hundred and twenty years old. Yet, his eyes were still sharp and he still had all his natural functions.</p> <p>Thereafter, the children of IsraEl cried for Moses (in ArabOth of Moab at the JorDan near JeriCho) for thirty days, which was the [maximum traditional] period of mourning.</p>
Beck's American Translation	<p>And there Moses, the LORD's servant, died in the land of Moab by the LORD's order. And He buried him in the valley in the land of Moab, opposite Beth-peor, and to this day nobody knows the spot where he's buried.</p> <p>When he died, Moses was 120 years old. His eyesight didn't get poor, and he didn't lose his fresh vigor. The Israelites wept for Moses in the plain of Moab for 30 days, till the days of weeping in mourning for Moses were over.</p>
International Standard V	<p>Moses Dies</p> <p>So Moses, the servant of the LORD, died there in the land of Moab, just as the LORD had said [Lit. Moab, according to the word of the LORD]. He was buried in the valley opposite Beth Peor, in the land of Moab, but no one knows to this day where his burial place is. Moses was 120 years old when he died. His eyesight wasn't impaired and he was still vigorous and strong. The Israelis mourned for Moses at the desert plain of Moab for 30 days, after which the period of mourning for Moses was completed.</p>
New Advent (Knox) Bible	<p>There, then, in the land of Moab, Moses died, the Lord's servant, still true to the Lord's bidding. And there the Lord buried him, in a valley belonging to the Moabite country that looks towards Phogor; but where his tomb is, remains to this day unknown. He was a hundred and twenty years old when he died, and still his eyes had not grown dim, and his teeth ['His teeth', so the Latin version; the Hebrew word used probably means 'his vigour'.] stood firm. And the sons of Israel mourned for him thirty days, there in the plains of Moab.</p>
Translation for Translators	<p>So Moses, who <i>always</i> served Yahweh <i>faithfully</i>, died there <i>on that mountain</i> in the Moab region, which is what Yahweh said would happen. Yahweh buried Moses' body in a valley in the Moab <i>region</i>, opposite/near Beth-Peor <i>town</i>, but no one to this day knows where Yahweh buried him. Moses was 120 years old when he died, but he was still very strong, and he could still see [MTY] very well. The Israeli people mourned for him in the plains of the Moab <i>region</i> for thirty days.</p>

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	<p>Moses the servant of Yahweh died there in the land of Central-Jordan by the mouth of Yahweh. He buried him in a valley in the land of Central-Jordan, the area of the house of Peor, but no man knows of his burying-place to this day. Moses died a son of hundred and twenty years. His eye never dimmed, and his potency never fled. The sons of Israel wept for Moses in the plains of Central-Jordan for thirty days. The days of weeping and mourning for Moses finalized.</p>
Ferrar-Fenton Bible	<p>Moses, the servant of the EVER-LIVING, consequently died there before Jehovah, in the land of Moab, and was buried in a valley in that country behind Beth-peor (But</p>

no one knows his grave at this day.). Moses was one hundred and twenty years old at his death. His eyes were not weak, and his strength had not gone. The children of Israel, however, wept for Moses at the Fords of Moab, thirty days, until the time of mourning the loss of Moses was completed.

NIV – UK

And Moses the servant of the Lord died there in Moab, as the Lord had said. He buried him [Or He was buried] in Moab, in the valley opposite Beth Peor, but to this day no one knows where his grave is. Moses was a hundred and twenty years old when he died, yet his eyes were not weak nor his strength gone. The Israelites grieved for Moses in the plains of Moab thirty days, until the time of weeping and mourning was over.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Moses, the servant of God, died there in the land of Moab, according to the will of Yahweh. They buried him in the valley in the land of Moab opposite Beth-peor; but to this very day, no one knows where his tomb is. Moses was a hundred and twenty years old when he died. He did not lose his vigor and his eyes still saw clearly. The children of Israel mourned for him in the plains of Moab for thirty days.

The Heritage Bible

And Moses, the servant of Jehovah, died there in the land of Moab, according to the mouth of Jehovah. And he buried him in a valley in the land of Moab, in front of Beth Peor, but no man knows by seeing his sepulcher to this day. And Moses was a son of one hundred and twenty years when he died; his eye was not weak, and the freshness of his vigor had not fled from him. And the children of Israel wept for Moses in the desert of Moab thirty days; so the days of weeping lamentation for Moses were complete.

New American Bible (2002)

So there, in the land of Moab, Moses, the servant of the LORD, died as the LORD had said; and he was buried in the ravine opposite Beth-peor in the land of Moab, but to this day no one knows the place of his burial. Moses was one hundred and twenty years old when he died, yet his eyes were undimmed and his vigor unabated. For thirty days the Israelites wept for Moses in the plains of Moab, till they had completed the period of grief and mourning for Moses.

New American Bible (2011)

So there, in the land of Moab, Moses, the servant of the LORD, died [Dt 32:50; Ex 14:31; Nm 12:7-8; Jos 1:1-2, 7, 13, 15; 1 Kgs 8:53, 56; Mal 3:22.] as the LORD had said; and he was buried in a valley in the land of Moab, opposite Beth-peor; to this day no one knows the place of his burial [Dt 3:29.]. Moses was one hundred and twenty years old [Dt 31:2.] when he died, yet his eyes were undimmed and his vigor unabated. The Israelites wept for Moses in the plains of Moab for thirty days, till they had completed the period of grief and mourning for Moses.

New Jerusalem Bible

There in the country of Moab, Moses, servant of Yahweh, died as Yahweh decreed; he buried him in the valley, in the country of Moab, opposite Beth-Peor; but to this day no one has ever found his grave. Moses was a hundred and twenty years old when he died, his eye undimmed, his vigour unimpaired. The Israelites wept for Moses on the Plains of Moab for thirty days. The days of weeping for the mourning rites of Moses came to an end.

New RSV

Then Moses, the servant of the Lord, died there in the land of Moab, at the Lord's command. He was buried in a valley in the land of Moab, opposite Beth-peor, but no one knows his burial place to this day. Moses was one hundred and twenty years old when he died; his sight was unimpaired and his vigour had not abated. The Israelites wept for Moses in the plains of Moab for thirty days; then the period of mourning for Moses was ended.

Revised English Bible

There in the Moabite country Moses the servant of the LORD died, as the LORD had said.

He was buried in a valley in Moab opposite Beth-peor; but to this day no one knows his burial-place.

Moses was a hundred and twenty years old when he died, his sight undimmed, his vigour unimpaired.

The Israelites wept for Moses in the lowlands of Moab for thirty days. The time of mourning for Moses came to an end.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible So Moshe, the servant of Adonai, died there in the land of Mo'av, as Adonai had said. He was buried in the valley across from Beit-P`or in the land of Mo'av, but to this day no one knows where his grave is.
Moshe was 120 years old when he died, with eyes undimmed and vigor undiminished. The people of Isra'el mourned Moshe on the plains of Mo'av for thirty days; after this, the days of crying and mourning for Moshe ended.
- exeGeses companion Bible **THE DEATH OF MOSHEH**
So Mosheh the servant of Yah Veh dies there in the land of Moab according to the mouth of Yah Veh: and he entombs him in a valley in the land of Moab in front of Beth Peor: but no man knows of his tomb to this day. And Mosheh is a son of a hundred and twenty years at his death: neither his eye weakened, nor his freshness fled. And the sons of Yisra El weep for Mosheh in the plains of Moab thirty days: and the days of weeping and mourning for Mosheh consummate.
- JPS (Tanakh—1985) So Moses the servant of the Lord died there, in the land of Moab, at the command of the Lord. He buried him in the valley in the land of Moab, near Beth-peor; and no one knows his burial place to this day. Moses was a hundred and twenty years old when he died; his eyes were undimmed and his vigor unabated. 8And the Israelites bewailed Moses in the steppes of Moab for thirty days. The period of wailing and mourning for Moses came to an end.
- Judaica Press Complete T. And Moses, the servant of the Lord, died there, in the land of Moab, by the mouth of the Lord. And He buried him in the valley, in the land of Moab, opposite Beth Pe'or. And no person knows the place of his burial, unto this day. Moses was one hundred and twenty years old when he died. His eye had not dimmed, nor had he lost his natural freshness. And the sons of Israel wept for Moses in the plains of Moab for thirty days, and the days of weeping over the mourning for Moses came to an end.
- Kaplan Translation It was there in the land of Moab that God's servant [During his entire lifetime (Ralbag) and even in death (Ibn Ezra). He was not called this until after he had died (Bachya). Cf. Joshua 1:1.] **Moses died** [There is a dispute in the Talmud as to whether this was written by Joshua, or prophetically by Moses (Bava Bathra 15a; Sifri; Rashi). See Joshua 24:26.] **at God's word** [(Targum). Or, 'with God's mouth,' that is with the divine kiss (Sifri; Rashi; Moreh Nevukhim 3:51).] **[God]** [(Sotah 9b, 14a; Rashi; Ralbag). Or, 'He buried himself' (Lekach Tov; Ibn Ezra; Bachya; Sforno). Or, 'they buried him' (Septuagint).] **buried him in the depression** [Gey in Hebrew. See Numbers 21:19.] **in the land of Moab, opposite Beth Peor** [Gey in Hebrew. See Numbers 21:19.]. **No man knows the place that he was buried, even to this day** [Some say that this was written by Joshua (Ibn Ezra). See note on Deuteronomy 34:5.].
Moses was 120 years old [According to tradition, on 7 Adar, 2488 (February 23, 1273 b.c.e.) (Seder Olam 10; Kiddushin 38a). Other sources indicate that he died

on 1 Adar (Esther Rabbah 7:11; Josephus, Antiquities 4:8:49).] when he died, but his eyes [(Targum; Septuagint). Or, 'his appearance;' cf. Exodus 34:29 (Chizzkuni; Bachya).] had not dimmed, and his natural powers had not left him.

The Israelites mourned Moses in the west plains of Moab for thirty days [See Numbers 20:29].

The wailing period of Moses' mourning came to an end.

Orthodox Jewish Bible

So Moshe Eved Hashem died there in Eretz Moav, as Hashem had said. And He buried him in a valley in Eretz Moav, over against Beit Peor; but no man knoweth of his kever unto this yom. [See Yeshayah 53:9 on Moshiach's kever.] And Moshe was me'ah v'esrim shanah when he died; his eyesight was not weakened, nor his natural force reduced. And the Bnei Yisroel wept for Moshe in the plains of Moav shloshim yom; then the yamim of weeping and mourning for Moshe were ended.

The Scriptures 1998

And Mosheh the servant of הוה died there in the land of Mo'ab, according to the mouth of הוה. And He buried him in a valley in the land of Mo'ab, opposite Bēyth Pe'or, and no one knows his burial place to this day. And Mosheh was one hundred and twenty years old when he died. His eyes were not dim nor his freshness gone. And the children of Yisra'el wept for Mosheh in the desert plains of Mo'ab thirty days. And the days of weeping and mourning for Mosheh were completed.

Expanded/Embellished Bibles:

The Expanded Bible

Then Moses, the servant of the Lord, died there in Moab, as the Lord had said [Num. 20:12]. He buried Moses in Moab in the valley opposite Beth Peor, but even today no one knows where his grave is. Moses was one hundred twenty years old when he died. His eyes were not weak, and he was still strong [his vigor had not left him]. The Israelites [sons/children of Israel] cried for Moses for thirty days, staying in the plains of Moab until the time of sadness [mourning] was over.

Kretzmann's Commentary

So Moses, the servant of the Lord, died there in the land of Moab, namely, on Mount Nebo, according to the word of the Lord, Deut. 32:50. And he, the Lord, buried him in a valley in the land of Moab, over against Beth-peor, in some mountain valley not far from Nebo; but no man knoweth of his sepulcher unto this day, its exact location was not revealed. From the letter of Jude, v. 9. we know that the archangel Michael contended with the devil for the body of Moses. Thus God, through His angel, saved the body of Moses from the last consequence of death under the control of Satan, from corruption. The body of Moses was taken to heaven after his burial and there changed to a spiritual body. Thus it was possible for Moses to appear with Elijah at the transfiguration of Christ. This fact gives us a strong guarantee for the final fulfillment of our hope, of the resurrection of the body.

Verses 10-12

An Appreciation of Moses

And Moses was an hundred and twenty years old when he died; his eye was not dim, he had lost nothing of his keen bodily vision, nor his natural force abated, he had retained his full strength until the end. And the children of Israel wept for Moses, held a great mourning for him, in the Plains of Moab thirty days; so the days of weeping and mourning for Moses were ended, a fine expression of their appreciation of this great prophet of the Lord, which is properly copied by grateful congregations and larger church-bodies to this day.

NET Bible®

So Moses, the servant of the Lord, died there in the land of Moab as the Lord had said. He [Samaritan and some LXX mss read "they buried him," that is, the Israelites. The MT reads "he buried him," meaning in the context that "the Lord buried him." This understanding, combined with the statement at the end of the verse that Moses' burial place is unknown, gave rise to traditions during the intertestamental period that are reflected in the NT in Jude 9 and in OT

pseudepigraphic works like the Assumption of Moses.] buried him in the land of Moab near Beth Peor, but no one knows his exact burial place to this very day. Moses was 120 years old when he died, but his eye was not dull [Or "dimmed." The term could refer to dull appearance or to dimness caused by some loss of visual acuity.] nor had his vitality [*Heb* "sap." That is, he was still in possession of his faculties or liveliness.] departed. The Israelites mourned for Moses in the deserts of Moab for thirty days; then the days of mourning for Moses ended.

The Voice

God Himself buried Moses, with no grave and no monument that the Israelites could use to create another idol for worship.

So Moses, the Eternal's servant, died there in the land of Moab, just as the Eternal had said. He buried him in a valley in the land of Moab, opposite Beth-peor, but to this day no one knows where his grave is. Moses was 120 years old when he died, but his eyesight hadn't failed and his strength hadn't diminished. The children of Israel stayed in the plains of Moab and mourned for Moses for 30 days, until the grieving period was over.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Moses, the servant of Yahweh, died there in the country of Moab at the bidding of Yahweh. Then He entombed him in a ravine in the country of Moab opposite Beth-peor. And no man knows his tomb until this day. Moses was a hundred and twenty years old at his death. Neither had his eye dimmed nor had his vitality fled. The sons of Israel lamented for Moses in the plains of Moab thirty days; then the days of lamentation, the mourning for Moses, came to an end.
Context Group Version	So Moses the slave of YHWH died there in the land of Moab, according to the word of YHWH. And he buried him in the valley in the land of Moab across from Beth-peor: but no man knows of his tomb to this day. And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the sons of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses had ended.
English Standard V. – UK	So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord, and he buried him in the valley in the land of Moab opposite Beth-peor; but no one knows the place of his burial to this day. Moses was 120 years old when he died. His eye was undimmed, and his vigour unabated. And the people of Israel wept for Moses in the plains of Moab for thirty days. Then the days of weeping and mourning for Moses were ended.
God's Truth (Tyndale)	So Moses the servant of the Lord died there in the land of Moab at the commandment of the Lord. And he buried him in a valley in the land of Moab beside Beth Pheor: but no man knew of his sepulcher unto this day. And Moses was an hundred and twenty years old when he died, and yet his eyes were not dim nor his cheeks abated. And the children of Israel wept for Moses in the fields of Moab thirty days. And the days of weeping and mourning for Moses were ended.
New King James Version	So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows his grave to this day. Moses was one hundred and twenty years old when he died. His eyes were not dim nor his natural vigor diminished. And the children of Israel wept for Moses in the plains of Moab thirty days. So the days of weeping and mourning for Moses ended.
Third Millennium Bible	So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And He buried him in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulcher unto this day. And Moses was a hundred and twenty years old when he died; his eye was not dim nor his natural force abated. 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.

Updated Bible Version 2.11	So Moses the slave of Yahweh died there in the land of Moab, according to the mouth of Yahweh. And he buried him in the valley in the land of Moab across from Beth-peor: but no man knows of his tomb to this day. And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the sons of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses had ended.
Webster's Bible Translation	So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulcher to this day. And Moses [was] a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. 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.
Young's Updated LT	And Moses, servant of the Lord, dies there, in the land of Moab, according to the command of Jehovah; and He buries him in a valley in the land of Moab, over-against Beth-Peor, and no man has known his burying place unto this day. And Moses is a son of a hundred and twenty years when he died; his eye has not become dim, nor has his moisture fled. And the sons of Israel bewail Moses in the plains of Moab thirty days; and the days of weeping and mourning for Moses are completed.

The gist of this verse: Moses dies at age 120 in excellent health; and is buried in the valley of the land of Moab, but no one knows where. 30 days of mourning are instituted.

Deuteronomy 34:5

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
<p>The chief function of the wâw consecutive is to mark the continuation of a piece of narrative or discourse over at least one but more often several stages. The sequence they establish is essentially chronological, though not necessarily one of strict succession. This sequence is frequently logical as well.⁴⁸ It is also common for wâw consecutive to link together a series of imperfect tense verbs. What is being emphasized is a chronological or logical narrative rather than continuous action.⁴⁹ When dealing with a narrative of chronological succession, it may be reasonable to translate the wâw consecutive <i>later, afterward, subsequently</i>. One could get away with translating the wâw consecutive <i>finally</i>.</p>			
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

⁴⁸ This is quoted almost verbatim from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar-Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 83–84.

⁴⁹ I said that; I am not certain if other Hebrew translators have.

Deuteronomy 34:5

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ebed (עֶבֶד) [pronounced ĠE ^B -ved]	<i>slave, servant; underling; subject</i>	masculine singular construct	Strong's #5650 BDB #713
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
‘erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mô’âb (מֹאָב) [pronounced <i>moh-AW^BV</i>]; also Môw’âb (מֹאָב) [pronounced <i>moh-AW^BV</i>]	<i>from [my] father, of [one's] father; transliterated Moab</i>	masculine proper noun; gentilic and territory	Strong's #4124 BDB #555
‘al (עַל) [pronounced ġahʃ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
This combination of words is translated: <i>at the bidding of, at the commandment of, according to the word of, according to the mouth of, according to the command of; as had said.</i>			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Finally, Moses, the servant of Y^ehowah, died there in the land of Moab according to the word [lit., mouth] of Y^ehowah. This literally reads *upon the mouth of Y^ehowah*; the meaning of this appears to be *according to what Y^ehowah had said*. God told Moses that he would not go over into the Land of Promise; and Moses dies in the land of Moab, just as God said he would.

These final words about Moses identify him specifically as *the servant of Jehovah*. Joshua was called the servant of God (Joshua 24:29), a title bestowed Abraham (Gen. 26:24), upon Moses (Ex. 14:31 Num. 12:8 Deut. 34:5) and will be later applied to Samuel (1Sam. 3:10), David (2Sam. 3:18 7:5) and to Elijah (2Kings 9:36). This same

title has also been applied to Israel (Isa. 41:8) and to the prophets in general (2Kings 9:7). *Servant of God* was even applied to a foreign kings who carried out the will and purpose of God (Jer. 25:9).

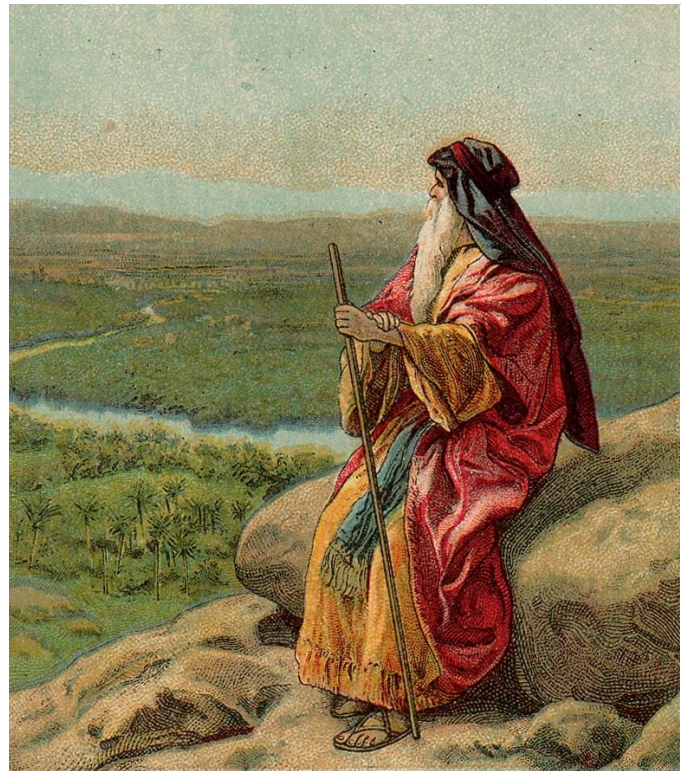
The Death of Moses by the Providence Lithograph Company (illustration); from [Wikimedia](#) (The Death of Moses, as in Deuteronomy 34:1-12, illustration from a Bible card published 1907 by the Providence Lithograph Company); accessed May 29, 2015.

NIV Study Bible: This title is a *special title used to refer to those whom the Lord, as the Great King, has taken into his service; they serve as members of God's royal administration.*⁵⁰

Even in death, Moses is a man of grace. Num. 12:3 **Now the man Moses was very humble—more than any person on earth...** He is grace oriented in life and grace oriented in death.

The Pulpit Commentary: *His act of dying was, as much as his acts in life, one of conscious and intentional obedience to the will of God. He knew that he held his life absolutely at the disposal of another, and he would not, if he could, have prolonged it beyond its appointed time. In this respect believers now are in full sympathy and accord with him. For them to live is Christ. Their supreme desire is that Christ may be magnified in their body, whether by life or by death. They desire to honor their Savior in their dying as well as in their living work.*⁵¹

As previously explained, there are a number of **reasons why** Moses did not go into the land. To Moses and to those of the Old Testament, this appeared to simply be a matter of obedience. However, as we have studied, there is much more going on here than simple obedience.



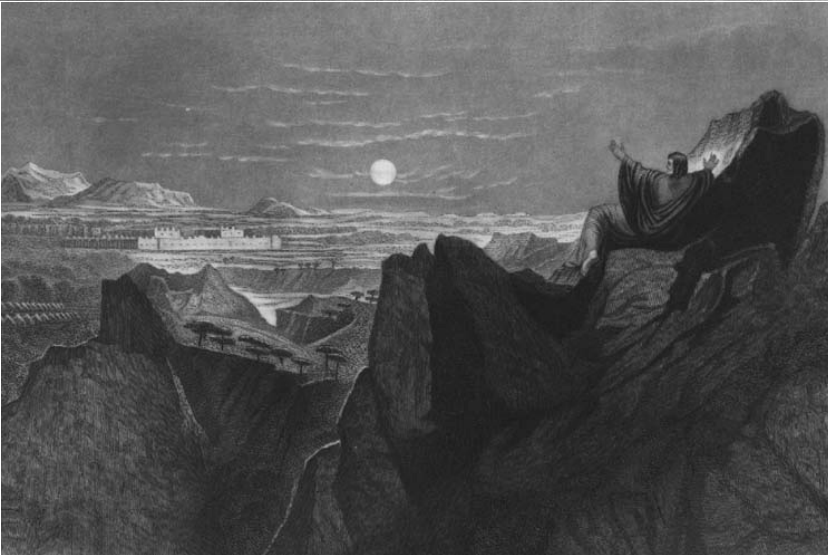
Death of Moses by Alexandre Cabane (painting); from [Wikipedia](#); accessed May 29, 2015.

⁵⁰ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 283.

⁵¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 34:1.

The administration of a household was an analogy used a lot throughout Scripture. “Not so with My servant Moses; he is faithful in all My household.” (Num. 12:7). The word *dispensation*, refers to the administration of a household. It is totally misused in the Catholic cult and it is partially misused by Protestants, when they refer to it as a period of time. The administration of God’s household here on earth was earlier placed into the hands of the Israelites and then placed into the hands of the church.

The designation, servant of the Lord, has been applied to Abraham (Gen. 26:24), to Moses (Ex. 14:31), to Joshua (Joshua 24:29), to David (2Sam. 7:5), to the prophets in general (2Kings 9:7) and to Israel as a whole (Isa. 41:8). God, during the Age of Israel, even used a foreign king to carry out His will (Jer. 25:9) and called him His servant.⁵² This title was one of Paul’s favorite personal designations (Rom. 1:1 Philip. 1:1).



Death of Moses on Mount Nebo (engraving); from **Blue Letter Bible**; originally from People's Standard Holy Bible (1872) by Ziegler Publishers; accessed May 29, 2015. I like the solitary emphasis here.

