

0 (2s):

Welcome to the Bible teaching ministry of Dr. Ron Jones. Our prayer is that God will use his word to change your life and fill your heart with hope. And now here's rod.

1 (16s):

After years of faithful service, great leaders often give a what are called farewell addresses, and none is more memorable in American history than president George Washington's farewell address. In fact, I learned this week that since February 22nd, 1862 members of the United States Senate have participated in the annual reading of Washington's 1796 farewell address. It's one of the time honored traditions in the Senate for them to gather up and to just read through Washington's farewell address.

1 (1m 2s):

By the way, when was the last time you glanced at it? I looked at it this week. I was blown away. We don't hear speeches like this anymore. And for those who want to cancel our founding fathers, oh my, we are intellectual Pygmies compared to them the soaring rhetoric of George Washington's farewell address. It's, it's just worth the read. No wonder it's a time honored tradition in the Senate to read through that and to consider all that Washington said to the new nation, that embryonic nation that was experimenting with a, we, the people kind of government.

1 (1m 49s):

I encourage you to read it this week. Better yet read the book of Deuteronomy because long before George Washington served as America's first president, God appointed someone to lead more than 2 million Hebrew slaves out of Egypt and to a land that he had promised to them. Of course, that leader as iconic, if not more than Washington was a guy by the name of Moses, an epic hero on history stage and the man of God's own choosing to forward the Israeli Exodus. The book of Deuteronomy contains a series of farewell addresses that Moses delivered on the Plains of Moab to the children of Israel, just prior to his death.

1 (2m 32s):

And at the time he delivered these addresses, he was 120 years old. Now, if we have a picture of Moses to be this old decrepit man, you know, who's in a wheelchair, has got a cane and can barely walk and has a hard time stringing two thoughts together. We got the wrong picture of him because the last chapter of Deuteronomy chapter 34, which by the way, was probably added in by some say Joshua after Moses is death. The last chapter of the book of Deuteronomy says of Moses his eye was undimmed and his vigor unabated.

1 (3m 14s):

I mean all the way to his last breath. Here's Moses 120 years old. His mind is as keenly sharp as it's ever been. And he has the strength of a, I don't know, a man half his age, the word anime itself actually comes from the translators of the Septuagint. The Septuagint was the Greek translation of the Hebrew Bible, and they gave it the name Deuteronomy from two Greek words due to Ross' meaning second and Namaste,

meaning law. And so Deuteronomy means the second law in that sense, Deuteronomy is a book of remembrance as the Lord instructed Moses to teach the law to a second generation of Israelites.

1 (4m 0s):

These are the kids and the grandkids of the parents and grandparents who came out of Egypt and died in the wilderness. It's 40 years later. And they're sitting at the edge of the promised land and Moses, this iconic leader, 120 years of age stands before the kids and the grandkids. And yeah, there are elementary kids in there and middle schoolers and high schoolers, and here's Moses giving this farewell address and you get the sense that everybody's on the edge of their seat, listening to what he has to say.

2 (4m 37s):

Now, as I've been

1 (4m 38s):

Doing, I've given you a chart in your notes, we'll put it up on the screen here as well, but I'm going to give you that 30,000 foot look at the book. It's a big one. It's 34 chapters, but it's three farewell addresses. The first one starts in chapter one and goes through about the middle of chapter four. And in the first address, Moses is being historical, not hysterical, but historical. And he's looking back over the 40 years of wilderness wanderings in the second speech by Moses, the largest section of the book is introspective and it encourages the new generation of Israelites to look within, by applying God's word to their life and his law to their life and doing it through a time of self-examination.

1 (5m 25s):

The third sermon or speech that Moses gives is prospective in nature. And he looks ahead to the time when the Israelites will physically dwell in the promised land, having taken it by conquest. And we're going to get into all that next time in the book of Joshua, when they fight the battles in the promised land to take possession of all that, God had entrusted to them. If numbers spans 40 years and it does Deuteronomy happens over about a two month period,

2 (5m 59s):

It's near the

1 (5m 60s):

End of Moses's life. He's got about 30 days before he scales mountain Nebo gets a glimpse of the promise land and then dies on the mountain. Top. The other 30 days are the traditional days of mourning that come after a leader, like has died. Now Deuteronomy repeats, many of the same laws and ordinances found in the book of Leviticus and then expands the law. You may be wondering what's the difference between the two books? Well, Leviticus, you may remember was written to the priest and the Levites. It's that handbook on holiness that the Levites would use. It instructed them in their tabernacle duties.