God has been preparing Moses for a month or so concerning his death here. Deut. 31:14–17 **And the LORD said to Moses, "Behold, the days approach when you must die. Call Joshua and present yourselves in the tent of meeting, that I may commission him." And Moses and Joshua went and presented themselves in the tent of meeting. And the LORD appeared in the tent in a pillar of cloud. And the pillar of cloud stood over the entrance of the tent. And the LORD said to Moses, "Behold, you are about to lie down**

with your fathers. Then this people will rise and whore after the foreign gods among them in the land that they are entering, and they will forsake me and break my covenant that I have made with them. Then My anger will be kindled against them in that day, and I will forsake them and hide My face from them, and they will be devoured. And many evils and troubles will come upon them, so that they will say in that day, 'Have not these evils come upon us because our God is not among us?' (ESV; capitalized) Even here, God was looking toward the future, and to the generations which would follow Moses, and their great future failings. Deut 32:48–52 That very day the LORD spoke to Moses, "Go up this mountain of the Abarim, Mount Nebo, which is in the land of Moab, opposite Jericho, and view the land of Canaan, which I am giving to the people of Israel for a possession. And die on the mountain which you go up, and be gathered to your people, as Aaron your brother died in Mount Hor and was gathered to his people, because you broke faith with Me in the midst of the people of Israel at the waters of Meribah-kadesh, in the wilderness of Zin, and because you did not treat Me as holy in the midst of the people of Israel. For you shall see the land before you, but you shall not go there, into the land that I am giving to the people of Israel." (ESV; capitalized) This was so ingrained in the thinking of Moses, that it became a part of what he taught the Israelites. Deut. 3:21–28 And I commanded Joshua at that time, 'Your eyes have seen all that the LORD your God has done to these two kings. So will the LORD do to all the kingdoms into which you are crossing. You shall not fear them, for it is the LORD your God who fights for you.' "And I pleaded with the LORD at that time, saying, 'O Lord GOD, you have only begun to show your servant your greatness and your mighty hand. For what god is there in heaven or on earth who can do such works and mighty acts as yours? Please let me go over and see the good land beyond the Jordan, that good hill country and Lebanon.' But the LORD was angry with me because of you and would not listen to me. And the LORD said to me, 'Enough from you; do not speak to Me of this matter again. Go up to the top of Pisgah and lift up your eyes westward and northward and southward and eastward, and look at it with your eyes, for you shall not go over this Jordan. But charge Joshua, and encourage and strengthen him, for he shall go over at the head of this people, and he shall put them in possession of the land

⁵² *The NIV Study Bible*; ©1995; p. 283.

that you shall see.' This leads us to this final chapter of Deuteronomy and the death of Moses. (ESV; capitalized) God again looks forward to the next generation and to the man who would lead them. This, therefore, takes us to Deut. 34:1–6 Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And the LORD showed him all the land, Gilead as far as Dan, all Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the western sea, the Negeb, and the Plain, that is, the Valley of Jericho the city of palm trees, as far as Zoar. And the LORD said to him, "This is the land of which I swore to Abraham, to Isaac, and to Jacob, 'I will give it to your offspring.' I have let you see it with your eyes, but you shall not go over there." So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD, and he [He?] buried him in the valley in the land of Moab opposite Beth-peor; but no one knows the place of his burial to this day. (ESV; capitalized)

There is, apparently, the notion of some that Moses died as some sort of atonement. Coffman: *The preposterous notion that Moses died as an atonement for the sins of Israel, as advanced by some scholars, is refuted here by the fact that Moses, like every other mortal who ever lived, suffered in his death the deserved punishment of sin. "Moses' sin at the waters of Meribah rendered it necessary that he should suffer the punishment of death."*⁵³ However, symbolically, this is true; symbolically, Moses did die for the sins of the people of Israel.

We will look at this topic from a few different angles.

When Critics Ask: *Did Moses Write about his own Death?*

DEUTERONOMY 34:1 ff—How could Moses have written this chapter which records his own death?

PROBLEM: Deuteronomy 34 is a record of the death of Moses in the valley of Moab. However, the Book of Deuteronomy has traditionally been held to be the work of Moses. How could Moses have written this chapter that records his own death and burial?

SOLUTION: First, it is not necessary to conclude that Moses could not have written his own obituary. It is entirely within the power of God to reveal the future in minute detail (cf. Daniel 2 ; 7 ; 9 ; 12). It is not unreasonable to believe that the Spirit of God, through Moses, penned this final chapter. Whether we take this chapter as from the pen of Moses or from the pen of Joshua or some other author, it does not at all imply that Moses was not the author of the text of Deuteronomy or the other four books of the Pentateuch.

Second, it is entirely reasonable to assume that someone, perhaps Joshua, added this final chapter to the books of Moses as a fitting conclusion to the life of this great man of God. It is not at all an uncommon practice for someone to add an obituary to the end of a work by a great man. This would be similar to the practice of one author writing a preface to the work of another author.

From Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, Deut. 34:1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are a great many clues in this chapter about authorship and who saw what, even though there are many details missing from this chapter.

Human Authorship—Clues and Considerations

1. Moses is able to see the entire land of Canaan, which is a supernatural ability. Now, I can step out my front door and see the house across the street and describe it fairly well, because I can see about that well. Moses is seeing the land and also, somehow has the locations identified for him. Now, the clue here is, someone has to know this. Someone has to know what Moses was able to see. Therefore,

⁵³ From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=4&ch=34> accessed May 25, 2015. He references C.F. Keil, *Commentary on the Old Testament, Deuteronomy* (Grand Rapids; Wm. B. Eerdmans Publishing Co.), p. 515.

Human Authorship—Clues and Considerations

- Joshua was probably with him at this time (which would have been expected, as Joshua was with Moses most of the time).
2. The people know that Moses dies. So, Moses cannot climb up to the top of a mountain alone, and die. Someone has to inform the rest of Israel that he has died. Again, logically, Joshua was there and he witnessed the death of Moses (or the dead body of Moses). It would be much less logical for people to sort of perceive or guess that Moses had died, when he does not return from the mountain. At what point would his death be estimated? A week later? A month later?
 3. Although any of this could be miraculous, and Moses wrote the whole thing himself, how would this writing get transferred from where Moses dies down to the people? Again, logically, someone was there with him. So, even allowing for the weird interpretation that Moses wrote all of this, including his death before he dies, someone still has to collect this short manuscript and bring it back down to the people.
 4. Now, if someone brings a manuscript down to the people, then why is it necessary for Moses to prophesy his own death? Logically, Joshua was there, Moses told him about his vision, Moses dies, and Joshua brings this information back down to the people.
 5. The biggest clue is the naming of these various locations. Joshua assigns these various areas to the various tribes—so Ephraim, Manasseh and Naphtali receive their inheritances *after* the land has been conquered, and they receive these inheritances by lot—meaning, no one decided out ahead of time who would live where.
 6. Therefore, this gives us two possibilities:
 - 1) The land was shown to Moses and prophetically he was told that Ephraim (for instance) would live there; or,
 - 2) Moses saw the land that Israel would conquer and occupy; he describes it to Joshua; and after the conquering and distribution of the land, Joshua applies the names of these places to the land that Moses saw.
 7. There are problems with both possibilities.
 - 1) If the land shown to Moses was revealed along with who would occupy it, then that would be also somewhat miraculous. How did it happen? Did he have a vision of various people he knew living in the land? Did God tell him, “Ephraim will live here”? None of this is outside the realm of God’s ability; and, to see all of these lands, that had to be miraculous. However, the verse sounds to me as if this is *not* a vision, but something that Moses actually sees with his own eyes. What I mean is, God leads Moses up to a mountain peak to see the land, but if this is going to be a vision, why go up to a mountain peak?
 - 2) The second possibility, which I think is the right understanding, Moses has to describe this land quite accurately to Joshua, in order for Joshua, 7 or so years later, to assign a tribe to Moses’ description. However, this is not so crazy as it might seem, as Joshua was one of the spies who went into the land—so Joshua has already seen the land and he knows the layout. So, when Moses describes to Joshua what he is seeing, it is matched up in Joshua’s mind with what he has already seen.
 8. There is a more detailed description of Judah and Jericho. Joshua would logically remember Jericho more than any other city, as it is the first city that Israel conquered. Joshua would remember the layout of Judah because he belonged to that tribe and he would live the rest of his life in Judah.
 9. Everything in this narrative points to Moses seeing all of Israel with his own eyes—not as if this is a vision, but in the same way that I can look across my street and see the houses there. God told Moses, “**I have let you see it with your eyes.**” (Deut. 34:4). God took Moses to a high peak from which to see all Israel. God told Moses, “**You’re not going over there;**” which suggests that Moses is not going into the land which he was able to see. So, it was clearly miraculous that Moses could see all of Israel; but the miracle appears to be with Moses’ ability to see.
 10. Now, read carefully Deut. 34:5 **...and he buried him in the valley in the land of Moab opposite Beth-peor; but no one knows the place of his burial to this day.** Moses is on the mountain communing with God (and Joshua is likely there or very nearby). But he is buried in the valley in the land of Moab, opposite Beth-peor. So, how does Moses’ body make this trip (unless, he falls from this mountain into the valley)?
 11. The most logical explanation is,

Human Authorship—Clues and Considerations

- 1) Moses and Joshua went up this mountain together.
- 2) Moses describes what God says and what he sees. (Joshua might hear God's voice)
- 3) Then Joshua writes this down, at some point, including the references to the tribes which live in the regions that Moses looks at. Whether Moses writes any of this down first, is immaterial.
- 4) Joshua, as Moses' assistant, appears to have functioned, in part, as his secretary.

Matthew Henry suggests another scenario, but without really justifying his point of view: *When he [Moses] had made an end of blessing Israel, we may suppose, he solemnly took leave of Joshua, and Eleazar, and the rest of his friends, who probably brought him to the foot of the hill; but then he gave them such a charge as Abraham gave to his servants at the foot of another hill: Tarry you here while I go yonder and die: they must not see him die, because they must not know of his sepulchre.*⁵⁴

Chapter Outline

Charts, Graphics and Short Doctrines

Periodically, I need to mention the goofy interpretations and deal with them, as some of you have read or heard them (and, who knows, you might be wondering, *did Kukis see this?*)⁵⁵. When Moses dies *at the mouth of God*, Rabbis in the past have interpreted this as God kissing Moses to his death. That certainly sounds poetic and sort of like a happy thought, but consistently throughout Scripture, when reference is made to the *mouth of Y^ehowah*, this same phrase is generally translated *according to the commandment of Y^ehowah*. This is because that which proceeds from God's mouth is His Word, His commands to us. Therefore, there is no reason to re-interpret this phrase which is so consistently rendered and understood elsewhere.

Deuteronomy 34:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
qâbar (קָבַר) [pronounced <i>kaw-BAHR</i>]	<i>to bury, to heap up a mound</i>	3 rd person masculine singular, Qal imperfect	Strong's #6912 BDB #868
<i>He buries, according to the MT, Latin, and Samaritan Pentateuch. It reads they bury in 4QDeut^l SP^{mss} LXX.</i> ⁵⁶			
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
gay ^e (גַּי) [pronounced <i>GAH-ee</i>]	<i>valley, ravine, a steep valley, narrow gorge</i>	masculine singular noun with the definite article	Strong's #1516 BDB #161

⁵⁴ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 34:1–4.

⁵⁵ I know that no one thinks this.

⁵⁶ Part of this information is from *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 195.

Deuteronomy 34:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mô'âb (מֹאָב) [pronounced <i>moh- AW^bV</i>]; also Môw'âb (מֹאָבוֹ) [pronounced <i>moh- AW^bV</i>]	<i>from [my] father, of [one's] father; transliterated Moab</i>	masculine proper noun; gentilic and territory	Strong's #4124 BDB #555
mûwl (לִּוְיָ) [pronounced <i>mool</i>]	<i>in front of, opposite</i>	preposition	Strong's #4136 BDB #557
Bêyth (בַּיִת) [pronounced <i>bayth</i>]	<i>house of...</i>	part of a proper noun, location	Strong's #1004 BDB #108
P ^e ôwr (פְּעוֹר) [pronounced <i>peh-GOHR</i>]	<i>cleft; transliterated Peor</i>	masculine singular proper noun	Strong's #6465 BDB #822

Together, these nouns are transliterated *Beth Peor*. Strong's #1047 BDB #112.

At this point, we have one of the great mysteries of Scripture—did God bury Moses or did the people of Israel bury him? The reading *they buried him* is found in the 4QumranDeut¹, SP^{mss}, and the LXX. *He buried him* is found in Masada Deut, Masoretic text, and the Samaritan Pentateuch.⁵⁷ 4QDeut¹ refers to a manuscript of Deuteronomy to come out of the 4th cave at Qumran. The superscript is an "I", which would be the 12th manuscript of Deuteronomy from the 4th cave. You may ask, *what about manuscripts 1–11? How do they read?* Most manuscripts found in the Qumran caves are very incomplete. There are 33 scrolls of Deuteronomy in total, 30 from Qumran, and 22 from cave #4.⁵⁸

Now and again, I find myself frustrated at a difficult reading, and find myself wishing, *why don't we have several manuscripts from the Dead Sea Scrolls to sort this out?* The problem is, even though the Dead Sea Scrolls are the oldest manuscripts of the Old Testament (they are dated around 100 B.C.), that does not mean that they are error-free; and it is possible that masoretic texts from the 9th and 10th centuries A.D. may be more accurate.

Now you may think, *but the oldest manuscripts read "they buried him"; so that is the obvious reading, is it not?* And here is the problem: there are 30 Deuteronomy scrolls from Qumran. We do not know how the others read. In Deut. 5:1, we have two readings among this plethora of manuscript pieces. In this case, we do not know how the other 29 Qumran Deuteronomy manuscripts read.

⁵⁷ *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 195.

⁵⁸ *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 145. There are actually more, as 3 manuscripts were mistakenly identified as one from cave #4; they all bear the superscript "k".

Deuteronomy 34:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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Personally, I like *He buried him*, and for several reasons. I like the idea that God steps in and handles the disposal of Moses' body personally. So, that is strictly based on my personal preference. However, *they* would be out of place, because there is no mention of *the people of Israel* until v. 8 (they would be the antecedent to which *they* would refer). On the other hand, we have *Yehowah's* personal name given 3 times in vv. 4–5. It is customary, in good prose, to name your antecedent first, before using a pronoun to reference it.

Translation: *He buried him in the valley, in the land of Moab, opposite Beth-peor,...* You will note the discussion; it is not 100% clear whether this reads *and He buried him* or *and they buried him*. In any case, Moses was buried in the valley there.

Most of the translations capitalize the first *He* in this verse, and that is reasonable. Even though Joshua was there, possibly what he saw was our Lord lifting up the body of Moses and carrying it off out of sight where He buried him.

Beth means *house of*; it is not much different than our custom of adding the word *town* or *village* to the name of a small city. פֶּֿעֹר (פְּעֹרָה) [pronounced *peh-GOHR*] means *chasm, opening*. Strong's #1047 BDB #112. Recall that it was from Peor from whence Balaam went to curse, but ended up blessing Israel (Num. 24:28). It was in this area where the deity Baal-Peor was worshipped (Num. 25:3, 5, 18) (this worship, incidentally, infected the sons of Israel and 24,000 Israelites died by the plague due to this worship in Num. 25). Peor may have been an opening between the mountains, part of the saddle, above the city of Beth-Peor. Israel camped in the valley opposite Beth Peor (Deut. 3:29 4:46). The city was assigned to the tribe of Reuben in Joshua 13:20.

It is interesting, that, if God buried Moses, why not at the top of Beth-peor? Why not after He showed Moses all of the land that the Israelites would get? Why did Moses return or go down from the mountain? If Joshua was there (which I believe he was), why did he not simply bury Moses there? How and why was Moses' body moved from there? These things will be discussed later in the doctrine of *Who Buried Moses?*

It occurs to me that Moses, having died, may have fallen from where he stood on the mountain, which took him to the valley. But this is complete speculation.

Barnes makes a very odd statement here: *Bearing in mind the appearance of Moses at the Transfiguration in Matt. 17:1–10, and what is said by Jude (in Jude 1:9), we may conjecture that Moses after death passed into the same state with Enoch and Elijah; and that his grave could not be found because he was shortly translated (transported) from it.*⁵⁹

The only way to make sense of what Barnes says here is, when a person is translated, like Enoch or Elijah, that they leave their mortal body behind. I don't quite see how that is different from dying, as dying involves separating the soul from our mortal bodies. If what Enoch and Elijah experienced is different from death—generally called *translation* by most commentators—then we would expect their bodies—albeit, transformed—to go with them. That understanding would have to leave Moses out, as it clearly states here that he was buried in the valley.

⁵⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 34:6.

Deuteronomy 34:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô ³ (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda ³ (יָדָעַ) [pronounced <i>yaw-DAHḤ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine singular, Qal perfect	Strong's #3045 BDB #393
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
q ^e bûwrâh (קְבוּרָה) [pronounced <i>k^{eb}-voo-RAW</i>]	<i>grave, tomb, sepulcher; burial</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #6900 BDB #869
ʿad (עַד) [pronounced <i>ḡahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

The ʿad (עַד) [pronounced *ḡahd*] preposition, yôwm and hûw (with definite articles) literally mean *as far as this day*; and translated *even to this day, to this day, until this day; until this time, even to this day, even today*.

Translation: ...and no man knows his grave site to this day. One of the reasonable reasons for this is, so that Moses' grave never become a shrine; and so that Moses is not worshiped. The Bible tends to stay clear of worshipping anything which is representative of God or God's plan.

There is a lot to be said on this subject. What about shrines? What about religious symbols (cross, paintings of Jesus, etc.)? What about religious places (churches, sites where Jesus did this or that)?

Discussion: Shrines and Religious Artifacts in the Church Age

There are no shrines in the plan of God. Whatever sites are claimed to exist in Israel today, may or may not really be the actual places that they purport to be, but even if they are, we do not fall down on our knees and worship those places.

Coffman: *"Moses' grave was probably well known in earlier days, but, in course of time the knowledge of it was lost, and in the opinion of the narrator the grave ought never to have been known to men!"*[12] *A commentator who could cook up anything like that is capable also of supposing that the United States of America lost the graves of George Washington, Ulysses S. Grant, Robert E. Lee, etc. The Jews never lost any important graves, as demonstrated by the graves of Abraham, Isaac, and Jacob, and Sarah, Rebekah, and Leah, all of which are still known today!*⁶⁰ It should be pointed out that some of these locations are disputed.⁶¹

Or, it could be that the people expected to find Moses' grave up on the mountain, whereas, somehow, it was transferred to the valley instead. Does Joshua know that his body was lain to rest in the valley? That is, we reasonably can assume that Joshua saw most of what is described in this chapter, but we do not know how he knew where Moses' body was buried. Did he see something which was miraculous? (Why does he not speak of seeing such a miracle?) Did he see Moses' body fall from the mountain? Did he carry Moses' body down to the valley? (Why would he do that?) Or, maybe Joshua saw nothing at all after Moses went up the mountain, but, when he wrote this information down, a decade or so later, he knew that God had buried Moses in the valley. This final option seems like the most likely to me.

What is key, then as well as now, is the doctrine in our souls. What is key is seeing God with our *mind's eye*. That is, we understand Him because He has revealed Himself. Therefore, the Christian faith does not have (or, *should not have*) a number of religious artifacts or sites of worship. All of that is to take place in the soul. Now, should we not have crosses (which are probably inaccurate to begin with)? Should we not go to Jerusalem or to the holy land? Should we not go to various sites in Israel? I think this falls under the command of Paul, *Let every man be convinced in his own mind*. (Rom. 14:5; see also Col. 2:16) This suggests to me that wearing a cross, as somewhat of a testimony, is okay; but to think that your cross is good luck or has some kind of mystical, spiritual power, is not okay. Whether you have a cross or not is not nearly as important as the doctrine in your soul. I think I had a cross when I was much younger; I don't have one now.

The believer likes that Jerusalem is accessible; the believer likes that there are places in Israel which are of an historic and Biblical nature. But our faith is not reduced or lessened if a group of Muslims either take over or destroy this or that historic spot.

We venerate the words of Scripture; but we do not get weird about our Bibles. That is, if some Muslim group seized our Bible and threw it into a fire, we would not riot and seek revenge; we'd go to Christian Book.com or to Amazon.com and get another copy, and secure it better next time. What might be a loss is any notes that we kept in our Bibles.

It is possible that the grave of Moses was kept secret so that the Israelites did not fall into some superstitious honoring of that site and worship at the grave of Moses (stranger things have happened; you have seen statues of Mary, have you not?).

Obviously, even though man did not know where Moses was buried, this doesn't mean that the angelic population were ignorant. There was a disagreement between Michael, the archangel and Satan concerning the body of Moses (Jude 9). It is possible that Peor was the general area of the Mount of Transfiguration. This

⁶⁰ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=4&ch=34> accessed May 25, 2015. He quotes Gerhard Von Rad. Now, that is a cool name!

⁶¹ I think.

Discussion: Shrines and Religious Artifacts in the Church Age

is where our Lord was glorified before Peter, James and John and where Moses and Elijah were revealed speaking to our Lord. However, we don't know if they were in temporarily resurrected bodies or whether Peter, James and John were allowed to see their spirits.

There seems to be some ambiguity here concerning Enoch, Moses and Elijah. Moses is said to have died and it appears as though Enoch and Elijah were both *translated* into heaven; that is, they did not go through the experience of dying. In any case, we find Moses and Elijah having a post-life ministry of sorts at the Mount of Transfiguration.

Moses was a great man, but we do not worship Moses (nor do we venerate Mary). At most, we might want to emulate Moses; but not imitate him.

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Regarding *who* buried Moses, if the people buried him, that would suggest that his grave might have been marked and remembered; if God buried Moses, then no one would know where it is.

Let me quote Keil and Delitzsch with respect to this passage: *The fact itself that the Lord buried His servant Moses, and no man knows of his sepulchre, is in perfect keeping with the relation in which Moses stood to the Lord while he was alive. Even if his sin at the water of strife rendered it necessary that he should suffer the punishment of death, as a memorable example of the terrible severity of the Holy God against sin, even in the case of His faithful servant; yet after the justice of God had been satisfied by this punishment, he was to be distinguished in death before all the people, and glorified as the servant who had been found faithful in all the house of God, whom the Lord had known face to face and to whom He had spoken mouth to mouth.*⁶²

Vv. 5–6 read: **Finally, Moses, the servant of Y^ehowah, died there in the land of Moab according to the word [lit., mouth] of Y^ehowah. He buried him in the valley, in the land of Moab, opposite Beth-peor, and no man knows his grave site to this day.** You have to pardon me; I love to speculate. We have here that *he [He?] buried Moses*; to whom does this refer?

One additional comment: in the Hebrew, when it reads *Moses died there*, that appears to be a reference to him dying on top of Pisgah, rather than to *dying in the land of Moab*. The literal translation of this passage is **And so goes up Moses from a plain of Moab unto a mountain of Nebo, a head of Pisgah which [is] upon faces of Jericho....And so dies there Moses, servant of Y^ehowah, in a land of Moab, upon the mouth of Y^ehowah. And so He buries him in the valley in a land of Moab opposite Beth-peor and does not know a man his sepulcher as far as a day the this.** Where Moses dies is not stated exactly; but it *appears* to be at the top of the mountain.

Who Buried Moses?

Possibility	Pros and Cons
God (more specifically, a Christophany)	<p>Pros: This would seem to be the most likely and it is in keeping with the Masoretic text and most texts. The <i>pronoun He</i> has an immediate antecedent; <i>Y^ehowah</i>. This is very similar to Gen. 7:16, where God closes the door of the Ark (although He is named there).</p> <p>Cons: How do the people find out that Moses has died?</p> <p>Concerning the cons: Certainly Joshua could have seen Moses die or God could have told Joshua who would have told the people, but we do not find anything to substantiate that this is what happened.</p>

⁶² Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. II, p. 1021.

Who Buried Moses?