1 (6m 41s):

Certainly the instruction spilled over into the lives of the people, but Leviticus is primarily written to the, the religious leaders. Deuteronomy is written to lay people it's written to the every day, Israel light at that time. And for that reason, Deuteronomy sores rhetorically in ways that we don't find in other parts of the Pentateuch, for example, it's in Deuteronomy that we have the Shema, the Jewish Shema confession of faith that devout Jews still use in their evening prayers, 3,500 years later. And you find it in Deuteronomy chapter six, listen to this here, Israel, the Lord, our God, the Lord is one.

1 (7m 26s):

You shall love the Lord, your God with all your heart, with all your soul and with all of your might. It just doesn't get any better than that. And Deuteronomy gives this to us. It has stood the test of time in devout Jewish households, as they say their evening prayers, the significance of the Jewish cannot be overestimated. It suggests to us that Judaism is one of those three monotheistic faiths Judaism declares that God is a plurality in unity, gives a hint to what we know is the Trinity, the father, the son, the holy spirit, one God who expresses himself in three distinct persons and personalities.

1 (8m 10s):

You say, pastor, where do you see that? Because if you're a Unitarian, you use the Jewish Shema to deny the Trinity because they say, look, I mean, God is the Lord. Our God, the Lord is one. He's not a plurality in unique, say the Unitarians, ah, but the Unitarians haven't done their

2 (8m 31s):

Homework. When you dive deeper

1 (8m 34s):

Into the Hebrew language, in which the Shema was written, what you discover is a couple of things. That word one is a particular word in the Hebrew language that speaks of a collective or compound unity, a hint to the Trinity and the phrase. Our God is the plural form of name Elohim, which we find all the way back in the creation story, hints to this one, God who expresses himself in three distinct persons and personalities. So there's a lot of theology in the Shema reciting the entire Shema, the devoted Jews profess their monotheistic faith.

1 (9m 18s):

They declared their loving allegiance to the Lord. They commit themselves to the study of the Torah. And this is why it's such an important part of, of Judaism. It's also the kind of ancient liturgy that has some practical matters for parents, parents at the time of Moses and parents for us today. In fact, parents and grandparents lean in on this a little bit, because when you read on in Deuteronomy chapter six, beginning in verse six, Moses goes on to say, and this is part of the Shema as well. And these words that I command you today

shall be on your heart, shall teach them diligently to your children and shall talk of them when you sit in your house.

1 (10m 4s):

And when you walk by the way, and when you lie down and when you rise, you shall bind them as a sign on your hand and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house house and on your gates. Listen, parents. This is how you raise kids who love God, just some plain talk here from, from, from Moses. Now, if Leviticus is word worthy of our fondest affections, and we said a few weeks ago, do you remember our phrase? I love Leviticus. Come on now. You're not saying that with the enthusiasm that you know, we, we had a few weeks ago, but we said, I love Leviticus.

1 (10m 49s):

I've got another phrase for you. Are you ready? Deuteronomy is delicious. Say it with me. Deuteronomy is delicious. Yeah. Feast on the word of God, which is the bread of life. You know, even Jesus consumed large portions of the book of Deuteronomy and committed it to memory. You know how we know that because when Jesus went into the wilderness and gage in a time of prayer and fasting for 40 days and 40 nights, remember the devil came to him at the end of that time and tempted him. Not once, not twice, but three times. And not once, not twice, but three times Jesus said

2 (11m 31s):

It is written. It is written. It is written.

1 (11m 35s):

He drew his sword of the spirit, which is the word of God. And you know what sword he drew from all three times.

2 (11m 44s):

Deuteronomy.

1 (11m 46s):

It's always evicting for me to remember that because I think to myself, if my ability to successfully manage temptation, spiritual warfare, dependent upon how much of Deuteronomy I had committed to memory, oh my.

2 (11m 60s):

But Jesus knew the Torah. It was part of his Jewish training

1 (12m 5s):

And okay. He had an advantage because he is the living word of God. He wrote it, right? But there's an, an example there for us. So say it with me again. Deuteronomy is delicious. Deuteronomy eight in verse three

tells us as much Moses reminded the Israelites of God's provision for them in the wilderness. He said, and he humbled you. And let you go hungry and fed you with manna, which you did not know, nor did your fathers know that he might make, you know, listen to this. The man does not live by bread alone, but man lives by every word that comes

2 (12m 43s):

From the mouth of God to,

1 (12m 48s):

And every bit of God's word is delicious. Eat it, consume it, take it in like it, yeah. Is your daily bread because it is daily bread. It is the bread of life. And it nourishes your soul. Your physical body needs bread to nourish your physical body. Your soul needs the bread of life and the word of God to nourish your soul as well. There's another reason I believe Deuteronomy is delicious and it's because Deuteronomy reveals God's love for us for the first time in the Bible. Think about that. We'd been through Genesis Exodus, Leviticus numbers, and not until the book of Deuteronomy.

1 (13m 28s):

Do we hear language? This says, God loves us now. Genesis through numbers tells us and reveals to us aspects of God's character that are fantastic. And we can talk a long about all that we learn in terms of how God has revealed himself to us. Why he waited until Deuteronomy to say, I love you. I'm not sure, but let me just give you one sampling of where this is found in the book of Deuteronomy chapter seven and verses seven and

2 (14m 2s):

Eight. The Lord says through Moses,

1 (14m 5s):

It was not because you were more in number than any other people that the Lord set his love on you and chose you for you were the fewest of all peoples. In other words, his real lights don't think more highly of yourself than you ought to think. All right, but it is because the Lord loves

2 (14m 21s):

You and

1 (14m 23s):

Is keeping the oath that he swore to your fathers, that the Lord has brought you out with a mighty hand and redeemed you from the house of slavery from the hand of Pharaoh, king of Egypt. And we could go to three or four other places in the book of Deuteronomy where, where the love of God begins to, to rise up. That's why Deuteronomy the soaring rhetoric of Deuteronomy. It makes it a delicious book to consume into our

soul. Deuteronomy may not soar to the Heights of John three 16 when it comes to the love of God. I mean, what does for God? So loved the world that he gave his one and only, only son, but Deuteronomy comes close.

1 (15m 3s):

And we learned about the love of God in Deuteronomy. Having said, all of that, what I want to do for the time that we have remaining is ascend the mountain top of Deuteronomy and, and take a look at at four

2 (15m 22s):

Major

1 (15m 23s):

Principles that arise out of the teaching of this book. I've been having this picture in my mind all week of the fourteeners in Colorado, these, these, these mountain peaks. So 14,000 feet that arise. And just, just picture that we're going to, we're going to skip from one principal to the next principle, but we've got to get up, get up high, to see some of this. And the first one principal that I find spoken from Moses's farewell address and from the Plains of Moab is what I call the principle of obese.

2 (15m 55s):

It's the principle of obedience. It is all

1 (15m 60s):

Throughout the 34 chapters. And I can only give you a sampling of it starting in chapter four in verse one. And now, oh, Israel, listen to the statutes and the rules that I am teaching you and do them

2 (16m 16s):

That you may live

1 (16m 18s):

And go in and take possession of the land that the Lord, the God of your fathers is giving you same chapter, chapter four in verse five. See, I have taught you statutes and rules as the Lord. My God command did me that you should do them in the land that you are entering to take possession of it. Same chapter, verse 14, almost repeats it. And the Lord commanded me at that time to teach you statutes and rules that you might do them in the land that you were going over to possess. Let's skip the chapter 10 and verses 12 and 13. And now Israel, what does the Lord require of you? But to fear the Lord, your God, to walk in all of his ways, to love him, to serve the Lord, your God, with all of your heart, with all of your soul, and to keep the commandments and statutes of the Lord, which I am commanding you today for

2 (17m 8s):

Your good, in

1 (17m 11s):

Other words, these commandments, you know, the old Nike thing, just do it, just put it into practice. Don't just consume truth to enlarge your intellect or even to enlarge your heart. Oh, I just, I just feel so good about God. No, it needs to get down to our hands into our feet when we put it into practice and the commandments of the Lord are not burdensome. The new Testament tells us that. And Moses even says here, which I am commanding you today for

2 (17m 40s):

Your good

1 (17m 42s):

God has our, our good intentions and our best at heart. When he, he tells us what to do and repeatedly Moses instructs the children of Israel to do what the Lord told them to do. Now, th this is not just an old Testament thing, because we get this idea, even from the new Testament book of James. You remember James, the half brother of Jesus, the James that played stick ball with Jesus in the streets of Nazareth and the James. That was a little bit skeptical. And my brother, the savior, not so sure, but after the resurrection, the James that called him Lord and God that James wrote a book that we have in our new Testament and James chapter one in verse 22

2 (18m 23s):

Says this, but be doers of the word

1 (18m 27s):

And not hearers only deceiving yourselves. We deceive ourselves. If we think that we are somehow just okay with God, if we're trafficking in unapplied truth. And that's where too many of us perhaps are. John Samis was a Presbyterian minister from Indiana who wrote little over a hundred hymns of the faith. I know one of them that you probably recognize titled trust and obey. Remember the chorus trust and obey for there's no other way to be happy in Jesus, but to trust

2 (19m 7s):

And obey. And

1 (19m 9s):

This is, you know what Moses is saying to this second generation of Israelites who are there on the Plains of Moab, getting ready to cross the Jordan river, albeit under Joshua's leadership and take possession of the promised land. He's saying, trust God

2 (19m 25s):

And obey him. Be

1 (19m 28s):