Possibility	Pros and Cons
Joshua	<p>Pros: This is in agreement with the MT and most other texts. This would certainly explain how the people knew that Moses was dead. Joshua would have come and told them, but said that he would not reveal Moses' grave site.</p> <p>Cons: There is no nearby antecedent. It would be logical that Joshua buried Moses up on the mountain (but it says he was buried in the valley). If Joshua brought the body down to the valley, that would be a lot of work and the people would probably know where Moses is buried.</p> <p>Concerning the cons: The location of the burial place may have been lost.</p>
The Israelites	<p>Pros: There are some texts which support <i>and they buried him</i>. This would explain how the people knew that Moses was dead, and therefore went into mourning for him. One could certainly argue that, if they buried him, it would be hard for them to forget where. However, remember that the males would all go into the Land of Promise to take it—so it is possible that too much time may have passed by.</p> <p>Cons: There is no immediate antecedent <i>sons of Israel</i> (they are named in v. 8). Furthermore, it would seem that they would have therefore known where his body is buried.</p> <p>Concerning the cons: Although it is possible for the people of Israel to bury the body of Moses and then not be able to find his grave site later; the perfect tense suggests no has knows or has known the location of the burial site.</p>
Moses	<p>Rabbi Aben Ezra says that Moses buried himself.⁶³</p> <p>Cons: I did not read his complete opinion; I just do not get the mechanics of this. A Hithpael would be used for the verb <i>to bury</i> (the Qal form was used instead).</p>
Michael, the Archangel	<p>Pro: Michael is mentioned as struggling with Satan for the body of Moses in Jude 9 (<i>But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, "The Lord rebuke you."</i>—ESV)</p> <p>Cons: Michael is not named anywhere in the text.</p>

Regarding Michael, Gill writes: *By whom is meant, not a created angel, but an eternal one, the Lord Jesus Christ; as appears from his name Michael, which signifies, "who is as God": and who is as God, or like unto him, but the Son of God, who is equal with God? and from his character as the archangel, or Prince of angels, for Christ is the head of all principality and power; and from what is elsewhere said of Michael, as that he is the great Prince, and on the side of the people of God, and to have angels under him, and at his command (Daniel 10:21).*⁶⁴ This is not a subject which I have studied in depth; but the little I know would differentiate Michael of Jesus Christ. Furthermore, even if he were a Christophany, why would Jude mention him using the name *Michael the Archangel*?

James Coffman: *The undeniable antecedent of "He" in this passage is Jehovah, last word of the preceding verse, and there has never been a translator who could avoid the conclusion that God must be the subject of this clause, and that it was "God Himself who buried Moses." The very best that Satan's servants can do with this verse is simply to ignore it and deny it.*⁶⁵

As an aside, there is no actual *pronoun* found in the text; the number and gender are embedded in the verb.

We do not know when the words *no one knows where he is buried today* were added. However, logically, that would be Joshua, who appears to be the author of this entire chapter.

⁶³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 34:6.

⁶⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Jude 9.

⁶⁵ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=4&ch=34> accessed May 25, 2015.

For those of you who have been brought up under the ministry of R. B. Thieme, Jr., you may not like that idea that I say, "Well, it could be this or it could be that." This is not, strictly speaking, a doctrine of Scripture which necessarily has a bearing on your spiritual life. Those who adamantly believe that God buried Moses are not more spiritual than those who believe the people of Israel buried Moses.

Furthermore, R. B. Thieme, Jr. was not dogmatic about every single thing (believe it or not). When teaching the book of Hebrews, Bob gave the names of 5 possible authors, along with some pros and cons for each author, and let it go at that.

Then, *what is the benefit of such speculation?* The believer needs to examine the Word of God critically. You look at this and that word, at this and that phrase, and at this or that option. When there are several options, consider all of them; consider all the pros and cons. Sometimes such a studied approach can be very fruitful. I am hoping that some of you, as you read through this table, recognize these are the only legitimate options (we could certainly come up with some far-fetched ones like, Caleb or an angel buried Moses); and that these are all of the legitimate clues. We ought to be able to them make a determination, *which results in the most likely conclusion?*

Given all the pros and cons listed, I would guess that this refers to God. He is the nearby antecedent and all of the cons can be explained.

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Let's review what we have read and put a few things together.

Reading the Text Carefully

1. What is interesting to me is, God tells Moses to come up to this mountain to see the land that God would give his people.
2. But note how the text reads: **The LORD said to Moses, "Go up into this mountain of Abarim and see the land that I have given to the people of Israel. When you have seen it, you also shall be gathered to your people, as your brother Aaron was, because you rebelled against My word in the wilderness of Zin when the congregation quarreled, failing to uphold Me as holy at the waters before their eyes."** (These are the waters of Meribah of Kadesh in the wilderness of Zin.) (Num 27:12–14; ESV; capitalized)
3. But later, **Finally, Moses, the servant of Y^ehowah, died there in the land of Moab according to the word [lit., *mouth*] of Y^ehowah. He buried him in the valley, in the land of Moab, opposite Beth-peor, and no man knows his grave site to this day.** (Deut. 34:5–6)
4. So, after being shown all the land God would give to Israel, Moses either came down off the mountain and died; or he died on the mountain, but God buried him in the valley.
5. Now, if Moses comes down the mountain, then it would be logical for him to come face to face with the sons of Israel.
6. So, what appears to be the case is, Moses, after seeing the land, died, while still on the mountain, communing with God, and then either God or Joshua buried Moses' body in the valley below.
7. If Joshua buried his body, that means Joshua would have to haul Moses' body down the mountain. Then he would be among the people when going to bury Moses. All of those alternatives lead us to problems and contradictions.
8. So God appears to have taken Moses down the mountain (did Moses die and then his body fell down the mountain?). Could this be the result of a dispute between Michael the Archangel and Satan? Jude 9 reads: **But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, "The Lord rebuke you."**
9. As an aside, that is another reason why we do not believe Moses to have been translated—if he is translated, there is apparently no body to leave behind. No body means, no disputing over the body.
10. Furthermore, how is Moses buried, if there is no body?
11. So, what appears to have happened is, Moses dies on the mountain, Joshua would be aware of him dying, Moses' body ended up down in the valley, and that is where God buried him.

My final set of assumptions are reasonable and do not contradict the text; but they are still reasonable conjectures and nothing more.

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Looking at all of these passages together, this is a fascinating study—what does this all mean? Why don't we know for certain who buried Moses? (Although I think the evidence points toward God) And what is this stuff about Michael the Archangel disputing with Satan over Moses' body? That is, what does Jude 9 mean? **But Michael the archangel, when contending with the Devil, he was arguing about the body of Moses, did not dare to bring a slanderous judgment, but he said, "May the Lord rebuke you!" (ALT)**

Commentators on Michael the Archangel Disputing with Satan over Moses' Body

Commentator	Commentary
Albert Barnes	<p>This verse has given more perplexity to expositors than any other part of the Epistle; and in fact the difficulties in regard to it have been so great that some have been led to regard the Epistle as spurious. The difficulty has arisen from these two circumstances:</p> <ol style="list-style-type: none"> (1) Ignorance of the origin of what is said here of Michael the archangel, nothing of this kind being found in the Old Testament; and, (2) the improbability of the story itself, which looks like a mere Jewish fable.⁶⁶
Barnes (continued)	<p>It has been supposed that the apostle quotes an apocryphal book existing in his time, containing this account, and that he means to admit that the account is true. Origen mentions such a book, called "the Assumption of Moses," (Αναληψις του Μωσεως Analêpsis tou Mōseōs,) as extant in his time, containing this very account of the contest between Michael and the devil about the body of Moses. That was a Jewish Greek book, and Origen supposed that this was the source of the account here. That book is now lost. There is still extant a book in Hebrew, called השם תריטפ קא Tiyret Mosheh - "the Death of Moses," which some have supposed to be the book referred to by Origen. "That" book contains many fabulous stories about the death of Moses, and is evidently the work of some Jew drawing wholly upon his imagination. An account of it may be seen in Michaelis, Introduction iv. p. 381ff. There is no reason to suppose that this is the same book referred to by Origen under the name of "the Assumption of Moses;" and there is a moral certainty that an inspired writer could not have quoted it as of authority. Further, there can be no reasonable doubt that such a book as Origen refers to, under the title of "the Assumption of Moses," was extant in "his" time, but that does not prove by any means that it was extant in the time of Jude, or that he quoted it. There is, indeed, no positive proof that it was "not" extant in the time of Jude, but there is none that it was, and all the facts in the case will be met by the supposition that it was written afterward, and that the tradition on the subject here referred to by Jude was incorporated into it.⁶⁷</p>

⁶⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Jude 9.

⁶⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Jude 9.

Commentators on Michael the Archangel Disputing with Satan over Moses' Body

Commentator	Commentary
Barnes (continued)	<p>The remaining supposition is, that Jude here refers to a prevalent “tradition” among the Jews, and that he has adopted it as containing an important truth, and one which bore on the subject under discussion. In support of this, it may be observed,</p> <ul style="list-style-type: none"> (a) that it is well known that there were many traditions of this nature among the Jews. See the notes at Matt. 15:2. (b) That though many of these traditions were puerile and false, yet there is no reason to doubt that some of them might have been founded in truth. (c) That an inspired writer might select those which were true, for the illustration of his subject, with as much propriety as he might select what was written; since if what was thus handed down by tradition was true, it was as proper to use it as to use a fact made known in any other way. (d) That in fact such traditions were adopted by the inspired writers when they would serve to illustrate a subject which they were discussing. Thus Paul refers to the tradition about Jannes and Jambres as true history. See the notes at 2Tim. 3:8. (e) If, therefore, what is here said was true, there was no impropriety in its being referred to by Jude as an illustration of his subject.⁶⁸
Barnes (continued)	<p>The only material question then is, whether it is “true.” And who can prove that it is not? What evidence is there that it is not? How is it possible to demonstrate that it is not? There are many allusions in the Bible to angels; there is express mention of such an angel as Michael Dan. 12:1; there is frequent mention of the devil; and there are numerous affirmations that both bad and good angels are employed in important transactions on the earth. Who can prove that such spirits never meet, never come in conflict, never encounter each other in executing their purposes? Good men meet bad men, and why is it any more absurd to suppose that good angels may encounter bad ones? It should be remembered, further, that there is no need of supposing that the subject of the dispute was about burying the body of Moses; or that Michael sought to bury it, and the devil endeavored to prevent it – the one in order that it might not be worshipped by the Israelites, and the other that it might be.⁶⁹</p>
Barnes (continued)	<p>This indeed became incorporated into the tradition in the apocryphal books which were afterward written; but Jude says not one word of this, and is in no way responsible for it. All that he says is, that there was a contention or dispute (διακρινόμενος διελέγετο diakrinomenos dielegeto respecting “his body.” But when it was, or what was the occasion, or how it was conducted, he does “not” state, and we have no right to ascribe to him sentiments which he has not expressed. If ever such a controversy of any kind existed respecting that body, it is all that Jude affirms, and is all for which he should be held responsible. The sum of the matter, then, it seems to me is, that Jude has, as Paul did on another occasion, adopted a tradition which was prevalent in his time; that there is nothing necessarily absurd or impossible in the fact affirmed by the tradition, and that no one can possibly demonstrate that it is not true.⁷⁰</p>

⁶⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Jude 9.

⁶⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Jude 9.

⁷⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Jude 9.

Commentators on Michael the Archangel Disputing with Satan over Moses' Body

Commentator	Commentary
Adam Clarke	What this means I cannot tell; or from what source St. Jude drew it, unless from some tradition among his countrymen. There is something very like it in Debarim Rabba, sec. ii., fol. 263, 1: "Samael, that wicked one, the prince of the satans, carefully kept the soul of Moses, saying: When the time comes in which Michael shall lament, I shall have my mouth filled with laughter. Michael said to him: Wretch, I weep, and thou laughest. Rejoice not against me, O mine enemy, because I have fallen; for I shall rise again: when I sit in darkness, the Lord is my light; Mic. 7:8. By the words, because I have fallen, we must understand the death of Moses; by the words, I shall rise again, the government of Joshua, etc." ⁷¹
Clarke (continued)	The contention mentioned by Jude is not about the sacrifice of Isaac, nor the soul of Moses, but about the Body of Moses; but why or wherefore we know not. Some think the devil wished to show the Israelites where Moses was buried, knowing that they would then adore his body; and that Michael was sent to resist this discovery. ⁷²
Dr. Henry Ironside	It is important to observe that in Scripture, the word archangel occurs only in the singular. Michael (meaning, "who is [as] god") is the archangel. Gabriel is never given that title. Some have sought to identify Michael with the Son of God Himself, but as there is no hint of such an identity, it is unwise to theorize. Michael appears in the book of Daniel as " the great prince who stands for the children of your [the prophet's] people "—that is, of Israel (Dan 12:1). In Rev 12:7 he appears as the leader of the angelic hosts driving Satan from the heavens when his days of accusing the brethren are ended. Here he is seen contending for the body of Moses; and in 1Thess. 4:16 he seems to be a distinct being, whose voice (as Israel's prince) will be heard in connection with the rapture of the church. It is noticeable that in Dan 10:13 he is called, " Michael, one of the chief princes, " a title that would be completely inconsistent with our Lord Jesus Christ, the only-begotten Son of God. ⁷³
R. B. Thieme, Jr.	Michael is Hebrew for 'He who is like God'. Michael is one of the top Generals of the Angelic forces and most likely the guardian angel of Israel. God put restrictions on Michael to use Bible doctrine against the devil only at this time. Physical combat will come after the millennial reign of Christ. ⁷⁴
When Critics Ask:	JUDE 9 —Isn't the dispute between Michael the Archangel and the devil based on an apocryphal story?
When Critics Ask (continued):	PROBLEM: Jude records an account in which Michael the archangel and the devil have a dispute over the body of Moses, saying, " Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, 'The Lord rebuke you!' " (v. 9) This account is not found in the OT and is also considered to be found in a pseudepigraphal book (false writing) titled The Assumption of Moses.

⁷¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Jude 9.

⁷² Adam Clarke, *Commentary on the Bible*; from e-Sword, Jude 9.

⁷³ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Jude 5–10.

⁷⁴ From <http://syndein.com/jude.html> accessed May 22, 2015.

Commentators on Michael the Archangel Disputing with Satan over Moses' Body

Commentator

Commentary

When Critics Ask (continued):

SOLUTION: Just because the account is not found in any OT passages of Scripture doesn't mean that the event did not occur. The Bible often cites truths from books that are not inspired, but which contain, nevertheless, some true statements. A biblical author is not limited to citing only Scripture. All truth is God's truth, wherever it is found.

This is not a complete list of every commentator that I read; nor is it complete in terms of what each commentator said.

We can come to a few simple conclusions: (1) There is some true information found in apocryphal books (although, I am not clear on when *the Assumption of Moses* was written. (2) This is clearly one of the most difficult passages in Scripture.

At this point, I do not know the explanation here. Bobby Thieme is covering this book right now in Bible class, so it will be interesting to see what he comes up with.

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The Pulpit Commentary seemed to tie things together well at this point: *No man knows of his sepulchre, that is, of the particular place of the valley where he was buried; which God hid from the Israelites, to prevent their superstition and idolatry, to which he knew their great proneness. And for this very reason the devil endeavoured to have it known, and contended with Michael about it, (Jude 9). And seeing God would not endure the worship of the relics or tomb of so eminent a person as Moses was, it is ridiculous to think God would permit this honour to be given to any of the succeeding saints, who were so far inferior to him.*⁷⁵

The people needed to keep in mind the covenant of God and all of the laws which Moses taught. The location of Moses' grave was not important.

Deuteronomy 34:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
mê'âh (מֵאָה) [pronounced <i>may-AW</i>]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

⁷⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 34:6 (slightly edited).

Deuteronomy 34:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿes ^e rîym (עֶשְׂרִים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
mâveth (מָוֶת) [pronounced <i>MAW-veth</i>]	<i>death, death [as opposed to life], death by violence, a state of death, a place of death</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4194 BDB #560

Translation: Moses [was] 120 years old at his death,... Moses' age here helps us with the time frame of Deuteronomy. Back in Deut. 31:2 Moses said to the people of Israel: "I am 120 years old today. I am no longer able to go out and come in. The LORD has said to me, 'You shall not go over this Jordan.'" So, we know that Moses's speeches began a few days before his 120th birthday, that they concluded on his 120th birthday, and that his death takes place a day or a few days later.

For that time period, 120 years was a long life—an abnormally long life it would seem to us. However, we have in the cases of Moses, Joshua and Caleb life spans which are beyond the norm. God has promised many growing believers an extended life and a good life. It is a part of our blessing.

Those in the Mosaic line actually lived longer than he did: *his father Amram lived to be 137; his grandfather Kohath 133; his great grandfather Levi 137.*⁷⁶ There can certainly be missing generations in this line (found in Ex. 6:16–20), at the time of Moses, the life span was continuing to decrease.

However, as has always been the case, one generation will fade away and another will take its place. This is true, no matter how long this or that person lives.

Gill: [Moses'] age...may be divided into three equal periods, forty years in Pharaoh's court, forty years in Midian, and forty in the care and government of Israel, in Egypt and in the wilderness; so long he lived, though the common age of man in his time was but threescore years and ten (Psalm 90:10).⁷⁷

The division of Moses' life is approximate. Since he spent 40 years in the desert-wilderness, there would have been a few months prior to that when Moses came to the pharaoh and spoke to him.

⁷⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 34:5–8.

⁷⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 34:7.

A Brief Look at the Life of Moses

Moses' Life	Scripture	Text/Commentary
The first 40 years of Moses' life.	Ex. 2:1–14 Acts 7:20–28 Heb. 11:24–26	Acts 7:22–28 And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and deeds. "When he was forty years old, it came into his heart to visit his brothers, the children of Israel. And seeing one of them being wronged, he defended the oppressed man and avenged him by striking down the Egyptian. He supposed that his brothers would understand that God was giving them salvation by his hand, but they did not understand. And on the following day he appeared to them as they were quarreling and tried to reconcile them, saying, 'Men, you are brothers. Why do you wrong each other?' But the man who was wronging his neighbor thrust him aside, saying, 'Who made you a ruler and a judge over us? Do you want to kill me as you killed the Egyptian yesterday?'" (ESV)
The second 40 years of Moses' life.	Ex. 2:15–25 Acts 7:29 Heb. 11:27	Acts 7:29 At this retort Moses fled and became an exile in the land of Midian, where he became the father of two sons. Moses got married in Midian but appeared to have a better relationship with his father-in-law than he did with the daughter he married.
The third 40 years of Moses' life.	Ex. 3:1–Deut. 34:8 Acts 7:30–44 Heb. 11:28–29	Now Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh. (Ex. 7:7; compare Acts 7:30) After 40 years of preparation, Moses led the people through the desert-wilderness, giving them the Law of God, and then leading them to the Land of Promise to take it. The first time, the people would not take the land, but they would back off, incurring God's wrath. However, here we are again, ready to go into the land, 38 years later, and this time, this next generation will go into the land and take it.

Moses age at the end of his life is given in several passages (Deut. 31:2 34:7 Acts 7:23, 30 and 36 compared).

Interestingly enough, it is in Acts 7 where Moses' age is given when he killed the Egyptian taskmaster and then fled into the desert-wilderness (it is not in the Exodus text). Therefore, we do not know how Saint Stephen came upon the age.

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Since Moses has just died, clearly by the will of God, let's apply this to our own lives.

C. Bradley on, *How the will of God is concerned in our death*

1. The general sentence of mortality is fixed by God (Genesis 3:19; Ecclesiastes 12:7; Hebrews 9:27). It is the common lot of all men.
2. Death receives its peculiar commission from God. It cannot strike but by His order or permission. Life and death are in His hand.
3. The time is fixed by His will. All the care and skill of man cannot prolong life for a moment.
4. The place where is fixed by His will. Some die by sea, others on land; everyone in his place according to the will of God.
5. The means of death, natural, violent, or casual, are all under His direction. What appears chance or accident to us is all certain and determined with Him.
6. The manner and circumstances of our death are all determined by the will of God. Some are taken away suddenly, and by surprise, others slowly and by degrees; some with strong pain, others with great ease.

From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=4&ch=34> (The Bible Illustrator); accessed May 27, 2015. I am assuming that C. Bradley wrote this, although he name is found several paragraphs after this.

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A reasonable topic, since we are dealing with the death of Moses...

Links to the Doctrine of Dying Grace

R. B. Thieme, Jr.'s booklet can be ordered here (it is free):
<http://rbthieme.org/Publications/dyinggrace.html>

R. B. Thieme, Jr.'s Doctrine of Dying Grace online:
<http://www.dictionaryofdoctrine.com/Dying-Grace.html>

This appears to be identical to the Makarios Church link:
http://gracebiblechurchwichita.org/?page_id=689

Makarios website and the doctrine of Dying Grace:
<http://makarios-online.org/notes/pdf/Dying%20Grace%201-09.pdf>

Ron Adema on Dying Grace with respect to the life of Josiah:
<http://www.doctrinalstudies.com/pdf/D040915.pdf>

Several doctrines on death:
<http://www.bibleteacher.org/DEATHOUT.htm>

Although these pastors have similarities and differences in their approach to dying grace, this doctrine in this general form was probably originally developed by R. B. Thieme, Jr.

If, for some reason or another, you are not getting this teaching in your church, God did not design you to go it alone. Here are a list of churches which may be in your geographical area or, at least, have online access to their sermons:

<http://kukis.org/Links/thelist.htm>

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Deuteronomy 34:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kâhâh (כָּהָה) [pronounced kaw-HAWH]	<i>to be feeble, to fail in strength, to be cast down in mind, to become dim, to become darkened</i>	3 rd person feminine singular, Qal perfect	Strong's #3543 BDB #462
'ayin (עַיִן) [pronounced GH-ayin]	<i>spring, fountain; eye, spiritual eyes</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

Translation: ...yet his eye had not dimmed... This is interesting, because we find the dual form of eye throughout Scripture. Here, we have the singular. Now, this may simply be a way of expressing that Moses had excellent vision to the end; but I cannot help but think that maybe there is something else going on here—perhaps at some point in time Moses lost the use of one eye? I do not recall anything which I have ever read that would substantiate this; but this phrase does cause me to speculate.

Deuteronomy 34:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nûwç (נוּ) [pronounced noose]	<i>to flee, to flee from, to escape, to depart, to retreat, to hasten quickly [away]</i>	3 rd person masculine singular, Qal perfect	Strong's #5127 BDB #630
lêach (לח) [pronounced lay-AHKH]	<i>vigor (NASB), natural force (KJV), strength (NIV), freshness (Rotherham) and moisture (Young)</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3893 BDB #535

It has the same consonants as the adjective for *fresh, moist, new*.

Translation: ...nor had his vigor departed. What had not left Moses was his lêach (לח) [pronounced lay-AHKH], a word found only here. It has the same consonants as the adjective for *fresh, moist, new*. This word is variously translated: *vigor* (NASB), *natural force* (KJV), *strength* (NIV), *freshness* (Rotherham) and *moisture* (Young). The adjective cognate means *fresh, moist, new*. Strong's #3893 BDB #535. The Latin speaks about teeth here and the Syriac about skin (which are likely educated guesses on their part). I think more than physical strength is involved here. With this word being so similar to the word for moisture, and with the drying affect of the sun and the desert over a period of 120 years old, Moses was still remarkably youthful looking. Recall, that this was the observation of Joshua, who saw him day in and day out. Furthermore, despite the fact of his age, Moses did not suffer from cataracts, as did Isaac (Gen. 27:1) and Jacob (Gen. 48:10). One of the many blessings which Moses received of God was excellent health throughout his entire life. Joshua enjoyed the same benefits (Joshua 14:10–11).

Part of this is probably God's grace; but part of it might just be Moses' mental attitude. We have all observed presidents who have remained in office for 8 years, and they all seem to age—more than 8 years. The president becomes the most powerful man on the planet; but every day, he receives intelligence reports, much of which must be distressing. There are evil actors all over this planet, and many of them have power and many of them want to increase this power—and they do not care what peons are harmed in the process. On top of this, every president has to work with Congress, which is often made up of a majority opposing party—and we see the results in the face and the hair. But Moses—he did not age in an unattractive way. God greatly blessed him.

Gill: [This tells us] neither the rigour of his mind nor the strength of his body; his intellectuals were not decayed, his memory and judgment; nor was his body feeble, and his countenance aged; his "moisture" was not "fled" (m), as it may be rendered, his radical moisture; he did not look withered and wrinkled, but plump and sleek, as if he was a young man in the prime of his days.⁷⁸

⁷⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 34:7.

Herein, we have a parallel to Jesus Christ, which I have not seen mentioned before. Moses did not die because he was old or his body worn out, but because he had finished his work. This was as far as he could serve God in a mortal body. Our Lord, on the cross, despite the cruel, physical torture to which He was subjected, also died because the work in His earthly body had been finished. They both died as a matter of their own volition coinciding with the volition of God the Father. This is not suicide, but God's perfect timing. The last few days of Moses' life were the most phenomenal of his entire ministry, as we have seen with our Lord. The book of Deuteronomy, a product of the last few days (or weeks) of the ministry of Moses, is often called the second Law and the last few hours of our Lord's life is the basis of our second chance.

Furthermore, Moses dies as a type of Christ, and after he dies, his people will cross over into the Land of Promise. He made intercession for his people back in Ex. 32, and here he dies before his people enter into the land. This marks Moses as a type of Christ.

Some of these are quoted directly from Arthur Pink. There are over 60 things in the life of Moses which are typical of Jesus Christ.

Moses as a Type of Christ

Moses	Jesus
Moses was a descendant of Abraham. Exodus 1	Jesus was a descendant of Abraham. Matthew 1:1
Moses was a divinely chosen deliverer. Exodus 3:7-10	Jesus Christ is a divinely chosen Deliverer. John 3:16 Acts 7:25
Moses, at birth, was beautiful in God's sight. Acts 7:20	The many who came to worship Jesus when He was born testify to His beauty as well. Luke 2:1-16
Moses was born under a repressive gentile king. Ex. 1	Similarly, Jesus was born under a repressive gentile king. Matthew 2:1 cf. Luke 24: 21
The Egyptians oppressed the children of Israel and eventually began to kill the male children. Ex. 1:9-22	Herod began to have the male children of Israel killed to prevent a king from being born to them. Matt. 2:1-16
Moses was delivered from death when a child. Exodus 2:1-10	Jesus was delivered from death as a child. Matthew 2:13-16
Though, previously, Moses was the child of another, he yet was made the son of Pharaoh's daughter: "And became her son" (Ex. 2:10). Thus he had a mother, but no father!	Christ was the Son of Another, even the Son of God. But, born into this world, He had a mother, but no human father. Yet was He, as it were, adopted by Joseph: see Matthew 1:19-21.
Moses sister Miriam (Hebrew = <i>Miryam</i>) looked out for him. Ex. 2:4-8	Jesus' mother, Mary (in the Hebrew, this is <i>Miryam</i>) looked out for Him.
Moses lived in Egypt as a child.	Jesus spent some of His childhood in Egypt. Matthew 2:13. Thus was fulfilled God's ancient oracle, " And called My Son out of Egypt " (Hosea 11:1).
There is a long period of silence on the life of Moses as a child and young adult.	There is a long period of silence on the life of Jesus as a child and young adult (with a slight exception).
Moses went from being a prince to a pauper. Ex. 2:15-19	The Lord went from being God to being a man. John 1:1-3, 14

Moses as a Type of Christ

Moses	Jesus
His great Renunciation. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt" (Heb. 11:24-26).	What a foreshadowing was this of Him "Who, being in the form of God, thought it not robbery to be equal with God; But made Himself of no reputation, and took upon Him the form of a servant" (Phil. 2:6-7). Like Moses, Christ too voluntarily relinquished riches, glory, and a kingly palace.
His condescending grace. Moses had great sympathy for Israel. He was filled with a deep compassion for his suffering kinsmen according to the flesh, and he yearned for their deliverance. Beautifully does this come out in Acts 7:23-24 "And when he was full forty years old, it came into his heart to visit his brethren of the children of Israel. And seeing one of them suffer wrong, he defended him."	So too Christ was filled with pity toward His enslaved people, and love brought Him here to deliver them.
Though legally the "son of Pharaoh's daughter", Moses regarded the Hebrew slaves as brothers: "And it came to pass in those days, when Moses was grown, that he went out unto his brothers" (Ex. 2:11).	So it is with Christ: "He is not ashamed to call them brothers" (Heb. 2:11).
Moses was rejected by Israel, his brothers. Exodus 2:11-14 Acts 7:26-27	Jesus was also rejected by His people. John 1:11 19:5-15
Moses was rejected by his people and turned to the gentiles. Exodus 2:11-15 Acts 7:23-29	Jesus was rejected by His people and turned to the gentiles. Acts 18:5-6 cf. Acts 28:17-28
Moses officially refused: "Who made you a ruler and a judge over us?"	So it was with Christ. Israel said, "We will not have this Man to reign over us" (Luke 19:14).
Moses initially left Egypt. Exodus 2:15	Jesus was called out of Egypt. Matthew 2:15, 19-23
Although at first rejected by his people, Moses would return to his people and deliver them. Exodus 4:29-31	Although first rejected by His people, Jesus will return to His people and deliver them. Romans 11:24-26 cf. Acts 15:14-17
Moses was called by God. Exodus 3:1-6	Jesus was called by God. Matthew 3:14-17 Luke 4:16-21
Moses was a reluctant servant of God. Ex. 3:11 4:10, 13	Jesus Christ, although acting clearly in God's plan, asked for that cup to be withdrawn from Him. Luke 22:42
Moses was called to emancipate his people from the house of bondage. Ex. 3:10	Jesus was called to free us from our sin. Luke 19:10 Gal. 1:4 He rescued us from the slave market of sin. John 8:34-35 Gal. 3:31
Early in his life, Moses went into the wilderness. Exodus 2:15	Jesus, early in His ministry, went into the wilderness. Matthew 4:1
Moses was a shepherd. Ex. 3:1	Jesus was a shepherd of men. John 10:16

Moses as a Type of Christ

Moses	Jesus
Moses was tempted to become ruler of the known world. Exodus 2:11 Acts 7:20–25 Josephus speaks about his ability to have become Pharaoh.	Jesus was tempted by Satan to become ruler over the world. Matthew 4:8–10
Moses could return to his people, because “...those who sought your life are dead.” (Ex. 4:19)	Jesus could be returned to His people, “...because those who sought to kill young child are dead.” (Matt. 2:19)
Moses was, at first, not accepted by his brothers (Ex. 2); but upon his return, he was accepted and followed (Ex. 4:29–31).	Jesus in His 1 st advent was rejected of men; but He will be accepted by His people upon His return in His 2 nd advent.
Moses had a literal rod, which was used to represent his power. Exodus 9:23 10:13 14:16	Jesus has a metaphorical rod to represent His power. Psalm 2:9
Moses called by God, the "I am." Exodus 3:14	Jesus is the <i>I am</i> . John 5:43, 10:25, 30, 8:24, 58 6:29
Moses fasted for forty days. Exodus 34:28	Jesus fasted for 40 days. Matthew 4:2
Moses' ability to do signs and wonders gave him God's authority. Ex. 3:19–21 4:1–6	Jesus' signs and wonders gave Him the authority from God. Matt. 11:4–5
Moses first two signs indicated that he had the power over the serpent and power over leprosy (which represents the power of sin over us). Ex. 4:6–9	Jesus also had power over the serpent and power over leprosy. Matt. 4:10–11 8:3
Moses did signs before the people and Aaron spoke the words of God and the people believed. Ex. 4:28–31	Jesus did signs before the people and spoke to them the words of God, and many believed. John 2:23 4:41 7:31 8:30
Unless the Pharaoh changed his mind about the people of God, he and his people would be placed under judgment after judgment. Ex. 8 (as an example)	“Unless you change your mind, you will also perish.” (Luke 13:3)
Moses eventually delivered his people from the slavery that they were in. Acts 7:35	At salvation, we are set free from sin. Rom. 6:6–9
The people were baptized into Moses (identified with Moses), and so they were not destroyed. 1Cor. 10:1–2	Similarly, we are baptized into Christ. Rom. 6:3
Moses sends forth the 12. Num. 13:1–17	Jesus sends forth the 12. Matt. 10:5 Luke 9:2
Moses appointed the 70. Num. 11:24	Jesus appointed the 70. Luke 10:1
Moses was mighty in word and deed. Acts 7:22	And when Jesus had finished these parables, he went away from there, and coming to his hometown he taught them in their synagogue, so that they were astonished, and said, "Where did this man get this wisdom and these mighty works? (Matt. 13:53–54)
Moses was chosen. Psalm 105:26 106:23	Jesus is chosen. Isa. 42:1 Matt. 12:18
God made a covenant with Israel through Moses. Ex. 34:27 Deut. 4:13 31:9	God made a better covenant through the Lord Jesus Christ. Heb. 7:22 8:6 12:24

Moses as a Type of Christ	
Moses	Jesus
Moses stood between God and the people, and kept them from all being destroyed. In this way, he acted as a mediator (or intercessor) between God and man. Ex. 32 Num. 27:5 Deut. 5:5	Jesus is the Mediator between God and man, preventing God from destroying us all. 1Tim. 2:5-6 Heb. 7:25 9:15
Moses was faithful over God's house: Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later,... (Heb 3:5; ESV)	...but Christ is faithful over God's house as a son. And we are his house if indeed we hold fast our confidence and our boasting in our hope. (Heb. 3:6; ESV)
There is a uniqueness of Moses' office as prophet. Coffman writes: <i>There was never but One, in all human history who was indeed a prophet like unto Moses in several mighty particulars, a number of which are cited here: (1) in the mighty signs and wonders; (2) in his being the mediator of a Covenant; (3) who knew directly from God what was indeed the divine will; and (4) who actually led the people out of bondage.</i> ⁷⁹	The parallels should be obvious: (1) Jesus also did many signs and wonders; (2) Jesus is the mediator of a better covenant; (3) Jesus had intimate contact and knowledge of God; and (4) Jesus leads all of us out of bondage to sin.
Moses had intimate knowledge of God. Ex. 33:11	Jesus made God the Father known. John 1:18 14:9 17:26
Moses wrote the law and did all that God commanded. Exodus 34:27 40:16	Jesus fulfilled the Law and did all the God commanded. John 1:1, 14, 29 4:39-47 16:10 Matt. 1:23 5:17 Hebrews 4:14
Moses was a savior. Zechariah 14:1-9	Jesus is also Savior of Israel. Revelation 14:1 19:11-22:6
Moses was a ruler and a savior. Acts 7:35	Jesus is a ruler and our Savior. Ex. 15:2 Isa. 19:20 Matt. 1:21 Luke 1:32-33 Acts 5:31 Rev. 19:16
Moses as judge. Ex. 18:13	All judgment has been given to Jesus Christ. John 5:22, 27, 30 2Cor. 5:10
Moses was a prophet. Deut. 18:18 Acts 3:22-23 Prophecies of Moses: Deuteronomy 28 33	Jesus is a prophet. Deut. 18:18 Matt. 21:11 John 7:16-18 8:28 Prophecies of Jesus: Matthew 24 Luke 21
Moses engaged in priestly activity. Lev. 8 Psalm 99:6	Jesus is our High Priest. Heb. 9:11, 14, 25
Moses was an advocate. Exodus 32:31-35	Jesus was the Advocate. 1 John 2:1-2
Moses was the leader of his people, the Jews. Deuteronomy 33:4-5	Jesus is the Leader and King of the Jews. Isaiah 55:4 Hebrews 2:10 Revelation 19
Moses was commissioned to bring God's people into the Land of Promise. Ex. 3:7-10, 16-17	Jesus will bring Israel into the Promised Land. Revelation 21:1-22:3
Despite all that he did, the people often murmured against Moses. Exodus 15:24 16:2	People murmured against the Lord. Luke 15:2 John 6:41

⁷⁹ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=4&ch=34> accessed May 25, 2015.

Moses as a Type of Christ

Moses	Jesus
Despite all that he did, the people even threatened to stone Moses. Ex. 17:4	People threatened the life of our Lord. John 8:59 10:31
Moses did feel great sorrow at being rejected by his own people. Numbers 11:11, 14	Jesus is described prophetically: Isa. 53:3 He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. (ESV)
Moses was a meek man, which means he was grace oriented. Num. 12:3	Jesus promises: "Take My yoke upon you and learn from Me, because I am meek and lowly in heart, and you will find rest to your souls." Green's literal translation; Jer. 6:16)
Moses was clearly able to forgive. Num. 12:1–2, 13	Jesus, even when reviled, did not return the anger. 1Peter 2:23 See also Isa. 53:7.
Moses was preserved through the wrath of God. Exodus 8:22, 9:26	Revelation 7, 11:15–19, 14:1; Romans 11:26
Moses was associated with the rock providing abundant, living waters for all Israel. Ex. 17:1–6	Jesus is the Rock that provides us with living water. John 3:5 4:10–15 1Cor. 10:4
Moses died in perfect health. Deut. 34:7	Our Lord would have been in perfect health and the prime of His life when attacked by the Roman soldiers. Even at the end, he calls out in a loud voice. Matt. 27:50
It was necessary for Moses to die in order for the people to enter into the Land of Promise. The people would not be taken any further by him.	It was necessary for our Lord to die for our sins in order for us to inherit all of God's promises.
Moses died on behalf of the people. Psalm 106:32 Deut. 3:26	The set up here was, Moses was provoked; and our Lord was provoked inasmuch as He took on our sins.
Moses did not leave his people leaderless; he left them a successor. Deut. 31:23	Jesus did not leave his people leaderless; He sent to them a Comforter. John 14:16, 18
The people would also enjoy an inheritance. Joshua 1:14	The people of God also enjoy an inheritance. Eph. 1:11
Moses offered himself up for the people, who had sinned with the golden calf. Ex. 32:32–33	Our Lord offered Himself up for the people. Isaiah 53:12 Romans 5:12 6:10 2Corinthians 5:15-21 Colossians 1:19-20 2:14-15 1John 1:7; 2:2

Moses as a Type of Christ

Moses	Jesus
<p>The death of Moses was necessary in order for the people to move into the Land of Promise. Joshua 1:2 John 12:24 Furthermore, the people of Israel could not move forward as God said that Moses could not go into the land. Therefore, he had to die in order for the people to go into the land.</p>	<p>Our Lord's death was necessary in order for us to obtain a relationship with God, and all that entails. There are many passages on this, but I really like John 11:49–52 But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all. Nor do you understand that it is better for you that one man should die for the people, not that the whole nation should perish." He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation, and not for the nation only, but also to gather into one the children of God who are scattered abroad.</p>
<p>"So Moses the Servant of Jehovah died there in the land of Moab ..." (Deuteronomy 34:5). Here is another of the striking similarities between the Type and the Antitype, Moses, and Christ. "The testator must die before the testament is in force" (Hebrews 9:16-17).</p>	<p>Just as Christ died before the New Covenant became operative, in that same manner, the great system of laws and regulations, many of which could not be practiced in the wilderness, became fully operative in Canaan, after the death of Moses.⁸⁰</p>
<p>God took Moses when his work on earth was done.</p>	<p>God took our Lord when His work on earth was done.</p>
<p>Moses' return (Matt. 17:2) is typical of the Lord's 2nd advent.</p>	<p>Just as Moses returns, the Lord will also return. Luke 21:27 Acts 1:10-11</p>

So that there is no misunderstanding, even though Moses is clearly a *type* of Christ; there were clear and distinct differences. 1) John 1:17 **For the law was given through Moses; grace and truth came through Jesus Christ.** 2) Heb. 3:5–6 **Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later, but Christ is faithful over God's house as a son. And we are his house if indeed we hold fast our confidence and our boasting in our hope.** (ESV; emphasis mine) 3) Moses had the reflected glory of God (Exodus 34:29, 35); Jesus is the glory of God (Matthew 17:2).

From http://truthbelieved.com/types_of_jesus_christ accessed May 20, 2015.
 From http://www.pbministries.org/books/pink/Gleanings_Exodus/exodus_72.htm accessed May 20, 2015 (I did not check all of their passages; but some of them were off).
 From <http://www.agapebiblestudy.com/> accessed May 20, 2015 (which is a very neat, abbreviated chart).
 Some are from Thomas Constable; <http://www.studyight.org/commentaries/dcc/view.cgi?bk=4&ch=34> accessed May 27, 2015.

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There is also a contrast between Moses and Jesus. Moses received the Law, but Jesus fulfilled the Law. Moses was associated with the Law, but Jesus became associated with love and grace. Moses turned water into blood, a symbol of judgment; Jesus turned water into wine, a symbol of happiness and a full life.

⁸⁰ Quoted from <http://www.studyight.org/commentaries/bcc/view.cgi?bk=4&ch=34> accessed May 25, 2015.

Deuteronomy 34:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bâkâh (בָּכָה) [pronounced <i>baw-KAW</i>]	<i>to weep [for] (in grief, humiliation, or joy), to weep [bitterly], to weep upon [i.e., to embrace and weep], to cry [for], to bewail</i>	3 rd person masculine plural, Qal imperfect	Strong's #1058 BDB #113
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^o râ'êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'Ārâbâh (or, 'ārâbâh) (אֲרָבָה) [pronounced <i>guh-raw^b-VAW</i>]	<i>plain; arid, sterile region; a desert; transliterated Arabah with the definite article</i>	sometimes a proper noun; feminine singular construct	Strong's #6160 BDB #787
With the definite article, 'ārâbâh often refers to the valley which runs from the Sea of Chinnereth (the Sea of Galilee) down to the Gulf of Aqaba.			
Mô'âb (מֹאָב) [pronounced <i>moh-AW^bV</i>]; also Môw'âb (מֹאָב) [pronounced <i>moh-AW^bV</i>]	<i>from [my] father, of [one's] father; transliterated Moab</i>	masculine proper noun; gentilic and territory	Strong's #4124 BDB #555
sh ^o lôshîym (שְׁלֹשִׁים) [pronounced <i>sh^olow-SHEEM</i>]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398

Translation: Consequently, the sons of Israel wept [because of the death of] Moses for 30 days in the plain of Moab. Again, the *plains of Moab* is literally *the arabah of Moab*. This is probably nothing more than a reference to the unpopulated area which was considered to belong to Moab.

Even though no man is essential to the plan of God; and even though the ministry of every man comes to an end, the people of Israel are quite saddened by the death of Moses. For many of them, he was the only leader that they had known. They were born and he was leading them. Having another leader seemed quite fantastic.

Now the fact that the people know that Moses is dead suggests that Moses did not die completely alone up in the mountain where God led him. This further suggests that someone revealed to the people that Moses had died. In other words, Joshua was probably with him.

Most of the time, mourning continues for 7 days (Gen. 50:10); however, for certain people, the mourning period can be extended (Gen. 50:3 Num. 20:29).

Deuteronomy 34:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tam (תָּם) [pronounced tahm]	<i>to be finished, be completed; completely, wholly, entirely (as auxiliary with verb); to be finished, come to an end, cease; to be complete (of number); to be consumed, be exhausted, be spent; to be finished, be consumed, be destroyed; to be complete, be sound, be unimpaired, be upright; to complete, finish; to be completely crossed over</i>	3 rd person masculine plural, Qal imperfect	Strong's #8552 BDB #1070
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
bekîy (יִכָּב) [pronounced behk-EE]	<i>weeping; a dropping [of water]; a distillation [of water]</i>	masculine singular noun	Strong's #1065 BDB #113
'êbel (לְבַא) [pronounced AY-beh]	<i>mourning [for the dead]; the rites of mourning; mourning clothing; a period of mourning</i>	masculine singular construct	Strong's #60 BDB #5
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: [Finally] the days of weeping and mourning [for] Moses are completed. The second generation, the Generation of Promise, appreciated Moses, who had trained them in Bible doctrine from their youth up. His loss

was almost beyond their comprehension. Egypt wept for Joseph for 70 days, and Israel wept for Moses for 30, because **we do not sorrow as do the rest who have no hope** (1Thess. 4:13b).

One reason that Moses does not go into the land is, he is too closely associated with God, and the Jews have to differentiate Moses from God. They have to see that they are God's people, no matter who is in charge here on earth. God will continue to work in the lives of the people of Israel, even though Moses is dead, and he is dead, in part, because he responded to the unbelief expressed by the sons of Israel. The Israelites need to know that their relationship to God is based upon grace and is based upon their worship of the one true God—and not upon the great deeds of one man.

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Joshua Becomes Israel's New Leader

Pett sees another chiasm at the end of Deut. 34.

Peter Pett on Moses' Final Accolade

- a And Joshua, the son of Nun, was full of the spirit of wisdom. For Moses had laid his hands on him. And the children of Israel listened to him, and did as Yahweh commanded Moses (Deuteronomy 34:9).
- b And there has not arisen a prophet since in Israel like to Moses, whom Yahweh knew face to face (Deuteronomy 34:10).
- b In all the signs and the wonders, which Yahweh sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land (Deuteronomy 34:11).
- a And in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel (Deuteronomy 34:12).

Pett: Note in `a' that Moses' first great act was the passing on of the Spirit of Yahweh to Joshua by laying his `hands' on him so that the people would listen to him and do as Yahweh commanded Moses (it was wrought in the sight of all Israel), and in the parallel he used his mighty `hand' and produced great terror in all that he wrought in the sight of all Israel. In `b' his second greatness lay in the fact that he was a prophet of unusual ability and inspiration, and in the parallel he had revealed signs and wonders which Yahweh had sent him to do to Pharaoh, his executive ministers and his land.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=34> accessed May 26, 2015.

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And Joshua ben Nun was filled [with] a spirit of wisdom, for laid Moses his hands upon him and so listen unto him sons of Israel. And so they did as which commanded Y^ehowah Moses.

Deuteronomy
34:9

Joshua, the son of Nun, was filled with a spirit of wisdom. Because Moses laid his hands upon him, the sons of Israel [both] listened to him [and obeyed him]. They did just as Y^ehowah had commanded Moses.

Joshua (the son of Nun) was filled with a spirit of wisdom. Because Moses laid his hands upon him, the sons of Israel listened to him [and obeyed him]. They did what Jehovah had commanded Moses.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And Joshua ben Nun was filled [with] a spirit of wisdom, for laid Moses his hands upon him and so listen unto him sons of Israel. And so they did as which commanded Y ^e howah Moses.
Targum of Onkelos	But Jehoshua bar Nun was filled with the Spirit of wisdom; for Mosheh had laid his hands upon him; and the children of Israel <u>received instruction from</u> him, and did as the Lord had commanded (by) Mosheh.
Latin Vulgate	And Josue the son of Nun was filled with the spirit of wisdom, because Moses had laid his hands upon him. And the children of Israel obeyed him, and did as the Lord commanded Moses.
Peshitta (Syriac)	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 <u>obeyed</u> him, and did as the LORD commanded Moses.
Septuagint (Greek)	And Joshua the son of Nun was filled with the spirit of knowledge, for Moses had laid his hands upon him; and the children of Israel hearkened to him; and they did as the Lord commanded Moses.
Significant differences:	Instead of <i>listened to</i> , the targum has <i>received instruction from</i> ; and the Syriac has <i>obeyed</i> . These are all closely related concepts.

Limited Vocabulary Translations:

Bible in Basic English	And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had put his hands on him: and the children of Israel gave ear to him, and did as the Lord had given orders to Moses.
Easy English	Then God filled Joshua, the son of Nun, with his own <i>wise Spirit</i> . Moses had already given his place as leader, to Joshua. So the <i>Israelites</i> listened to Joshua and they obeyed the <i>LORD</i> .
Easy-to-Read Version	Moses had put his hands on Joshua {and appointed him to be the new leader}. Then Joshua son of Nun was filled with the spirit of wisdom. So the people of Israel began to obey Joshua. They did the things that the Lord had commanded Moses.
Good News Bible (TEV)	Joshua son of Nun was filled with wisdom, because Moses had appointed him to be his successor. The people of Israel obeyed Joshua and kept the commands that the LORD had given them through Moses.
<i>The Message</i>	Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him. The People of Israel listened obediently to him and did the same as when God had commanded Moses.
Names of God Bible	Joshua, son of Nun, was filled with the <i>Ruach</i> of wisdom, because Moses had laid his hands on him. The Israelites obeyed him and did what <i>Yahweh</i> had commanded through Moses.

Thought-for-thought translations; paraphrases:

Common English Bible	Joshua, Nun's son, was filled with wisdom because Moses had placed his hands on him. So the Israelites listened to Joshua, and they did exactly what the Lord commanded Moses.
Contemporary English V.	Before Moses died, he had placed his hands on Joshua, and the LORD had given Joshua wisdom. The Israelites paid attention to what Joshua said and obeyed the commands that the LORD had given Moses.
The Living Bible	Joshua (son of Nun) was full of the spirit of wisdom, for Moses had laid his hands upon him; so the people of Israel obeyed him and followed the commandments the Lord had given to Moses.
New Century Version	Joshua son of Nun was then filled with wisdom, because Moses had put his hands on him. So the Israelites listened to Joshua, and they did what the Lord had commanded Moses.

New Living Translation Now Joshua son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. So the people of Israel obeyed him, doing just as the Lord had commanded Moses.

Partially literal and partially paraphrased translations:

American English Bible Then JoShua (the son of NaWeh) became filled with the spirit of knowledge; for Moses had laid his hands upon him. So the children of IsraEl listened to him as they did when Jehovah was commanding Moses.

International Standard V ***The Epitaph for Moses***
Now Nun's son Joshua was full of the spirit of wisdom, because Moses had placed his hands on him, so Israelis listened to him and did what the LORD had commanded Moses.

New Advent (Knox) Bible And now the days of mourning for Moses had come to an end, and Josue the son of Nun, full of the gift of wisdom since Moses laid hands on him, took command of the Israelites; and they obeyed him, as the Lord through Moses had bidden them. A portion of v. 8 is included for context.

Translation for Translators God caused Joshua to be very wise, because Moses had put his hands on Joshua *to appoint him to be their new leader*. The Israeli people obeyed Joshua, and they obeyed all the commands that Yahweh had given to Moses to tell to the Israeli people.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Joshua the son of Nun filled with the spirit-wind of wisdom, for Moses put his hands over him. The sons of Israel heard him and did as Yahweh commanded Moses.

Ferrar-Fenton Bible But Joshua the son of Nun was full of spirit and intelligence, for Moses had laid his hands upon him, so the children of Israel listened to him, and he acted as the Ever-living had commanded to Moses.

Lexham English Bible Now [Or "And"] Joshua the son of Nun was full of the spirit of wisdom because Moses had placed his hands on him, and the *Israelites* [Literally "sons/children of Israel"] listened to him, and they did as Yahweh had commanded Moses.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) But Joshua, son of Nun, was full of the spirit of wisdom because Moses had laid his hands upon him. The children of Israel obeyed him and did as Yahweh had commanded Moses.

The Heritage Bible And Joshua, the son of Nun, was full of the Spirit of wisdom, because Moses had taken hold with his hands upon him; and the children of Israel heard him attentively, and did as Jehovah commanded Moses.

New American Bible (2002) Now Joshua, son of Nun, was filled with the spirit of wisdom, since Moses had laid his hands upon him; and so the Israelites gave him their obedience, thus carrying out the LORD'S command to Moses.

New American Bible (2011) Now Joshua, son of Nun [Nm 27:18-23; Jos 1:17.], was filled with the spirit of wisdom, since Moses had laid his hands upon him; and so the Israelites gave him their obedience, just as the LORD had commanded Moses.

New Jerusalem Bible Joshua son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him, and him the Israelites obeyed, carrying out the order which Yahweh had given to Moses.

New RSV Joshua son of Nun was full of the spirit of wisdom, because Moses had laid his hands on him; and the Israelites obeyed him, doing as the Lord had commanded Moses.

Revised English Bible Joshua son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him. The Israelites listened to him and did what the LORD had commanded Moses.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Y'hoshua the son of Nun was full of the Spirit of wisdom, for Moshe had laid his hands on him, and the people of Isra'el heeded him and did what Adonai had ordered Moshe.

exeGesés companion Bible And Yah Shua the son of Nun is full of the spirit of wisdom; for Mosheh had propped his hands on him: and the sons of Yisra El hearken to him and work as Yah Veh misvahed Mosheh.

Hebrew Names Version Yehoshua the son of Nun was full of the spirit of wisdom; for Moshe had laid his hands on him: and the children of Yisra'el listened to him, and did as the LORD commanded Moshe.

Kaplan Translation Joshua son of Nun was filled with a spirit of wisdom, because Moses had laid his hands [Or, 'ordained.' See Numbers 27:18, 8:10.] on him. The Israelites therefore listened to him, doing as God had commanded Moses.

Orthodox Jewish Bible And Yehoshua ben Nun was full of the ruach chochmah; for Moshe had laid his hands upon him; and the Bnei Yisroel were heedful unto him, and did as Hashem commanded Moshe.

Expanded/Embellished Bibles:

The Expanded Bible Joshua son of Nun was then filled with the spirit of wisdom, because Moses had put [laid] his hands on him. So the Israelites [sons/children of Israel] listened to Joshua, and they did what the Lord had commanded Moses.

Kretzmann's Commentary And Joshua, the son of Nun, who now took up the leadership of the children of Israel, was full of the spirit of wisdom, by it was needed for the practical problems of life; for Moses had laid his hands upon him, Num. 27:18-23; and the children of Israel hearkened unto him, and did as the Lord commanded Moses. That was the result of the long years of work which Moses had spent in teaching the people.

NET Bible® *The Epitaph of Moses*
Now Joshua son of Nun was full of the spirit of wisdom, for Moses had placed his hands on him [See Num 27:18]; and the Israelites listened to him and did just what the Lord had commanded Moses.

Syndein/Thieme And Joshua the son of Nun was full of the spirit of wisdom {RBT says he was filled with the Holy Spirit - very rare before the Church Age - only a few were endued with God the Holy Spirit and it could be lost when he sinned} for Moses had laid his hands upon him {an identification - passing his authority to his successor} and the children of Israel 'heard, listened and obeyed' {shama'} unto him, and did as Jehovah/God commanded Moses.

The Voice Now Joshua (Nun's son) was filled with a spirit of wisdom because Moses had laid his hands on this successor. The children of Israel obeyed Joshua, and they did what the Eternal had commanded Moses.

Literal, almost word-for-word, renderings:

Concordant Literal Version Joshua son of Nun was filled with the spirit of wisdom, for Moses had supported his hands on him. And the sons of Israel hearkened to him and did just as Yahweh had instructed Moses.

English Standard Version	And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. So the people of Israel obeyed him and did as the LORD had commanded Moses.
Green's Literal Translation	And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. And the sons of Israel listened to him and did as Jehovah commanded Moses.
New King James Version	Now Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him; so the children of Israel heeded him, and did as the Lord had commanded Moses.
Young's Literal Translation	And Joshua son of Nun is full of the spirit of wisdom, for Moses had laid his hands upon him, and the sons of Israel hearken unto him, and do as Jehovah commanded Moses.

The gist of this verse: Joshua is Moses' successor. The people of Israel listened to him as they did to Moses.

Deuteronomy 34:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Y ^e hōwshûa' (עֹשׂוֹהוּ) [pronounced <i>y^ehoh-SHOO-ahg'</i>]	<i>whose salvation [deliverance] is Y^ehowah or Y^ehowah is salvation; transliterated Joshua, Jehoshua or Yeshuah</i>	masculine proper noun	Strong's #3091 BDB #221
In this passage, the proper noun is spelled slightly differently.			
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Nûwn (נון) [pronounced <i>noon</i>]	<i>to propagate, to increase; posterity; fish; transliterated Nun</i>	masculine singular proper noun	Strong's #5126 BDB #630
mâlê' (מלמ) [pronounced <i>maw-LAY</i>]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	feminine singular, verbal adjective	Strong's #4392 BDB #570
Owens lists this as 3 rd person masculine singular, Qal perfect verb. If that is the case, that verb would be:			
mâlê' (מלמ) [pronounced <i>maw-LAY</i>]	<i>to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]</i>	3 rd person masculine singular, Qal imperfect	Strong's #4390 BDB #569
This really appears to be the verb; and the adjective is built upon this verb.			
rûwach (רוח) [pronounced <i>ROO-ahkh</i>]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
châk ^e mâh (חַכְמָה) [pronounced <i>khawk^e-MAW</i>]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315

Translation: Joshua, the son of Nun, was filled with a spirit of wisdom. One key to leadership is wisdom. This statement does not mean that this happened magically or suddenly. Joshua learned; he trained under Moses. Therefore, this likely refers to the empowerment of the Holy Spirit, called here *the Spirit of Wisdom*.

As you might recall, not every person in the Old Testament had the power of the Holy Spirit—in fact, only a small number of people did. Joseph did (Gen. 41:38–39), as did some of those who worked on the tabernacle and upon the clothing of the priest (Ex. 28:3). Some people are totally confused as to the ministry of Jesus Christ and from whence He derived His powers. He called upon His deity little, if at all, and depended upon God the Holy Spirit for His earthly ministry, as we are to do. Then a shoot will spring from the stump of Jesse and a branch from his roots will bear fruit and the Spirit of Y^ehowah will rest upon Him. The Spirit of wisdom and understanding, the spirit of counsel and strength, the Spirit of knowledge and the fear/respect of Y^ehowah (Isa. 11:1–2).

However, bear in mind that the Holy Spirit and wisdom are tied together. It is a package deal. You do not get the Holy Spirit and then go off and do whatever pops into your head; and you cannot function on knowledge alone, without the ministry of God the Holy Spirit.

Deuteronomy 34:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
çâmak ^e (סמך:) [pronounced <i>saw-MAHK^e</i>]	<i>to lean, to rest; to uphold, to support, to sustain, to aid; to place, to lay [something upon something else]; to approach</i>	3 rd person masculine singular, Qal imperfect	Strong's #5564 BDB #701
Mosheh (משה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâdôwth (יָדוֹת) [pronounced <i>yawd-OHTH</i>]	<i>hands; strength, power (figuratively); sides (of land), parts, portions (metaphorically) (figuratively)</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: Because Moses laid his hands upon him,... There are two ways to understand this phrase—that it is either affixed to the previous phrase or the one which follows. I believe it is most reasonable to attach this to the phrase which follows (or, perhaps, this pulls both phrases together).

The laying on of hands is not some mystical thing which someone does and then the recipient is *slain in the spirit*, an evil concept from the pit of hell. So Y^ehowah said to Moses, “Take Joshua ben Nun, a man in whom is the Spirit, and lay your hand upon him and have him stand before Eleazar the priest and before all the congregation; and commission him in their sight and you will put some of your authority upon him, in order that all the congregation of the sons of Israel may obey him.” (Num. 27:18–20; see v. 23). Notice the Joshua had the Spirit

of God prior to Moses laying his hands upon him. This was simply a way of conferring power to another, choosing a successor. This was done before the people and before God and God granted the power of the Holy Spirit to Joshua.

The laying on of hands does not convey some kind of magic powers or anything; it is an indication that the authority of Moses is being transferred to Joshua, his special assistant. There is a reason for this. Moses had to earn his leadership position among the people. God did great signs and wonders by his hand, and the people accepted his authority based upon these signs and wonders (first Moses interfaced with the elders; then the people saw what God did through him). However, with Joshua, the people cannot spend time deciding whether or not he is fit to lead them. They are crossing over the Jordan River in a month to take the land; so there is no time for him to prove himself to this sometimes recalcitrant people.

This ceremony was quite important because in the generation of promise, they had only known one leader: Moses. They grew up with Moses as their leader. So Moses had to demonstrably pass along his authority to Joshua. Joshua had been trained and Joshua had both the Holy Spirit and knowledge of Bible doctrine; and therefore, was fit to lead the people of God.

Deuteronomy 34:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
shâma' (שָׁמַע) [pronounced <i>shaw-MAHÇ</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine plural, Qal imperfect	Strong's #8085 BDB #1033
'el (לָא) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'ra'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...the sons of Israel [both] listened to him [and obeyed him]. The people of Israel, because Moses laid his hands on Joshua, transferring to him Moses' authority, were willing to accept Joshua's authority. The verb *to listen* is actually stronger than that. It can include the idea of obedience as well.

Deuteronomy 34:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person plural, Qal imperfect	Strong's #6213 BDB #793
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
ʾâsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾâsher (כִּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this for example.			
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: They did just as Y^ehowah had commanded Moses. God told Moses that he would not cross over to the other side of the Jordan River. He told Moses that Joshua would be the next in command. So all of this is in obedience to God.

God gave Moses the order in Num. 27:18–20 So the LORD said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him. Make him stand before Eleazar the priest and all the congregation, and you shall commission him in their sight. You shall invest him with some of your authority, that all the congregation of the people of Israel may obey." (ESV) Then Moses did as God required: Num. 27:22–23 And Moses did as the LORD commanded him. He took Joshua and made him stand before Eleazar the priest and the whole congregation, and he laid his hands on him and commissioned him as the LORD directed through Moses. (ESV)

Gill: [Joshua] was abundantly qualified for the government of the people of Israel; in which he was a type of Christ, on whom the spirit of wisdom and understanding is said to rest (And the Spirit of the

*LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD.—Isa. 11:2; ESV; capitalized).*⁸¹

Joshua is certainly a type of Christ; but we will save that for the book of Joshua.

Chapter Outline

Charts, Graphics and Short Doctrines

God's Memorial for Moses

And has not risen up a prophet since in Israel like Moses who knew him Y^ehowah faces unto faces. For all the signs and the wonders which sent him Y^ehowah to do in a land of Egypt, to pharaoh and to all his servants and to all his land. And to all the hand the mighty and for all the terror the great which did Moses in [two] eyes of all Israel.

Deuteronomy
34:10–12

And since [that time], no prophet has arisen in Israel like Moses, who Y^ehowah knew face to face, because of all the signs and wonders which Y^ehowah sent him to do in the land of Egypt. [These things were done] to the pharaoh and to all of his servants and to all his land. [Moses was a unique prophet in the history of Israel] because of [his exercise of God's] great power and because of all the great terrors which Moses did in the sight of all Israel.

And since that time, no prophet has risen up in Israel who was quite like Moses, a man Jehovah knew face to face. No other prophet has done such great signs and wonders, as Moses did when Jehovah sent him to the land of Egypt. These signs and wonders were done before the pharaoh and to his servants and to the land of Egypt. Moses stands today as the unique prophet of Israel, because of his mighty power and great terror which Moses did in the sight of all Israel.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And has not risen up a prophet since in Israel like Moses who knew him Y^ehowah faces unto faces. For all the signs and the wonders which sent him Y^ehowah to do in a land of Egypt, to pharaoh and to all his servants and to all his land. And to all the hand the mighty and for all the terror the great which did Moses in [two] eyes of all Israel.

Targum of Onkelos

But no prophet hath again risen in Israel like unto Mosheh, because the Word of the Lord had known him to speak with him word for word, in all the signs, and wonders, and manifestations which the Word of the Lord sent him to perform in the land of Mizraim upon Pharaoh, and all his servants, and all the people of his land; and in all the strength of the Mighty Hand by which he bare the rod whose weight was forty savin and that divided the sea, and smote the rock; and in all the solemn things which Mosheh did when he received the two tables of sapphire stone, whose weight was forty savin, and carried both of them in his bands in the sight of all Israel.

Jerusalem targum

And Jehoshua bar Nun was filled with the Spirit of Wisdom: for Mosheh had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Word of the Lord had commanded Mosheh. But no prophet has arisen yet in Israel as Mosheh, whom the Word of the Lord knew, (speaking with him word for word.) in all the miracles, and wonders, and distinguishing signs which the Word of the

⁸¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 34:9 (slightly edited).

Lord sent him to perform in the land of Mizraim, on Pharaoh, and all his servants, and all his land; and in all the mighty hand, and all the great manifestations which Mosheh did in the sight of all Israel. V. 9 is included for context.

Latin Vulgate	And there arose no more a prophet in Israel like unto Moses, whom the Lord knew face to face, In all the signs and wonders, which he sent by him, to do in the land of Egypt to Pharaoh, and to all his servants, and to his whole land, And all the mighty hand, and great miracles, which Moses did before all Israel.
Peshitta (Syriac)	And there arose not a prophet since in Israel like Moses, whom the LORD knew face to face, 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, And in all that mighty power, and in all the great signs which Moses wrought in the sight of all Israel.
Septuagint (Greek)	And there rose up no more a prophet in Israel like Moses, whom the Lord knew face to face, in all the signs and wonders, which the Lord sent him to work in Egypt on Pharaoh, and his servants, and all his land; the great wonders, and the mighty hand which Moses displayed before all Israel..
Significant differences:	As usual, the targums have a lot of additional text. The Hebrew has <i>face to face</i> ; the targum has <i>word for word</i> .

Limited Vocabulary Translations:

Bible in Basic English	There has never been another prophet in Israel like Moses, whom the Lord had knowledge of face to face; 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 all his land; And in all the acts of power and fear which Moses did before the eyes of all Israel..
Easy English	There has never been another prophet in Israel like Moses. The <i>LORD</i> spoke to him, face to face. The <i>LORD</i> sent him to do strange and powerful things with great authority. He did these things in Egypt, to Pharaoh, to all his officers and to his whole country. No other man has shown such powerful authority or done such great things. And Moses did these things in front of all the <i>Israelites</i> .
Easy-to-Read Version	Israel never had another prophet [A person chosen by God to be a special servant.] like Moses: The Lord knew Moses face to face. The Lord sent Moses to do powerful miracles in the land of Egypt. Pharaoh, all his officers, and all the people in Egypt saw those miracles. No other prophet ever did all the powerful and amazing things that Moses did. All the people of Israel saw the things he did.
Good News Bible (TEV)	There has never been a prophet in Israel like Moses; the LORD spoke with him face-to-face. No other prophet has ever done miracles and wonders like those that the LORD sent Moses to perform against the king of Egypt, his officials, and the entire country. No other prophet has been able to do the great and terrifying things that Moses did in the sight of all Israel.
<i>The Message</i>	No prophet has risen since in Israel like Moses, whom God knew face-to-face. Never since has there been anything like the signs and miracle-wonders that God sent him to do in Egypt, to Pharaoh, to all his servants, and to all his land-nothing to compare with that all-powerful hand of his and all the great and terrible things Moses did as every eye in Israel watched.
Names of God Bible	There has never been another prophet in Israel like Moses, whom Yahweh dealt with face to face. He was the one Yahweh sent to do all the miraculous signs and amazing things in Egypt to Pharaoh, to all his officials, and to his whole country. Moses used his mighty hand to do all the spectacular and awe-inspiring deeds that were seen by all the Israelites.
NIRV	Since then, Israel has never had a prophet like Moses. The Lord knew him face to face. Moses did many signs and amazing things. The Lord had sent him to do them in Egypt. Moses did them against Pharaoh, against all his officials and against his

whole land. No one has ever had the mighty power Moses had. No one has ever done the wonderful acts he did in the sight of all the Israelites.

New Simplified Bible Since that time no prophet has risen in Israel like Moses, whom Jehovah knew face to face (intimately), for all the signs and wonders that Jehovah sent him to perform in the land of Egypt against Pharaoh, all his servants, and all his land, and for all the great wonders and mighty power which Moses performed in the sight of all Israel.

Thought-for-thought translations; paraphrases:

Common English Bible No prophet like Moses has yet emerged in Israel; Moses knew the Lord face-to-face! That's not even to mention all those signs and wonders that the Lord sent Moses to do in Egypt-to Pharaoh, to all his servants, and to his entire land- as well as all the extraordinary power that Moses displayed before Israel's own eyes!

Contemporary English V. There has never again been a prophet in Israel like Moses. The LORD spoke face to face with him and sent him to perform powerful miracles in the presence of the king of Egypt and his entire nation. No one else has ever had the power to do such great things as Moses did for everyone to see.

The Living Bible There has never been another prophet like Moses, for the Lord talked to him face to face. And at God's command he performed amazing miracles that have never been equaled.

New Berkeley Version Not again has a prophet arisen in Israel equal to Moses, whom the LORD knew face to face [Moses the great, unique at birth, unique in religious history, unique in the law, unique in death, trained Joshua to take his place, so that Moses might become dispensable. So did Jesus train His disciples against His ascension. So should all useful persons train others to take their place. Success without a successor is failure.]. None equaled him for all the signs and wonders which the LORD sent him to perform in the land of Egypt against Pharaoh, his whole court, and all his land, and for the mighty power and the great terror which Moses worked in the sight of all Israel.

New Century Version There has never been another prophet in Israel like Moses. The Lord knew Moses face to face and sent him to do signs and miracles in Egypt-to the king, to all his officers, and to the whole land of Egypt. Moses had great power, and he did great and wonderful things for all the Israelites to see.

New Life Version There has never been another man who speaks for God in Israel like Moses. The Lord knew him face to face. There has never been another like him who has done all the powerful works the Lord sent him to do in the land of Egypt against Pharaoh, all his servants, and all his land. There has never been another who has shown all the great power and all the great fear which Moses did for all Israel to see.

New Living Translation There has never been another prophet in Israel like Moses, whom the Lord knew face to face. The Lord sent him to perform all the miraculous signs and wonders in the land of Egypt against Pharaoh, and all his servants, and his entire land. With mighty power, Moses performed terrifying acts in the sight of all Israel.

Partially literal and partially paraphrased translations:

American English Bible But there was never again a Prophet in IsraEl like Moses, whom the Lord knew face to face, whom Jehovah sent to perform all the signs and wonders to Egypt (to PharaOh, his servants, and his entire land), and who displayed before all IsraEl the other great wonders and the powers that He has.

International Standard V No prophet ever rose again in Israel like Moses, whom the LORD knew with such great intimacy [Lit. *knew face to face*]. What signs and wonders the LORD sent him to do throughout the land of Egypt, to Pharaoh, and to all of his servants who lived in the whole land! What great power [Lit. *What a mighty hand*] and great terror Moses displayed on behalf of all Israell!.

New Advent (Knox) Bible	There was never such another prophet in Israel as Moses; what other man was the Lord's familiar, meeting him face to face? Were ever such wonders and portents as the Lord empowered this man to perform in Egypt, till Pharaoh and all his court and kingdom obeyed the Lord's will perforce? Were ever such great miracles done as Moses did, for all Israel to see?
Today's NIV	Since then, no prophet has risen in Israel like Moses, whom the LORD knew face to face, who did all those signs and wonders the LORD sent him to do in Egypt--to Pharaoh and to all his officials and to his whole land. For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel..
Translation for Translators	Since the time that Moses <i>lived</i> , there has never been a prophet in Israel like him. Yahweh spoke to him face-to-face/directly. 11 No other prophet has performed all the kinds of [DOU] miracles that Yahweh sent Moses to perform in front of the king of Egypt, his officials, and all [HYP] the people of Egypt. 12 No other prophet has been able to do all the great and terrifying deeds that Moses did while all the Israelites watched.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	No prophet that knew Yahweh face to face as Moses rose again in Israel. All the signs and miracles which Yahweh sent him to do in the land of Egypt to Pharaoh and to all his servants, and to all his land, Moses did in the eyes of all Israel: all with a fortified hand and in all with great fear.
Ferrar-Fenton Bible	(There never, however, arose a prophet again in Israel like Moses, who saw the Ever-living face to face, with all the signs and wonders which the Ever-living sent him to effect upon the land of the Mitzeraim, upon Pharaoh and his Ministers, and all his country, and with so strong a hand, and with such great revelations as Moses produced in the sight of all Israel.) Vv. 10,11,12. These bracketed lines are a note of Ezra probably, or some ancient editor of his period, and do not form a part of the original text. Such notes were formerly usually bracketed in the original matter, the ancient plan of writing upon a long roll of skin or leather affording no space to put them at the foot of the page, as we now do. I have, however, in this translation, put them in their proper place for our day,- at the foot of the page. These ancient notes are a strong proof of the authenticity and great age of the Text as we still have it, as they must have been added before the use of papyrus paper had introduced the plan of folding books and records into leaves. Layard's discoveries at Nineveh prove that as late as the time of Ezra (500 years before Christ) clay tablets, written or engraved upon, and then baked, were the ordinary materials used for records and correspondence, although the Jews would seem also to have begun to write upon skins, then or shortly after, and hence the interlining of these notes' Papyrus paper seems to have been invented not much earlier than 400 before Christ, and not thousands of years as modern sceptics assert. Consequently all papyri pretending to greater antiquity are forgeries. - F. F.
HCSB	No prophet has arisen again in Israel like Moses, whom the LORD knew face to face. <i>He was unparalleled</i> for all the signs and wonders the LORD sent him to do against the land of Egypt--to Pharaoh, to all his officials, and to all his land, and for all the mighty acts of power and terrifying deeds that Moses performed in the sight of all Israel.
Lexham English Bible	And not again [Or "since then"] has a prophet arisen in Israel like Moses, whom Yahweh knew [Hebrew "knew him"] face to face, as far as all the signs and the wonders Yahweh sent him to do in the land of Egypt, against [Hebrew "to"] Pharaoh and all of his servants and against [Hebrew "to"] all of his land, and as far as all of the mighty deeds [Literally "the hand the strong"] and as far as the great awesome

wonders [Literally "the terrifying the great actions"] Moses did before the eyes of all Israel.

NIV – UK

Since then, no prophet has risen in Israel like Moses, whom the Lord knew face to face, who did all those signs and wonders the Lord sent him to do in Egypt - to Pharaoh and to all his officials and to his whole land. For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) No prophet like Moses has appeared again. Yahweh conversed with him face to face. What signs and wonders he worked in Egypt against Pharaoh, against his people and all his land! What a powerful hand was his that worked these terrible things in the sight of all Israel! .

The Heritage Bible

And there has not risen again a prophet in Israel like Moses, whom Jehovah knew face to face, In all the signs, and the miracles, which Jehovah sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, And in all the strong hand, and in all the great terror which Moses did in the eyes of all Israel. **And there has not risen a prophet again in Israel like Moses;** and indeed there has not, until He Who came to fulfill Moses' words: Deut. 18:15 **Jehovah, your God, will raise up to you a Prophet from your midst, of your brothers, like me; you shall attentively hear him.** This prophecy refers to the Prophet, the Lord Jesus, Who is God's Prophet to us. But this Prophet, Jesus, is greater than Moses, and has more glory than Moses, as the builder of a house has more glory than the house, Heb. 3:3.

New American Bible (2002)

Since then no prophet has arisen in Israel like Moses, whom the LORD knew face to face. He had no equal in all the signs and wonders the LORD sent him to perform in the land of Egypt against Pharaoh and all his servants and against all his land, and for the might and the terrifying power that Moses exhibited in the sight of all Israel.

New American Bible (2011)

Since then no prophet has arisen in Israel like Moses [Dt 5:4; 18:15; Ex 33:11; Nm 12:8; Sir 45:5.], whom the LORD knew face to face, in all the signs and wonders the LORD sent him to perform in the land of Egypt against Pharaoh and all his servants and against all his land, and all the great might and the awesome power that Moses displayed in the sight of all Israel. Dt 4:34; Ex 4:21; 7:1, 8-12.

New Jerusalem Bible

Since then, there has never been such a prophet in Israel as Moses, the man whom Yahweh knew face to face. What signs and wonders Yahweh caused him to perform in Egypt against Pharaoh, all his servants and his whole country! How mighty the hand and great the fear that Moses wielded in the eyes of all Israel!

New RSV

Never since has there arisen a prophet in Israel like Moses, whom the Lord knew face to face. He was unequalled for all the signs and wonders that the Lord sent him to perform in the land of Egypt, against Pharaoh and all his servants and his entire land, and for all the mighty deeds and all the terrifying displays of power that Moses performed in the sight of all Israel.

Revised English Bible

There has never yet risen in Israel a prophet like Moses, whom the LORD knew face to face: remember all the signs and portents which the LORD sent him to show in Egypt to Pharaoh and all his servants and the whole land; remember the strong hand of Moses and the awesome deeds which he did in the sight of all Israel.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Since that time there has not arisen in Isra'el a prophet like Moshe, whom *ADONAI* knew face to face. What signs and wonders *ADONAI* sent him to perform in the land

	of Egypt upon Pharaoh, all his servants and all his land! What might was in his hand! What great terror he evoked before the eyes of all Isra'el!
exeGeser companion Bible	And never again rose there a prophet in Yisra El like Mosheh, whom Yah Veh knew face to face; in all the signs and the omens Yah Veh sent him to work in the land of Misrayim - to Paroh and to all his servants and to all his land; and in all that strong hand and in all the great awesomeness .
JPS (Tanakh—1985)	Never again did there arise in Israel a prophet like Moses-whom the Lord singled out, face to face, for the various signs and portents that the Lord sent him to display in the land of Egypt, against Pharaoh and all his courtiers and his whole country, and for all the great might and awesome power that Moses displayed before all Israel.
Kaplan Translation	No other prophet [It is therefore a basic principle of the Jewish Faith that no other human being ever had a revelation equal to that of Moses (Thirteen Principles of Faith 7).] like Moses has arisen in Israel, who knew God face to face [See Exodus 33:11, Numbers 12:8.]. [No one else could reproduce] [(cf. Ramban; Ralbag. Also see Moreh Nevukhim 2:33). Or, 'There never has existed ...' (Saadia).] the signs and miracles that God let him [Literally, 'sent him to ...'] display in the land of Egypt, to Pharaoh and all his land, or any of the mighty acts [Literally, 'mighty hand.' Or, 'all in his hand' (Septuagint).] or great sights [Mora'oth in Hebrew; see Deuteronomy, 4:34. Some interpret this word as sights (Targum; Chizzkuni), while others interpret it to denote fearsome acts (Ralbag; see HaKethav VeHaKabbalah).] that Moses displayed [(Ramban). Literally, 'did.']] before the eyes of all Israel.
Orthodox Jewish Bible	And there arose not a navi since in Yisroel like unto Moshe, whom Hashem knew panim el panim (face to face), In all the otot and the mofetim, which Hashem sent him to do in Eretz Mitzrayim to Pharaoh, and to all his avadim, and to all his land, And in all that yad hachazakah, and in all the morah hagadol (great terror) which Moshe did in the sight of kol Yisroel.
<i>The Scriptures</i> 1998	And since then no prophet has arisen in Yisra' ěl like Mosheh, whom הויה knew face to face, for all the signs and wonders which הויה sent him to do in the land of Mitsrayim, before Pharaoh, and before all his servants, and in all his land, and for all that strong hand and all the great fearsome deeds which Mosheh did before the eyes of all Yisra' ěl.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And there arose not a prophet since in Israel like Moses, whom the Lord knew face to face, [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, And in all the mighty power and all the great and terrible deeds which Moses wrought in the sight of all Israel.
The Expanded Bible	There has never been another prophet in Israel like Moses [Acts 3:22-23; Heb. 3:1-19]. The Lord knew Moses face to face [Num. 12:6-8] and sent him to do signs and ·miracles [wonders] in Egypt-to ·the king [·Pharaoh], to all his ·officers [·servants], and to the whole land of Egypt. Moses had ·great power [·a strong hand], and he did great and wonderful things for all the Israelites to see.
Kretzmann's Commentary	And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, Ex. 33:11; Num. 12:6-8, with whom Jehovah was on such intimate terms, whom He filled with such divine power, 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, and in all that mighty hand, and in all the great terror

which Moses showed in the sight of all Israel, during the entire wilderness journey. Only one prophet is greater than Moses, by his own testimony, namely, the only-begotten Son, who is in the bosom of the Father. Through His life, suffering, death, resurrection, and exaltation He earned for us the eternal redemption from the power of death and hell.

NET Bible®

No prophet ever again arose in Israel like Moses, who knew the Lord face to face [See Num 12:8; Deut 18:15-18.]. He did [*Heb* "to," "with respect to." In the Hebrew text vv. 10-12 are one long sentence. For stylistic reasons the translation divides this into two, using the verb "he did" at the beginning of v. 11 and "he displayed" at the beginning of v. 12.] all the signs and wonders the Lord had sent him to do in the land of Egypt, to Pharaoh, all his servants, and the whole land, and he displayed great power [*Heb* "strong hand."] and awesome might in view of all Israel [The Hebrew text of v. 12 reads literally, "with respect to all the strong hand and with respect to all the awesome greatness which Moses did before the eyes of all Israel."].

The Voice

Since then there's never been another prophet in Israel like Moses. The Eternal knew him face-to-face! No one has ever done anything like the amazing things the Eternal sent Moses to do in the land of Egypt to demonstrate His reality and power to Pharaoh and his servants and his whole country. And no one has shown such great power or done such terrifying things as everyone in Israel saw Moses do.

Literal, almost word-for-word, renderings:

Concordant Literal Version

No prophet arose again in Israel like Moses, whom Yahweh knew face to face;" there was none like him in all the signs and the miracles which Yahweh sent him to do in the country of Egypt to Pharaoh, to all his servants and to all his country, and none like him in all the steadfast hand and in all the great and fear-inspiring deeds which Moses had done before the eyes of all Israel.

Context Group Version

And there has not arisen a prophet since in Israel like Moses, whom YHWH knew face to face, in all the signs and the wonders, which YHWH sent him to do in the land of Egypt, to Pharaoh, and to all his slaves, and to all his land { or earth }, and in all the mighty hand, and in all the great terror, which Moses produced in the sight of all Israel.

Darby Translation

And there arose no prophet since in Israel like Moses, whom Jehovah had known face to face; according to all the signs and wonders that Jehovah had sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and according to all that mighty hand; and according to all the great terribleness that Moses had wrought in the sight of all Israel. .

Emphasized Bible

And there arose not a prophet any more in Israel, like unto Moses,—whom Yahweh acknowledged, face to face;by all the signs and the wonders which Yahweh sent him to do in the land of Egypt,—unto Pharaoh and unto all his servants and unto all his land;and by all the firm hand, and by all the great terror which Moses wrought in the sight of all Israel.

English Standard V. – UK

And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face, none like him for all the signs and the wonders that the Lord sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, and for all the mighty power and all the great deeds of terror that Moses did in the sight of all Israel.

God's Truth (Tyndale)

But there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the miracles and wonders which the Lord sent him to do in the land of Egypt, unto Pharaoh and all his servants and unto all his land: and in all the mighty deeds and great terrible things which Moses did in the sight of all Israel.

New King James Version

But since then there has not arisen in Israel a prophet like Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do in the

land of Egypt, before Pharaoh, before all his servants, and in all his land, and by all that mighty power and all the great terror which Moses performed in the sight of all Israel.

Webster's Bible Translation

And there arose not a prophet afterwards in Israel like to Moses, whom the LORD knew face to face, 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, And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

Young's Updated LT

And there has not arisen a prophet any more in Israel like Moses, whom Jehovah has known face unto face, in reference to 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, and in reference to all the strong hand, and to all the great fear which Moses did before the eyes of all Israel.

The gist of this verse:

No prophet has since arisen like Moses, who knew God face to face, and through whom God did many signs and wonders in Egypt.

Deuteronomy 34:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qûwm (קוּם) [pronounced <i>koom</i>]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine singular, Qal perfect	Strong's #6965 BDB #877
nâbîy' (נָבִיא) [pronounced <i>naw^b-VEE</i>]	<i>prophet [true or false]; spokesman, speaker; one who speaks for God</i>	masculine singular noun with the definite article	Strong's #5030 BDB #611
Barnes: [A prophet is] he who speaks by God, of God, and to God, who declares to people not merely things future, but also things past and present, that are not obvious to the sense or the reason. ⁸²			
ôwd (וַעַד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88

⁸² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Gen. 20:7.

Deuteronomy 34:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: And since [that time], no prophet has arisen in Israel like Moses,... Moses is unique in Israel as a prophet. No one in Israel has arisen like Moses.

We will look at this topic from a few different angles.

When Critics Ask: *Is Moses Really Unparalleled Among the Prophets?*

DEUTERONOMY 34:10 —Was Moses unparalleled among prophets or were others equal to him?

PROBLEM: This text claims that “since then there has not arisen in Israel a prophet like Moses.” However, there were others, like Elijah and Eli-sha, who got revelations from God and performed miracles like Moses did (cf. 1 Kings 17:22 ; 2 Kings 1:10 ; 2:14 ; 4:34).

SOLUTION: First of all, this claim is qualified by the phrase “since then,” which refers to the time these words were written, possibly by Joshua, his immediate successor (see comments on Deuteronomy 34:1ff). Further, even if one extends the time to a much later period, there is still another qualification that makes Moses unique. It adds “whom the Lord knew face to face” (v. 10). This has not been true of any mere human prophet since Moses’ day. Moses was the great lawgiver, whom God spoke to directly and intimately, in a manner not repeated since Moses’ day until the coming of Jesus, who was face to face with God (John 1:1).

DEUTERONOMY 34:10 —Does this verse support the Muslim claim that Jesus could not be the predicted prophet (of Deut. 18:18)?

PROBLEM: This verse claims that “there arose not a prophet since in Israel like unto Moses.” (KJV) Muslims argue that this proves that the predicted prophet could not be an Israelite, but was Mohammed instead.

SOLUTION: In response, several things should be noted. First, the “since” means since Moses’ death to the time this last chapter was written, probably by Joshua (see comments on Deut. 34:1ff). Even if Deuteronomy was written much later, as some critics believe, it still was composed many centuries before the time of Christ and, therefore, would not eliminate Him. Second, Jesus was the perfect fulfillment of this prediction of the prophet to come, not Mohammed (see comments on Deut. 18:15–18). Third, this could not refer to Mohammed, since the prophet to come was like Moses who did “all the signs and wonders which the Lord sent” (Deut. 34:11). Mohammed by his own confession did not perform signs and wonders like Moses and Jesus did (see Surah 17:90–93). Finally, the prophet to come was like Moses who spoke to God “face to face” (Deut. 34:10). Mohammed never even claimed to speak to God directly, but got his revelations through angels (cf. Surah 2:97). Jesus, on the other hand, like Moses, was a direct mediator (1 Tim. 2:5 ; Heb. 9:15) who communicated directly with God (cf. John 1:18 ; 12:49).

From Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, Deut. 34:10.

Chapter Outline

Charts, Graphics and Short Doctrines

People think that the Bible is filled with miracles, and to some degree, this is true. But bear in mind, this is Moses, the unique prophet, and the number of miracles done through him might be in the 20's or 30's done over a period of about 40 years.⁸³ God taking Israel out of Egypt and into the Land of Promise was an amazing historical event, and therefore marked by such a great number of miracles. However, bear in mind that this averages out to less than 1 miracle a year over a 40 year span. And for the Bible, this is a tremendous number of signs and wonders.

God is able to perform miracles nonstop. We could see miracles every ten seconds, if that was what God chose to do. However, miracles were never done for their wow-factor or for the end result of what the miracle accomplished. God's miracles always have a purpose, like his ceremonies, and God would allow enough time for the meaning of the miracle to sink in to those who observe it.

*Barnes: Words like these can only have been written some time, but not necessarily a long time, after the death of Moses. They refer more particularly to the wonders performed by the hand of Moses at the exodus and in the desert; and do but re-echo the declaration of God Himself (Num. 12:6 ff). They may naturally enough be attributed to one of Moses' successors, writing perhaps soon after the settlement of the people in Canaan.*⁸⁴

There is, apparently, the notion of some that Moses died as some sort of atonement. Coffman: *There was never but One, in all human history who was indeed a prophet like unto Moses in several mighty particulars, a number of which are cited here: (1) in the mighty signs and wonders; (2) in his being the mediator of a Covenant; (3) who knew directly from God what was indeed the divine will; and (4) who actually led the people out of bondage.*⁸⁵

In fact, it is most likely that Joshua wrote this, recognizing that, when Moses led the people out of Egypt, that was a rare time in history indeed, attended to with a great many miracles. However, Joshua did not see anything on the horizon which was quite like that.

Concerning the authorship, Coffman writes: *Deuteronomy 34:10 is seized upon by some as proof that "ages have passed since Moses' death." This is not true. As Keil said, "This remark concerning Moses does not presuppose that a long series of prophets had already risen up since the times of Moses." This remark would have been just as appropriate six months after Joshua's succession to the leadership of Israel as it would have been a thousand years later! The remark is eternally true.*⁸⁶

Peter Pett: *There is no time limit either short or long to this statement. For the point is not that a prophet had not arisen, (in fact Moses designated the men on whom the Spirit came in Numbers 11:26-29 as prophets) but that such a prophet had not spoken face to face with Yahweh like Moses did (compare Exodus 33:11), and had not performed the signs and wonders that Moses had (Deuteronomy 34:11). Moses was unique.*⁸⁷

Jesus is revealed in Moses; so, therefore, Moses must be unique.

⁸³ This is counting the miracle of the manna as one miracle.

⁸⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 34:10.

⁸⁵ From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=4&ch=34> accessed May 25, 2015. He references C.F. Keil, *Commentary on the Old Testament, Deuteronomy* (Grand Rapids; Wm. B. Eerdmans Publishing Co.), p. 515.

⁸⁶ From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=4&ch=34> accessed May 25, 2015. He references C.F. Keil, *Commentary on the Old Testament, Deuteronomy* (Grand Rapids; Wm. B. Eerdmans Publishing Co.), p. 516.

⁸⁷ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=34> accessed May 26, 2015.

Deuteronomy 34:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
yâdaʿ (יָדָע) [pronounced yaw-DAHĠ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine singular, Qal perfect	Strong's #3045 BDB #393
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular)	Strong's #6440 BDB #815
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular)	Strong's #6440 BDB #815

Literally, this means *faces unto faces*; most translate this *face to face*.

Translation: ...who Y^ehowah knew face to face,... God spoke with Moses far more than with other men. The entire Law was given by God directly to Moses.

Ex. 33:11a Thus the LORD used to speak to Moses face to face, as a man speaks to his friend. And when God chewed out Aaron and Miriam, He said, "Hear my words: If there is a prophet among you, I the LORD make Myself known to him in a vision; I speak with him in a dream. Not so with My servant Moses. He is faithful in all My house. With him I speak mouth to mouth, clearly, and not in riddles, and he beholds the form of the LORD. Why then were you not afraid to speak against My servant Moses?" (Num 12:6–8; ESV; capitalized)

This verse indicates that some time had passed between the time of the death of Moses and the writing of this passage. We do not know if Joshua inserted just this verse many years later or whether this entire portion was written a decade or two later. When Miriam and Aaron got out of line in their judgment of Moses, Y^ehowah came down in a pillar of cloud and stood at the doorway of the tent and He called Aaron and Miriam. When they had both come forward, He said, "Hear now My words: if there is a prophet among you, I, Y^ehowah, will make Myself known to him in a vision. I will speak with him in a dream. Not so with My servant Moses; he is faithful in all My household. With him, I speak mouth to mouth, even openly, and not in dark sayings, and he behold the form of Y^ehowah. Why then were you not afraid to speak against My servant, against Moses?" (Num. 12:5–8). There will not be a prophet with an old sin nature who will come close to the greatness of Moses. However, Moses said, "Y^ehowah your God will raise up for you a prophet like me from among you, from your countrymen, and you will listen to him...Y^ehowah said to me..., 'I will raise up a prophet from among their countrymen like you and I will put My words in his mouth and He will speak to them all that I command Him.'" (Deut. 18:15, 17a, 18). **Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later** (Heb. 3:5).

In this verse and the subsequent verses, there is no indication that this was written hundreds of years later after a long series of prophets. The hand of God was still manifest in the wars in which Joshua would engage. There were still some supernatural victories, such as at the battle of Jericho. God was still with the people; however, no one during that period of time compared to Moses and certainly there remained with the people conviction that they would never have another leader like Moses and that this conviction was borne out by the subsequent passage of time.

Now there were prophets who would arise after the time of Moses who showed tremendous power—most notably, Elijah. However, the next few verses in this chapter will qualify the uniqueness of the position of Moses. Furthermore, although Elijah did perform some miracles through the power of the Spirit, few were as dramatic and as well-witnessed as those performed by Moses. Finally, although facing great opposition throughout the majority of his final forty years, Moses did not fall apart and have a pity party as Elijah did in 1Kings 19. In fact, now would be a good time to examine this doctrine...

The Preeminence of Moses

1. First of all, we have the testimony of Deut. 34 10–12 *And since [that time], no prophet has arisen in Israel like Moses, who Y^ehowah knew face to face, because of all the signs and wonders which Y^ehowah sent him to do in the land of Egypt. [These things were done] to the pharaoh and to all of his servants and to all his land. [Moses was a unique prophet in the history of Israel] because of [his exercise of God’s] great power and because of all the great terrors which Moses did in the sight of all Israel.*
2. Moses was given the responsibility to communicate more truth than any other prophet before or after him.
3. Moses spoke with God face to face.
4. There are probably more parallels between Moses and Jesus than any other Old Testament saint.
5. Moses is spoken of more often in the New Testament than any other prophet.
6. Sometimes, when speaking of the Old Testament, it is called *Moses and the Prophets*.

At some point, I will need to flesh out this doctrine more.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Deuteronomy 34:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong’s #3605 BDB #481
’ôwth (אוֹת) [pronounced oath]	<i>sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign; an omen, a warning</i>	feminine plural noun with the definite article	Strong’s #226 BDB #16
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251

Deuteronomy 34:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
môwphêth (תִּפְוֹת) [pronounced moe-FAITH]	<i>a wonder, sign, miracle; a proof [of divine involvement] a sign [of a future event]</i>	masculine plural noun with the definite article	Strong's #4159 BDB #68
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal perfect; what is sent (<i>messengers, a message</i>) is implied; with the 3 rd person masculine singular suffix	Strong's #7971 BDB #1018
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595

Translation: ...because of all the signs and wonders which Y^ehowah sent him to do in the land of Egypt. In order to remove Israel from Egypt, God needed to show that His power was greater than pharaoh's and greater than his gods. These miracles had to be seen by all. They could not just occur in the palace of pharaoh.

Deuteronomy 34:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Deuteronomy 34:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
^e bâdîym (עַבְדֵימ) [pronounced <i>geb^b-vaw-DEEM</i>]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun	Strong's #5650 BDB #713
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #776 BDB #75

Translation: [These things were done] to the pharaoh and to all of his servants and to all his land. This is a continuation of the topic that Moses is the unique prophet of Israel. His ministry is being summed up here.

There are 7 things that Moses spoke of in Deut. 4:34 Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great deeds of terror, all of which the LORD your God did for you in Egypt before your eyes? What God did against Pharaoh was supposed to give the Jews courage. Deut. 7:17–19 "If you say in your heart, 'These nations are greater than I. How can I dispossess them?' you shall not be afraid of them but you shall remember what the LORD your God did to Pharaoh and to all Egypt, the great trials that your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm, by which the LORD your God brought you out. So will the LORD your God do to all the peoples of whom you are afraid. Psalm 105:26–38 records the great things which God did through Moses: He sent Moses, His servant, and Aaron, whom He had chosen. They performed His signs among them and miracles in the land of Ham. He sent darkness, and made the land dark; they did not rebel against His words. He turned their waters into blood and caused their fish to die. Their land swarmed with frogs, even in the chambers of their kings. He spoke, and there came swarms of flies, and gnats throughout their country. He gave them hail for rain, and fiery lightning bolts through their land. He struck down their vines and

fig trees, and shattered the trees of their country. He spoke, and the locusts came, young locusts without number, which devoured all the vegetation in their land and ate up the fruit of their ground. He struck down all the firstborn in their land, the firstfruits of all their strength. Then he brought out Israel with silver and gold, and there was none among his tribes who stumbled. Egypt was glad when they departed, for dread of them had fallen upon it. (ESV; capitalized)

In Psalm 78:40–58, the psalmist speaks of how the Israelites rebelled against God, despite all of the wonders they saw in the desert-wilderness: How often they rebelled against Him in the wilderness and grieved Him in the desert! They tested God again and again and provoked the Holy One of Israel. They did not remember His power or the day when He redeemed them from the foe, when He performed his signs in Egypt and His marvels in the fields of Zoan. He turned their rivers to blood, so that they could not drink of their streams. He sent among them swarms of flies, which devoured them, and frogs, which destroyed them. He gave their crops to the destroying locust and the fruit of their labor to the locust. He destroyed their vines with hail and their sycamores with frost. He gave over their cattle to the hail and their flocks to thunderbolts. He let loose on them His burning anger, wrath, indignation, and distress, a company of destroying angels. He made a path for His anger; He did not spare them from death, but gave their lives over to the plague. He struck down every firstborn in Egypt, the firstfruits of their strength in the tents of Ham. Then He led out his people like sheep and guided them in the wilderness like a flock. He led them in safety, so that they were not afraid, but the sea overwhelmed their enemies. And He brought them to His holy land, to the mountain which His right hand had won. He drove out nations before them; He apportioned them for a possession and settled the tribes of Israel in their tents. Yet they tested and rebelled against the Most High God and did not keep his testimonies, but turned away and acted treacherously like their fathers; they twisted like a deceitful bow. For they provoked Him to anger with their high places; they moved Him to jealousy with their idols. (ESV; capitalized)

All of the great miracles which Moses performed were before the pharaoh and his servants (those who were under him) and to all the land (which refers to the physical land and to the people of that land).

Unfortunately, these three verses have been separated and we lose the flow of the context. However, what distinguished Moses from all other prophets before or since was the content of this verse. All these signs and wonders and demonstrations of God's power placed Moses head and shoulders above all of the subsequent prophets. This complete the analogy between Moses and Jesus Christ, the Prophet to come. Moses is distinguished in the Old Testament as the great prophet who has no equal; he foreshadows the coming of Jesus Christ, Who has no equal. Both of their ministries were characterized by great signs and wonders, those of Moses foreshadowing the coming of our Lord. There will be miracles throughout the remainder of the Old Testament, but nothing like those which accompanied Moses in his taking Israel out of Egypt and into the Land of Promise. Finally, the sings and wonders which Moses performed were done by the power of the Holy Spirit; he had no inherent power which allowed him to do these. Similarly, our Lord chose not to use His own divine powers, but did only that which the Spirit of God allowed (thus setting the pattern for our lives in the Church Age).⁸⁸

So that you see how other translators handled the final verse of the Torah:

<i>The Amplified Bible</i>	And in all the mighty power and all the great and terrible deeds which Moses wrought in the sight of all Israel.
<i>The Emphasized Bible</i>	...and by all the firm hand, and by all the great terror which Moses wrought in the sight of all Israel.
KJV	And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.
NASB	...and for all the mighty power and for all the great terror which Moses performed in the sight of all Israel.
NIV	For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel.
NRSV	...and for all the mighty deeds and all the terrifying display of power that Moses performed in the sight of all Israel.

⁸⁸ I believe that Thieme calls this the test driving of the prototype spiritual life.

Young's Lit. Translation

...and in reference to all the strong hand, and to all the great fear which Moses did before the eyes of all Israel.

Deuteronomy 34:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun with the definite article	Strong's #3027 BDB #388
châzâq (חַזַּק) [pronounced <i>khaw-ZAWK</i>]	<i>strong, mighty, (most often found with the substantive hand) also fierce, intense</i>	feminine singular adjective with the definite article	Strong's #2389 BDB #305
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
môwrâ' (מֹרְאָה) [pronounced <i>moh-RAW</i>]	<i>fear, terror, dread</i>	masculine singular noun with the definite article	Strong's #4172 BDB #432
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Deuteronomy 34:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun in construct form	Strong's #5869 (and #5871) BDB #744
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: [Moses was a unique prophet in the history of Israel] because of [his exercise of God's] great power and because of all the great terrors which Moses did in the sight of all Israel. The first word is the wâw conjunction and the lâmed preposition, which means *to, for, in regards to, with respect to, with reference to*. Most of the translations show that this is a continuation of the previous verses. The next couple words are: *all of the hand the mighty*. For an adjective (*mighty*) to describe a noun (*hand*), they must agree in gender, number and definiteness (i.e., they both have or they both lack the definite article). In this case, *mighty* is an adjective in the attributive form, agreeing completely with the noun. We then have a repeat of the conjunction, the lâmed preposition and the word *all* (in the construct, so it means *all of*), followed by the definite article, a noun, the definite article and an adjective, both of which agree, meaning that the adjective is in the attributive position and acts as an adjective and not as another noun. The noun is *môwrâ'* (מֹרָא) [pronounced *moh-RAW* and it means *fear, terror, dread*. This is the kind of fear which is **not** *fear/respect*. Although the acts of God might inspire this sort of fear, it is not a saving fear or a respectful fear (as the feminine form is). We find this in Gen. 9:2 Deut. 4:34 11:25 26:8 34:12 Psalm 9:20 76:11 Isa. 8:12–13 Mal. 1:6 2:5.* Strong's #4172 BDB #432. The adjective which describes this noun is *gâdôwl* (גָּדוֹל) [pronounced *gaw-DOHL*] and it is translated *great, mighty*; however, it would be reasonable to translate it as *vast, unyielding, immutable*. Perhaps that its size is related to getting its own way all of the time. The literal translation here would be a little awkward: *the mighty fear which Moses did before the eyes of all Israel*; it could better be rendered *the mighty fearful deeds which Moses performed in the sight of Israel*. Strong's #1419 (& 1431) BDB #147 (& 152, 153, 175).

Gill: *meaning either the terror the Egyptians were struck with by him, in the sight of all Israel, when he publicly and before them wrought the wonders he did in the land of Ham, which often threw them into a panic, especially the thunders and lightning, the three days darkness, and the slaying of their firstborn (see Psalm 78:49); or the terror the Israelites were in at the giving and receiving of the law (Ex. 19:16).*⁸⁹

God, through Moses, showed great power. The *hand* refers to that which Moses did, or appeared to do as a prophet of God (Literally, this passage reads: *And has not risen up a prophet since in Israel like Moses who knew him Y^ehowah faces unto faces. For all the signs and the wonders which sent him Y^ehowah to do in a land of Egypt, to pharaoh and to all his servants and to all his land. And to all the hand the mighty and for all the terror the great which did Moses in [two] eyes of all Israel.*). All that he did struck terror in the hearts of the Egyptians

⁸⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 34:12.

and the pharaoh, but they did not, for the most part, become positive toward God. No man would be quite like Moses until Jesus came on the scene. This will fulfill Deut. 18:15 [Moses is speaking] "The LORD your God will raise up for you a prophet like me from among you, from your brothers--it is to him you shall listen..." (ESV)

Vv. 10–12 read: *And since [that time], no prophet has arisen in Israel like Moses, who Y^ehowah knew face to face, because of all the signs and wonders which Y^ehowah sent him to do in the land of Egypt. [These things were done] to the pharaoh and to all of his servants and to all his land. [Moses was a unique prophet in the history of Israel] because of [his exercise of God's] great power and because of all the great terrors which Moses did in the sight of all Israel. Moses is the unique prophet of Israel.⁹⁰ He is unique insofar as having done so many great miracles utilizing the power of God.*

Jamieson, Fausset and Brown: In whatever light we view this extraordinary man, the eulogy pronounced in these inspired words will appear just. No Hebrew prophet or ruler equalled him in character or official dignity, or in knowledge of God's will and opportunities of announcing it.⁹¹

Keil and Delitzsch: Moses was the founder and mediator of the old covenant. As long as this covenant was to last, no prophet could arise in Israel like unto Moses. There is but One who is worthy of greater honour than Moses, namely, the Apostle and High Priest of our profession, who is placed as the Son over all the house of God, in which Moses was found faithful as a servant (compare Heb. 3:2–6 with Num. 12:7), Jesus Christ, the founder and mediator of the new and everlasting covenant.⁹²

Joshua, as the writer of this portion of Scripture, continued to show great deference toward Moses and true personal humility. The relationship between Moses and God was unique; the power given Moses was greater than would ever be given to another prophet; Moses' physical strength and mental capabilities were phenomenal for a man of any age. Nowhere does Joshua reveal any personal jealousy; he does not run down Moses; he does not get involved in any inordinate competition. Joshua was a true man of grace.

Muslims have taken this passage and have used it to claim that Jesus could not be the prophet predicted in Deut. 18:18 and that any prophet equivalent to Moses would have to come from without Israel. As we have noted, Joshua was the human author of this portion of Scripture and this statement stood during his lifetime and remained true for all prophets until the completion of the Old Testament canon. However, God did raise up a prophet like unto Moses, Who did speak with God face to face, Who did performed tremendous miracles, more than could be contained in a book, upon Whom our salvation is based. By his own admission, Mohammed (whom the Muslims believe is the fulfillment of Deut. 18:18) did not perform signs and miracles (Surah 17:90–93) nor did he speak with God face to face, but received his revelations from angels (e.g., Surah 2:97), whom we recognize as fallen angels, Satan's demon army. Therefore, in Mohammed, we do not find a prophet like unto Moses (we have already examined Mohammed and Islam in Deut. 18:18).

Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; but Christ was as a Son over His house whose house we are, if we hold fast our confidence and the boast of our hope firm until the end (Heb. 3:5–6). Moses was in charge of God's house (Israel) as a servant of God. Jehovah will act as God's Son in charge of God's house.

Like the book of Mark, there was a bogus ending appended to this verse which is found in some of the printed texts of the Hebrew Bible. I mention it only to satisfy your intense intellectual curiosity. "Be strong! The five-fifths of the Law are completed. Praise to God, great and fearful!"

⁹⁰ R. B. Thieme, Jr. used to say that Moses had both the office and gift of prophet, but I never really understood that. Someone with the office was unable to speak prophetic things, except for Moses?

⁹¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 34:10–12.

⁹² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 34:9–12.

There is one more thing which I would like to cover before we leave the book of Deuteronomy. We take for granted Who and What God is. All the Israelites had was the Law, at this point in time. What did they know about God?

The points themselves are probably original with R. B. Thieme, Jr. Most of these points are taken from <http://www.versebyverse.org/doctrine/divessence.html> (some additional material was added). The emphasis here is upon the fact that all of God's essence can be found in the Pentateuch (the first 5 books of the Bible) and Job. The verses from Job are included, as that book was produced and available at this time. All of the attributes of God can be found in the Pentateuch and Job; but not every point can be justified using just the Pentateuch and Job.

Therefore, even though this material is not new, this study shows that God's essence was revealed to man very early on.

The Essence of God as Taught in the Pentateuch and Job

The non-moral attributes:

1. SOVEREIGNTY

- 1) This term defines the fact and nature of God's volition.
- 2) God both created and restored the heavens and the earth. Gen. 1
- 3) Since God possesses volition, He makes decisions, plans, policies, etc. Gen.1:3, 26
- 4) Due to His nature, He has no rivals as He exercises supreme power and rule over everyone and everything. There is nothing outside His jurisdiction. Deut.4:39 reads *Know therefore today, and lay it to your heart, that the LORD is God in heaven above and on the earth beneath; there is no other.* (ESV) Moses testifies to this in Ex. 8:10 *And he said, "Tomorrow." Moses said, "Be it as you say, so that you may know that there is no one like the LORD our God."* See also Ex. 9:14 9:29 15:11 Deut. 32:31 33:26
- 5) As the absolute authority in the universe, He alone possesses authority as a part of His essence, which He may or may not exercise, as He sees fit. Ex. 9:29 Lev. 25:55 Job 34:13-15
- 6) All other authorities, human and angelic, are delegated by God. Gen. 19:12-13, 16, 29 Lev. 25:55 Num. 24:1-10
- 7) God's Sovereignty allows human and angelic volition to adjust or not adjust to His decisions. Gen. 19:12-13, 16, 29 Lev. 25:55 Num. 24:1-10
- 8) It is God's sovereign will for all men to make the salvation adjustment and the maturity adjustment. However, God allows for the volition of man. Gen. 6:9 17:1 48:15 Ex. 4:5, 31 19:9
- 9) Three applications of divine Sovereignty include:
 - (1) The directive will of God: what God desires. Num. 22:21-35
 - (2) The permissive will of God: what God allows or tolerates. Num. 23:31-35
 - (3) The overruling will of God: God's intervention in judgment when His directive will has been spurned. Num. 24:1-10

2. ETERNAL LIFE

- 1) God has no beginning and no end to His existence. Gen. 1:1 14:19 21:33 (the first time God is spoken of as the *Eternal God*). Moses wrote a psalm with a relevant passage: Psalm 90:1-2
- 2) He is absolute existence. Ex.3:14 Job 11:7
- 3) God is the creator of time, and organizes the ages of time for His purpose. Gen. 1:1, 5, 8, 13-19 Deut. 4:30
- 4) He preexists all creation and will continue to exist after the dissolution of this creation. Gen.1:1 Ex. 20:11 Job 38:4
- 5) God devised a plan whereby He could impart His life to mankind. Gen. 1:26-28 3:15, 24 9:7-17 15:6

3. OMNIPOTENCE

- 1) This word is derived from the Latin term meaning "all powerful".
- 2) God is all-powerful; able to do all things He desires to do. Gen. 1 6-9
- 3) Therefore, His power and authority are often closely linked. Gen. 1:29-30 Num. 23:19-20

The Essence of God as Taught in the Pentateuch and Job

Deut. 2:7 4:32–35 32:8 Job 26:5–14 40:10

- 4) His power and authority are limitless. Gen. 14:19, 22 Deut. 8:18 32:39 Job 42:10
- 5) Although it is true that God can do all the things He wants to do, He does not will to do all the things He can do.
- 6) God limits the exercise of His power to remain consistent with His essence and plan.
- 7) God cannot do some things due to His nature.
 - (1) He cannot deny Himself. (2Tim.2:13)
 - (2) God is absolutely faithful. Deut. 7:9
 - (3) He cannot lie. Num. 23:19
 - (4) He cannot tempt anyone to sin. (James 1:13)
 - (5) He cannot be tempted with evil. (James 1:13)

4. OMNIPRESENCE

- 1) This word is derived from the Latin term meaning "all present".
- 2) God is personally present everywhere, both within and outside the material creation. Deut. 31:6 32:8 Job 34:21–22
- 3) This is not pantheism, which says that God is the creation and denies His person.
- 4) God's essence penetrates and fills the universe, without diffusion, division, multiplication, etc.. (Jer.23:23, 24)
- 5) God is both immanent and transcendent. Job.1:6,7; 2:1,2
- 6) He is both in Heaven and on the earth simultaneously. (Isa.66:1)
- 7) This is a source of great comfort to the adjusted, and very disconcerting to the maladjusted. (Mt.28:20)

5. OMNISCIENCE

- 1) This term is derived from the Latin meaning "all knowing".
- 2) While this attribute is closely associated with Omnipresence, God's knowledge is not restricted to "being there". Job 28:24
- 3) God's knowledge eternally preexisted all things. (1Peter1:20)
- 4) Omniscience knows all that was, is, or can ever be. God knows that which is actual, or probable, or possible. Deut. 29:29 (Mt.11:21-24)
- 5) Every detail of history is before God at all times. He knows the end as well as the beginning. (Isa.46:10)
- 6) He does not learn, forget, remember, or acquire knowledge; He knows all things perfectly. Job 21:22
- 7) This includes all men, what they think, say, or do, even before they do it. Ex. 3:19 Job 23:10 31:4 34:21 (Ps.33:13-15 139:1-6)
- 8) While He possesses Omniscience, His knowledge is not causative. What He foreknows and what He predestines are not the same. Num. 16:5 Job 23:10 24:23 (Rom.8:29,30)

The moral attributes:

6. RIGHTEOUSNESS

- 1) God's Righteousness (+R) is absolute. Deut. 32:4 (1Sam.2:2 Isa.6:3 Rev.3:7 4:8 6:10)
- 2) He is absolutely free from sin in every way. Ex. 9:27 (1Jn.1:5 3:5)
- 3) God opposes all unrighteousness. He does not pervert justice. Job 8:3
- 4) He is perfect in person and character. Deut.32:4 (Ps.11:7 111:3)
- 5) He is righteous in His attitudes and actions. Gen. 18:25 (which verse shows that Abraham understood that God is righteous) Job 37:23 (2Sam.22:31 Rev.19:2,11)
- 6) God has no interest in activity or people who are less than righteous. Gen. 6 Deut. 32:20 (Ps.5:4-6)
- 7) God has perfect standards which He gave to the nation Israel. Deut. 4:8
- 8) That which is opposed to His Righteousness is called wickedness, evil, or iniquity. Ex. 9:27
- 9) This attribute occupies the foremost position of all of God's attributes, and is the watchdog of God's essence.

The Essence of God as Taught in the Pentateuch and Job

- 10) All other attributes must check their function against +R. All of these attributes must function without getting out of kilter with one another.
 - 11) God's righteousness (combined with His other attributes) sets Him apart from all else. Ex. 15:11
 - 12) Applications to the unbeliever.
 - (1) No one can attain to the standard of absolute Righteousness. It was clear that all mankind had the stain of Adam's sin. Gen. 3 (Rom.3:23)
 - (2) Man's works are not sufficient for salvation. Gen. 4:2-5 (Isa.64:6)
 - (3) The only way to obtain absolute Righteousness and be accepted before God is to believe in Christ (in the Old Testament, this was believing in Y^ehowah). Gen. 15:6 (2Cor.5:21)
 - 13) Applications to the believer.
 - (1) Once you acquire +R you cannot lose it. Gen. 15:6 (1Cor.1:2)
 - (2) While we are positionally righteous in Christ, we are exhorted to live in a manner consistent with the character of God. Gen. 17:1 (Eph.4:22-24)
 - (3) God is interested in the righteous believer. Job 36:7
 - (4) Absolute, experiential Righteousness is not possible in Phase 2. Two of the greatest men in the Pentateuch, Abraham and Moses, failed to obey God in every instance. (see also 1Jn.1:8,10)
 - 14) God's justice and righteousness are often referred to by the term "holiness". Righteousness is the principle of God's holiness and justice is the execution or application of God's holiness.
7. **JUSTICE**
- a. This attribute is that aspect of God's character that demands that He deal with all creatures based on +R.
 - b. Justice is not arbitrary, but is based strictly on the perfect standard of Righteousness that God possesses.
 - c. God's Justice cannot be unfair or discriminating. Gen.18:25 (2Chron.19:7 Ps.19:9 89:14)
 - d. Due to perfect Justice, God is no respecter of persons and does not show partiality. Deut.10:17 Job.34:19 (Eph.6:9)
 - e. Justice demands that all sins and all sinful conditions be judged at some point in the Angelic Conflict.
 - f. All sins were judged in the person of Christ, and Justice was satisfied. This is known as propitiation, or the satisfaction of Justice. Most of the animal sacrifices found in Exodus and Leviticus demonstrate propitiation. (Rom.3:25 1Jn.2:2 4:10)
 - g. Justice acts in two ways.
 - i. Remuneration. Deut.7:9,12,13 (Mt.25:21 1Pet.1:7-9)
 - ii. Retribution. Gen.2:17 Ex.34:7 (Ezek.18:4 2Thess.1:6-8)
8. **LOVE**
- a. God proclaims Himself to be abounding in steadfast love. Ex. 34:6 Num. 14:19
 - b. All men are created by God; therefore, He shows no partiality. Job 34:19
 - c. God's love for man is revealed by the creation and restoration of the world God made for man. Gen. 1
 - d. God shows a steadfast love to those who keep His commandments for a thousand generations. Deut. 7:9
 - e. The testimony of God's love for the Jews. Ex. 15:13 20:6 Deut. 7:7-8, 12, 13 10:15
 - f. God therefore asks Israel to love and serve Him. Deut. 10:12 11:1, 13
 - g. Therefore, God's people are to reciprocate with love toward Him. Deut. 6:4-5
 - h. God is faithful and dependable to protect and comfort us. Deuteronomy 33:27 *The eternal God is your dwelling place, and underneath are the everlasting arms. And he thrust out the enemy before you and said, Destroy.*
 - i. God tells his people to love our neighbors as ourselves. This command comes from God's character (all of God's commands come from His character). Lev. 19:18
 - j. The people of Israel were also to show love toward the temporary and new resident foreigners in their country. Lev. 19:34 Deut. 10:19

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- k. Interestingly enough, the first mention of *love* in the Bible is in Gen. 22, which is where God requires Abraham to offer up his son, *whom he loves*, as a sacrifice to God. This reveals, in great detail, God's plan to offer up His Own Son for us.
 - l. When the servant of Abraham goes to find a wife for Isaac, His prayer invokes God's love for Abraham. Gen. 24:12, 14
 - m. This attribute is equally present among all three members of the Godhead. (1Jn.4:8)
 - n. This attribute is eternal and unchanging. (Micah.7:18-20)
 - o. Even though man has not always loved God, God has always loved mankind. (Jn.3:16 1Jn.4:10)
 - p. This attribute does not spring from emotions, but only acts in accord with Righteousness.
 - q. God's Love is not emotional, sloppy, or maudlin, but is the expression of His care and concern for the best interests of any with whom He deals.
 - r. God's Love is not only directed toward those He finds attractive, desirable, or amenable to His person, but is equally directed toward His enemies. (Rom.5:8,10)
 - s. God's Love motivated Him to offer His own Son in the place of His enemies. (Jn.3:16; 2Cor.5:21)
 - t. Once one is a son of God, he cannot be separated from the Love of God. (Rom.8:35-39)
 - u. Both overt blessing and divine discipline are expressions of the Love of God. (Mt.6:4,6 Heb.12:5-13)
 - v. Variations in blessing among believers are not due to a lack of Love on God's part, but to negative volition and disobedience.
9. **IMMUTABILITY**
- a. God does not lie and God does not change His mind. Num. 23:19
 - b. God is known as *I am*, because His very existence is a testament to His immutability. Ex. 3:14
 - c. When Moses prayed to God on behalf of the Jews (whom God was ready to kill), Moses appealed to God's character as it would be perceived among the gentiles. He would not be seen as immutable. Ex. 32:11-14
 - d. This attribute deals with the fact that God cannot change in His essence. (Ps.102:26, 27; Mal.3:6)
 - e. God cannot become better or worse than what He already is.
 - f. You could not improve upon perfection.
 - g. This attribute is absolute and is the glue that binds all of the other attributes together.
 - h. God's faithfulness stems from His Immutability. Num.23:19-20 (Lam.3:22,23 Mal.3:6)
 - i. God is faithful to:
 - i. Keep His promises. Gen. 12:1-3 21:1-2
 - ii. Save and keep saved. Deut. 7:8-9 (Jn.3:16 2Tim.2:13)
 - iii. Forgive. (1Jn.1:9)
 - iv. Protect us in temptation. (1Cor.10:13)
 - v. Complete His plan for the believer. The Jews knew this because God made promises to their fathers—Abraham, Isaac, and Jacob—and kept those promises. (1Cor.1:8,9 1Thess.5:23,24)
 - j. Therefore, God is faithful. Ex. 34:6 Deut. 32:4
 - k. God's word is immutable and faithful. Num. 23:19 (Ps.119:86, 89 Isa.40:8)
10. **VERACITY**
- a. God is not a man, that he would lie. Num. 23:19
 - b. God's faithfulness is tied to His love and His veracity. In other words, His attributes work together. Deut. 7:9
 - c. Because God is truthful, His word is also truthful and can be depended upon. This is seen in all of the fulfilled promises that God made to Abraham, Isaac, and Jacob.
 - d. Because God is truth, it logically follows that we should be seekers of the truth.
 - e. Because God is truth, it logically follows that His Word is truth.
 - f. This attribute deals with the fact that God is the only source of truth. (Ps.31:5; 117:2)
 - g. This attribute means that it is impossible for God to lie or ever do anything in contradiction to the truth. Num. 23:19 (Titus1:2 Heb.6:18)
 - h. He does not acquire truth He is truth, and manifests this in His ways (Ps.25:10 86:15 Rev.15:3)

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and in His works (Ps.111:7,8 Dan.4:37).

- i. Therefore, He expects His creation to deal in truth, just as He does. (Ps.51:6 Jer.5:1-3)
- j. Since His word proceeds from His essence, it is absolutely trustworthy and reliable. (2Sam.7:28 Ps.119:151)
- k. The word of truth is the basis for our salvation.
 - i. Phase 1 salvation. Col.1:5 Jam.1:18
 - ii. Phase 2 salvation. sanctification, Jn.17:17 2Thess.2:13
 - iii. Phase 3 salvation. SG3, Col.1:5 2Thess.2:14

My only point here is, the people who knew the Law also knew the character of God.

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Coffman: *This brief chapter brings us to the end of Deuteronomy. Having now completed our detailed study of the five Books of Moses, we find the same full confidence that was expressed by Keil, "So far as critical opinions respecting the origin of these works is concerned, we find the INTERNAL UNITY of the whole Torah, as well as its Mosaic origin, thoroughly confirmed!"*⁹³

Benson: *And thus, with the death of this eminent prophet and lawgiver, ends the Pentateuch, containing the sacred history of the world, and of the Abrahamic family in particular, for the first two thousand five hundred and fifty-three years, namely, from the creation to the arrival of the Israelites in the land of Canaan.*⁹⁴

There is a natural flow from the end of Deuteronomy to the beginning of the book of Joshua. The ESV; capitalized was used below.

The Natural Flow from Deuteronomy 34 to Joshua 1

Deut 34:1–12 Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And the LORD showed him all the land, Gilead as far as Dan, all Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the western sea, the Negeb, and the Plain, that is, the Valley of Jericho the city of palm trees, as far as Zoar. And the LORD said to him, "This is the land of which I swore to Abraham, to Isaac, and to Jacob, 'I will give it to your offspring.' I have let you see it with your eyes, but you shall not go over there." So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD, and he [He?] buried him in the valley in the land of Moab opposite Beth-peor; but no one knows the place of his burial to this day. Moses was 120 years old when he died. His eye was undimmed, and his vigor unabated. And the people of Israel wept for Moses in the plains of Moab thirty days. Then the days of weeping and mourning for Moses were ended. And Joshua the son of Nun

Joshua 1:1–6 After the death of Moses the servant of the LORD, the LORD said to Joshua the son of Nun, Moses' assistant, "Moses my servant is dead. Now therefore arise, go over this Jordan, you and all this people, into the land that I am giving to them, to the people of Israel. Every place that the sole of your foot will tread upon I have given to you, just as I promised to Moses. From the wilderness and this Lebanon as far as the great river, the river Euphrates, all the land of the Hittites to the Great Sea toward the going down of the sun shall be your territory. No man shall be able to stand before you all the days of your life. Just as I was with Moses, so I will be with you. I will not leave you or forsake you. Be strong and courageous, for you shall cause this people to inherit the land that I swore to their fathers to give them. Only be strong and very courageous, being careful to do according to all the law that Moses My servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go. This

⁹³ From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=4&ch=34> accessed May 25, 2015. He references C.F. Keil, *Commentary on the Old Testament, Deuteronomy* (Grand Rapids; Wm. B. Eerdmans Publishing Co.), p. 517.

⁹⁴ From <http://biblehub.com/commentaries/deuteronomy/34-1.htm> accessed May 25, 2015 (slightly edited).

The Natural Flow from Deuteronomy 34 to Joshua 1

was full of the spirit of wisdom, for Moses had laid his hands on him. So the people of Israel obeyed him and did as the LORD had commanded Moses. And there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face, none like him for all the signs and the wonders that the LORD sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, and for all the mighty power and all the great deeds of terror that Moses did in the sight of all Israel.

Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the LORD your God is with you wherever you go."

Chapter Outline

Charts, Graphics and Short Doctrines

Moses earthly ministry is not completely over. He will return and speak with the glorified Jesus Christ at the Mount of Transfiguration.

An Appearance by Moses in the Future—Luke 9:27–36

Scripture

Commentary

Luke 9:27 [Jesus is speaking to His disciples:] "But I tell you truly, there are some standing here who will not taste death until they see the kingdom of God."

Seeing the Kingdom of God is equivalent to seeing the glorified Jesus Christ with Moses and Elijah.

Luke 9:28–31 Now about eight days after these sayings he took with him Peter and John and James and went up on the mountain to pray. And as he was praying, the appearance of his face was altered, and his clothing became dazzling white. And behold, two men were talking with Him, Moses and Elijah, who appeared in glory and spoke of His departure, which he was about to accomplish at Jerusalem.

It appears that the Lord went off many times to pray, mostly alone; but on this occasion, He took 3 disciples with Him. They would fulfill the prophecy from above.

Jesus' appearance is changed, where He appears glorified. He is also talking to Moses and Elijah, who are said to appear in glory (suggesting that they are also luminescent—perhaps as reflected glory).

It appears that He speaks with them about His departure from this life, which is what He would do in Jerusalem.

Luke 9:32 Now Peter and those who were with him were heavy with sleep, but when they became fully awake they saw his glory and the two men who stood with him.

The disciples were quite tired—and possibly because of the walk up this mountain (they are either up on Mount Hermon or Mount Tabor).⁹⁵ This is generally called the *Mount of Transfiguration*.

Luke 9:33 And as the men were parting from Him, Peter said to Jesus, "Master, it is good that we are here. Let us make three tents, one for You and one for Moses and one for Elijah"--not knowing what he said.

Here, when it says that Peter did not know what he was saying—this is merely a nice way of indicating that he was saying something really stupid.

⁹⁵ From <http://www.biblewalks.com/info/jesusfootsteps.html> accessed May 28, 2015.

An Appearance by Moses in the Future—Luke 9:27–36

Scripture

Commentary

Luke 9:34–35 **As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud. And a voice came out of the cloud, saying, "This is my Son, My Chosen One; listen to Him!"**

God overshadows Peter's goofy suggestion, and tells Peter (and the other disciples) to listen to His Son.

Luke 9:36 **And when the voice had spoken, Jesus was found alone. And they kept silent and told no one in those days anything of what they had seen.**

After God spoke, there was no more Moses or Elijah. None of the 3 told the other disciples what they had seen here.

The ESV; capitalized was used above.

In Rev. 11:4, the Bible refers to two witness of the Tribulation. Many believe those witnesses to be Moses and Elijah, citing Mal. 4:5–6, where God promises to send Elijah back before that *Great Day of the Lord*.

Chapter Outline

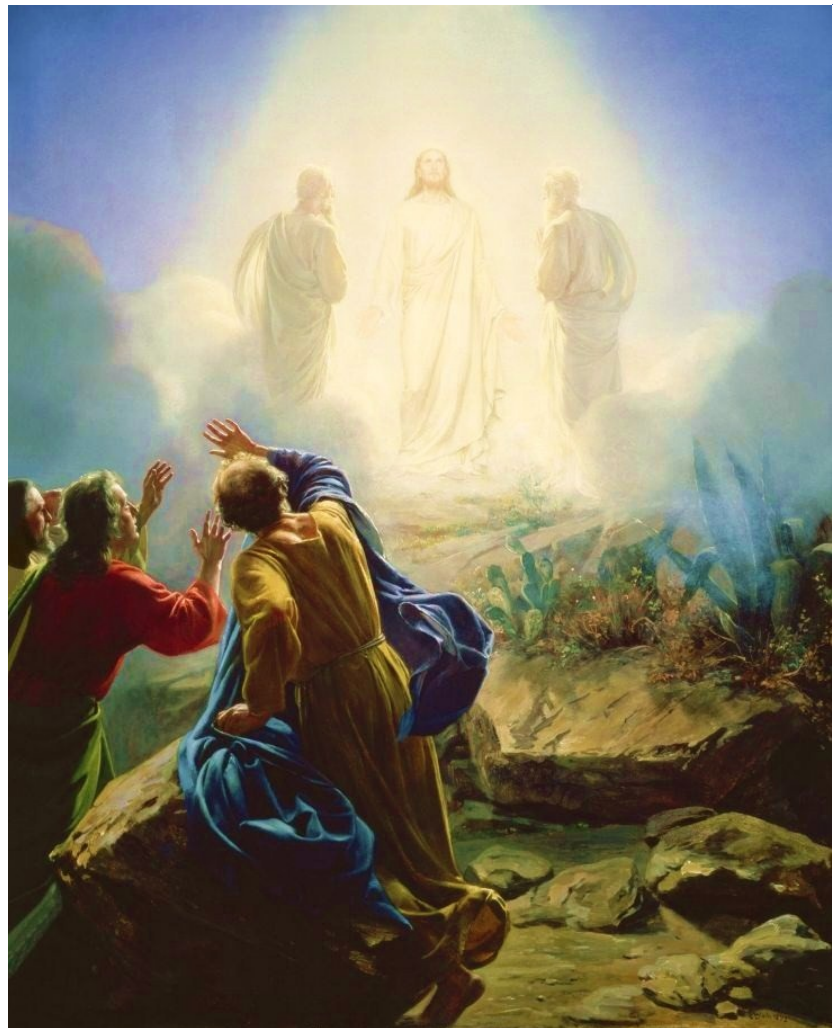
Charts, Graphics and Short Doctrines

Transfiguration of Jesus (a painting) by Carl Heinrich Bloch (1834-1890); from [Wikipedia](#); accessed May 29, 2015.

Peter, James and John view the glorified Christ, who is speaking with Moses and Elijah, who also appear to be glorified (logically, reflecting the glory of Jesus Christ).

Vladimir S. Soloviev, (from *The Meaning of Love*): "True spiritual love is not a feeble imitation and anticipation of death, but a triumph over death, not a separation of the immortal form from the mortal, of the eternal from the temporal, but a transfiguration of the mortal into the immortal, the acceptance of the temporal into the eternal. False spirituality is a denial of the flesh; true spirituality is the regeneration of the flesh; its salvation, its resurrection from the dead."

James E. Talmage, (from *Jesus the Christ*) "Our Lord's descent from the holy heights of the Mount of Transfiguration was more than a physical return from greater to lesser altitudes; it was a passing from sunshine into shadow, from the effulgent glory of heaven to the mists of worldly passions and human unbelief; it was the beginning of His rapid descent into the valley of humiliation."⁹⁶



⁹⁶ Quotations from <http://www.goodreads.com/quotes/tag/transfiguration> accessed May 29, 2015.

Chapter Outline		Charts, Graphics and Short Doctrines
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded to or Appropriately Exegeted with this Chapter
Definition of Terms	Introduction	Addendum
www.kukis.org		Exegetical Studies in Deuteronomy

Addendum

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Deuteronomy 34 is in the Word of God

1. Most importantly, this chapter has the death of Moses. We know where he died, what God showed him before he died, his age at death, and where he is buried.
2. Here, and elsewhere, it is made clear that Joshua is Moses' successor.
3. Again, we looked at the reasons *why* Moses did not enter into the Land of Promise.
4. Moses preeminence is testified to; and this will continue until our Lord comes on the scene.
5. We are given some clues as to the authorship of this chapter.

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[Charts, Graphics and Short Doctrines](#)

There are a great many things to be studied in the book of Deuteronomy; here are a few of the studies that we embarked on and learned from.

What We Learn from Deuteronomy 34

1. We got a geographical lesson from this chapter. We studied the mountains of Israel and the overall geography (based upon what Moses sees).
2. We discussed alternate readings from the Dead Sea Scrolls; and how there are some very difficult calls to make on the correct reading of a passage (although this is rare).
3. We were provided with links to the doctrine of dying grace.
4. We studied how the life and death of Moses made him a type of Christ (with over 60 points).
5. We also saw how, by studying the Law and the book of Job, that we could know the essence of God.

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The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book IV

CONTAINING THE INTERVAL OF THIRTY-EIGHT YEARS. FROM THE REJECTION OF THAT GENERATION TO THE DEATH OF MOSES. CHAPTER 1.

FIGHT OF THE HEBREWS WITH THE CANAANITES WITHOUT THE CONSENT OF MOSES; AND THEIR DEFEAT.

48. When Moses had spoken thus at the end of his life, and had foretold what would befall to every one of their tribes (36) afterward, with the addition of a blessing to them, the multitude fell into tears, insomuch that even the women, by beating their breasts, made manifest the deep concern they had when he was about to die. The children also lamented still more, as not able to contain their grief; and thereby declared, that even at their age they were sensible of his virtue and mighty deeds; and truly there seemed to be a strife betwixt the young and the old who should most grieve for him. The old grieved because they knew what a careful protector they were to be deprived of, and so lamented their future state; but the young grieved, not only for that, but also because it so happened that they were to be left by him before they had well tasted of his virtue. Now one may make a guess at the excess of this sorrow and lamentation of the multitude, from what happened to the legislator himself; for although he was always persuaded that he ought not to be cast down at the approach of death, since the undergoing it was agreeable to the will of God and the law of nature, yet what the people did so overbore him, that he wept himself. Now as he went thence to the place where he was to vanish out of their sight, they all followed after him weeping; but Moses beckoned with his hand to those that were remote from him, and bade them stay behind in quiet, while he exhorted those that were near to him that they would not render his departure so lamentable. Whereupon they thought they ought to grant him that favor, to let him depart according as he himself desired; so they restrained themselves, though weeping still towards one another. All those who accompanied him were the senate, and Eleazar the high priest, and Joshua their commander. Now as soon as they were come to the mountain called Abarim, (which is a very high mountain, situate over against Jericho, and one that affords, to such as are upon it, a prospect of the greatest part of the excellent land of Canaan,) he dismissed the senate; and as he was going to embrace Eleazar and Joshua, and was still discoursing with them, a cloud stood over him on the sudden, and he disappeared in a certain valley, although he wrote in the holy books that he died, which was done out of fear, lest they should venture to say that, because of his extraordinary virtue, he went to God.

49. Now Moses lived in all one hundred and twenty years; a third part of which time, abating one month, he was the people's ruler; and he died on the last month of the year, which is called by the Macedonians Dystrus, but by us Adar, on the first day of the month. He was one that exceeded all men that ever were in understanding, and made the best use of what that understanding suggested to him. He had a very graceful way of speaking and addressing himself to the multitude; and as to his other qualifications, he had such a full command of his passions, as if he hardly had any such in his soul, and only knew them by their names, as rather perceiving them in other men than in himself. He was also such a general of an army as is seldom seen, as well as such a prophet as was never known, and this to such a degree, that whatsoever he pronounced, you would think you heard the voice of God himself. So the people mourned for him thirty days: nor did ever any grief so deeply affect the Hebrews as did this upon the death of Moses: nor were those that had experienced his conduct the only persons that desired him, but those also that perused the laws he left behind him had a strong desire after him, and by them gathered the extraordinary virtue he was master of. And this shall suffice for the declaration of the manner of the death of Moses.

⁽³⁶⁾ Since Josephus assures us here, as is most naturally to be supposed, and as the Septuagint gives the text, Deuteronomy 33:6, that Moses blessed every one of the tribes of Israel, it is evident that Simeon was not omitted in his copy, as it unhappily now is, both in our Hebrew and Samaritan copies.

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 19.

Edersheim Summarizes Deuteronomy 34

From this plateau on the mountains of the Abarim, of which Pisgah and Nebo were peaks, Israel had its first view of the Land of Promise, and especially of that mysterious Sea of Salt whose glittering surface and deathlike surroundings would recall such solemn memories and warnings. At last then the goal was in view! The decisive battle between Sihon and Israel was fought almost within sight of the Dead Sea. The victory at Jahaz, in which Sihon was smitten "with the edge of the sword" - that is, without quarter or sparing, - gave Israel possession of the whole country, including Heshbon and "all the daughters thereof" - or daughter - towns, - from the Arnon to the upper Jabbok (the modern Nahr Amman). The latter river formed the boundary between the Amorites and the Ammonites. Beyond this the Amorites had not penetrated, because "the border of the children of Ammon was strong." (Numbers 21:24) And Israel also forbore to penetrate farther, not on the same ground as the Amorites, but because of an express command of God. (Deuteronomy 2:19) Leaving untouched therefore the country of Ammon, the Israelites next moved northward, defeated Og, king of Bashan, and took possession of his territory also, and of the mountains of Gilead.¹⁶⁸ The whole country east of the Jordan was now Israel's, and the passage of that river could not be disputed.

Before actually entering upon their long - promised inheritance, some great lessons had, indeed, yet to be learned. An event would take place which would for ever mark the relation between the kingdom of God and that of this world. The mission of Moses, the servant of the Lord, must also come to an end, and the needful arrangements be made for possessing and holding the land of Palestine. But all these belong, strictly speaking, to another period of Israel's history. When the camp was pitched in Shittim, "on this side Jordan by Jericho," waiting for the signal to cross the boundary line, the wanderings of the children of Israel were really at an end.

¹⁶⁸ These territories and their ancient sites have of late been visited and described by such travelers as Canon Tristram, Professor Palmer, and others.

From <http://www.lewendwater.org/books/v2bhot.pdf> accessed .

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This comes from [sacred-texts.com](http://www.sacred-texts.com), and it is a massive collation of the Haggada--the traditions which have grown up surrounding the Biblical narrative. These stories and bits of layered detail are scattered throughout the Talmud and the Midrash, and other sources, including oral. In the 19th century Ginsberg undertook the task of arranging the Haggada into chronological order, and this series of volumes was the result.⁹⁷

This comes from Volume III: *From the Exodus to the Death of Moses*; **Chapter VII**. Ginsberg apparently assembled all of this material, and then published it in 1909.

Louis Ginsberg's *The Legends of the Jews* (Deuteronomy 34)

THE LAST HOURS OF MOSES

When Moses had finished looking upon the land and the future, he was one hour nearer to death. A voice sounded from heaven and said, "Make no fruitless endeavors to live." Moses, however, did not desist from prayer, saying to God: "Lord of the world! Let me stay on this side of the Jordan with the sons of Reuben and

⁹⁷ From <http://www.sacred-texts.com/jud/loj/index.htm> accessed May 25, 2015.

Louis Ginzberg's *The Legends of the Jews* (Deuteronomy 34)

the sons of God, that I may be as one of them, while Joshua as king at the head of Israel shall enter into the land beyond the Jordan." God replied: "Dost thou wish Me to make as naught the words in the Torah that read, 'Three times in the year all thy males shall appear before the Lord God?' If Israel sees that thou dost not make a pilgrimage to the sanctuary, they will say, 'If Moses, through whom the Torah and the laws were given to us, does not make the pilgrimage to the sanctuary, how much less do we need to do so!' Thou wouldst then cause nonobservance of My commandments. I have, furthermore, written in the Torah through thee, 'At the end of every seven years, in the set time of the year of release, when all Israel is come to appear before the Lord thy God, in the place which He shall choose, thou shalt read this law before all Israel in their hearing.' If thou wert to live thou shouldst put Joshua's authority in the eyes of all Israel to naught, for they would say, 'Instead of learning the Torah and hearing it from the mouth of the disciple, let us rather go to the teacher and learn from him.' Israel will then abandon Joshua and go to thee, so that thou wouldst cause rebellion against My Torah, in which is written that the king shall read before all Israel the Torah in the set time of the year of release."

In the meanwhile still another hour had passed, and a voice sounded from heaven and said: "How long wilt thou endeavor in vain to avert the sentence? Thou has not only two hours more of life." The wicked Samael, head of evil spirits, had eagerly awaited the moment of Moses' death, for he hoped to take his soul like that of all other mortals, and he said continually, "When will the moment be at hand when Michael shall weep and I shall triumph?" When now only two hours remained before Moses' death, Michael, Israel's guardian angel, began to weep, and Samael was jubilant, for now the moment he had awaited so long was very close. But Michael said to Samael: "'Rejoice not against me, mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.' Even if I fell on account of Moses's death, I shall arise again through Joshua when he will conquer the one and thirty kings of Palestine. Even if I sit in darkness owing to the destruction of the first and second Temples, the Lord shall be my light on the day of the Messiah."

In the meanwhile still another hour had passed, and a voice resounded from heaven and said, "Moses, thou hast only one hour more of life!" Moses thereupon said: "O Lord of the world! Even if Thou wilt not let me enter into the land of Israel, leave me at least in this world, that I may live, and not die." God replied, "If I should not let thee die in this world, how then can I revive thee hereafter for the future world? Thou wouldst, moreover, then give the lie to the Torah, for through thee I wrote therein, 'neither is there any that can deliver out of My hand.'" Moses continued to pray: "O Lord of the world! If thou dost not permit me to enter into the land of Israel, let me live like the beasts of the field, and feed on herbs, and drink water, let me live and see the world: let me be as one of these." But God said, "Let it suffice thee!" Still Moses continued: "If Thou wilt not grant me this, let me at least live in this world like a bird that flies in the four directions of the world, and each day gathers its food from the ground, drinks water out of the streams, and at eve returns to its nest." But even this last prayer of his was denied, for God said, "Thou hast already made too many words."

Moses now raised up his voice in weeping, and said, "To whom shall I go that will now implore mercy to me?" He went to every work of creation and said, "Implore mercy for me." But all replied: "We cannot even implore mercy for ourselves, for God 'hath made everything beautiful in its time,' but afterward, 'all go unto one place, all are of the dust, and all turn to dust again,' 'for the heaven shall vanish away like smoke, and the earth shall wax old like a garment.'"

When Moses saw that none of the works of creation could aid him, he said: "He is 'the Rock, His work is perfect, for all His ways are judgement: A God of faithfulness and without iniquity, just and right is He.'"

When Moses saw that he could not escape death, he called Joshua, and in the presence of all Israel addressed him as follows: "Behold, my son, the people that I deliver into thy hands, is the people of the Lord. It is still in its youth, and hence is inexperienced in the observance of its commandments; beware, therefore, lest thou speak harshly to them, for they are the children of the Holy One, who called them, 'My firstborn son, Israel'; and He loved them before all other nations." But God, on the other hand, at once said to Joshua: "Joshua, thy teacher Moses has transferred his office to thee. Follow now in his footsteps, take a rod and hit upon the head, 'Israel is a child, hence I love him,' and 'withhold not correction from the child.'"

Joshua now said to Moses: "O my teacher Moses, what will become of me? If I give to the one a share upon

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a mountain, he will be sure to want one in the valley, and he to whom I give his share in the valley will wish it to be upon a mountain." Moses, however, quieted him, saying, "Be not afraid, for God hath assured me that there will be peace at the distribution of the land." Then Moses said: "Question me regarding all the laws that are not quite clear to thee, for I shall be taken from thee, and thou shalt see me no more." Joshua replied, "When, O my master, by night or by day, have I ever left thee, that I should be in doubt concerning anything that thou hast taught me?" Moses said, "Even if thou hast no questions to ask to me, come hither, that I may kiss thee." Joshua went to Moses, who kissed him and wept upon his neck, and a second time blessed him, saying, "Mayest thou be at peace, and Israel be at peace with thee."

From <http://www.sacred-texts.com/jud/loj/loj309.htm> accessed May 25, 2015. There is a lot more here than just this, but it was all pretty weird. The point being is, there are a great many legends surrounding the people of Scripture; however, the Bible that we have is pretty much universally accepted (apart from the apocrypha, which the Catholics believe is Scripture). God obviously protected the Bible from being infected by stuff like this.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Deuteronomy 34

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

God shows all of the land to Moses

So Moses went up from the plains of Moab to Mount Nebo, [to] the top of Pisgah, which is opposite Jericho. Y^ehowah then showed him all of the land: the Gilead as far as Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah as far as the Mediterranean Sea [lit., *a sea coming after*], and the Negev, and the plain, the valley of Jericho, the city of the palms, and as far as Zoar.

So Moses climbed up Mount Nebo to the top of Pisgah, opposite Jericho, having started from the plains of Moab. Jehovah then showed Moses all of the land: the Gilead, going as far as Dan; all of Naphtali; the land of Ephraim and Manasseh; all the land of Judah as far as the Mediterranean Sea. Then God gave Moses a tour of Judah: the Negev, the plain, the valley of Jericho (the city of the palms) going as far as Zoar.

Y^ehowah said to him, "This [is] the land [concerning] which I swore to Abraham, Isaac and Jacob, saying, 'I will give it to your descendants [lit., *seed*].' [Now] I have caused you to see [all of it], but you will not go over there."

Jehovah then said to him, "This is the land that I swore to Abraham, Isaac and Jacob, saying, 'I will give this land to your descendants.' Now I have allowed you to see all the land, but you will not go over there."

The death of Moses

Finally, Moses, the servant of Y^ehowah, died there in the land of Moab according to the word [lit., *mouth*] of Y^ehowah. He buried him in the valley, in the land of Moab, opposite Beth-peor, and no man knows his grave site to this day.

Finally, Moses, Jehovah's servant, died there in the land of Moab, as Jehovah said he would. God buried Moses in the valley, in the land of Moab, across from Beth-peor, but no one knows the location of his grave site even to this day.

Moses [was] 120 years old at his death, yet his eye had not dimmed nor had his vigor departed.

Moses was 120 yeas old when he died, yet his eye had not dimmed nor had his vigor departed.

A Complete Translation of Deuteronomy 34

A Reasonably Literal Translation

Consequently, the sons of Israel wept [because of the death of] Moses for 30 days in the plain of Moab. [Finally] the days of weeping and mourning [for] Moses are completed.

A Reasonably Literal Paraphrase

Consequently, the people of Israel wept for 30 days in the plain of Moab because of Moses' death. Finally, the days of weeping and mourning for Moses came to an end.

Joshua replaces Moses

Joshua, the son of Nun, was filled with a spirit of wisdom. Because Moses laid his hands upon him, the sons of Israel [both] listened to him [and obeyed him]. They did just as Y^ehowah had commanded Moses.

Joshua (the son of Nun) was filled with a spirit of wisdom. Because Moses laid his hands upon him, the sons of Israel listened to him [and obeyed him]. They did what Jehovah had commanded Moses.

Final tribute to Moses

And since [that time], no prophet has arisen in Israel like Moses, who Y^ehowah knew face to face, because of all the signs and wonders which Y^ehowah sent him to do in the land of Egypt. [These things were done] to the pharaoh and to all of his servants and to all his land.

And since that time, no prophet has risen up in Israel who was quite like Moses, a man Jehovah knew face to face. No other prophet has done such great signs and wonders, as Moses did when Jehovah sent him to the land of Egypt. These signs and wonders were done before the pharaoh and to his servants and to the land of Egypt.

[Moses was a unique prophet in the history of Israel] because of [his exercise of God's] great power and because of all the great terrors which Moses did in the sight of all Israel.

Moses stands today as the unique prophet of Israel, because of his mighty power and great terror which Moses did in the sight of all Israel.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The following Psalms would be appropriately studied at this time: Psalm 105

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded to or Appropriately Exegeted with this Chapter
Definition of Terms	Introduction	Addendum
www.kukis.org		Exegetical Studies in Deuteronomy