The essence of faith was something that their parents and grandparents did not exercise. And that's why they died in the wilderness. And we said, last week, no, they didn't lose their salvation. They didn't experience the victorious Christian life. The abundant Christian life is the picture of them. Yeah. And that's where too many of us are because we've not exercised. And think of this phrase, the obedience of faith, faith, it takes faith to put into practice the truth

2 (20m 2s):

That, you know,

1 (20m 3s):

And Moses could not have been clearer to this generation. He even says to them laying before you two paths, a blessing or curse, you decide what you're going to do. You decide which direction you're going to go. Chapter 11, verse 26 through 28. See, I am setting before you today, a blessing and a curse. The blessing. If you obey the commandments of the Lord, your God, which I command you today and a curse, or we might say consequences, if you do not obey the commandments of the Lord, your God, but you turn aside from the way that I am commanding you today to go after other gods that you have not no, the way of blessing, the way of consequences, disobedience, doesn't lead to the loss of your salvation, but the loss of blessing and consequences that may never go away.

1 (21m 3s):

You know, you can always experience God's forgiveness for an act of disobedience or continued disobedience the consequences, not necessarily because it's kind of baked into the universe. We might say, and the way God established things. And so Moses is just saying, listen, help me help you. You want a blessed life or a life full of consequences and ah, or a rough path in Proverbs. It's the way of the wise or the way of the fool. Jesus said, there's a narrow road that leads to life. There's a wide road that leads to death, the narrow road, a few, find it few traveling. The wide road where the big crowd is, oh, many people travel that road.

1 (21m 47s):

That's your choice. And Joshua, we're going to hear him say, choose you this day, whom you will serve.

2 (21m 54s):

All right, it's

1 (21m 56s):

The principle of obedience. And it's not just an old Testament principle obedience to the Lord's commands is a hallmark of the Christian faith. In fact, it's rooted in the great commission itself. Jesus summoned his disciples after his resurrection to a mountain top. And he said, these words go therefore and make disciples of all nations, baptizing them in the name of the father, the son, and the holy spirit, teaching them to observe, to obey all that I have commanded you.

2 (22m 31s):

Wow.

1 (22m 32s):

So rooted in, in, in the essence of discipleship, what it means to be a follower in a disciple of Jesus is walking in obedience

2 (22m 43s):

To his command, intimacy

1 (22m 47s):

And closeness with Jesus is also related to it. Jesus wanted his disciples to surely understand, understand the connection between love and obedience and fellowship with him and the father. Do you remember on the night before he was crucified in the upper room, he said, these words, John chapter 14, verse 27, whoever has my commandments and keeps them, he, it is who loves me. And he who loves me will be loved by my father. And I will love him and manifest myself to him. Now let's break that down a little bit. Jesus says, if you have my commandments and you keep them, then you can sin.

1 (23m 29s):

Oh, how I love Jesus? Oh, how I love Jesus? Oh, how I love Jesus, but don't sing that song. If you're walking in known disobedience, he says, the proof

2 (23m 40s):

Is in the walk. If you haven't

1 (23m 42s):

Yet commandments, if you know what's right to do. If I told you what to, and you don't do it, you can't say that you love me, but he goes on to say those who do I keep? My commandments will be loved by my father. And I will love him and manifest myself to him. Let me, let me say that another way he and the father will say, come in a little bit closer. We want you to get to know us. And we want to get to know you. And there's closeness and fellowship. Again, disobedience doesn't lead to a loss of salvation, but one of the consequences of disobedience is a loss of intimacy with God broken fellowship.

1 (24m 26s):

And you may be saying, you know, pastor, I just don't feel as close to Jesus. As I did six months ago or six years ago, he hasn't moved.

2 (24m 35s):

Maybe you have. And

1 (24m 38s):

The role of the holy spirit is to bring to our attention, to bring the conviction of sin. If there's an area of your life or my life, he says, listen, that obedience thing. Remember what I told you to do. You need to go do it. The obedience of faith. What was the step of faith he told you to take? What was the act of obedience that you've been stubborn about? I got to move on second principle, the principle of generational transfer. This is another mountain peak in the book of Deuteronomy. And I want you to step back, climb the fourteener in Colorado. Stand on the mountain peak and just scan Deuteronomy, take in the scene 120 year old Moses, just about a month before he dies standing before the next generation of Israelites, they're getting ready to go in and take possession of the promised land.

1 (25m 34s):

Moses is full of vim and vigor. He knows that he doesn't have much time to say what the Lord has commanded him to say, there's no time to waste here. Oftentimes when we read the Bible, we don't sense the urgency grammatically. We might put an exclamation point by a sentence, but you need to read Deuteronomy with a strong sense of urgency. As Moses knows, time is running out and he needs to communicate this to the next generation. And hopefully parents and grandparents. You sense the same urgency about your kids and your grandkids. Time is running out. Yeah.

1 (26m 17s):

To make that generational transfer of faith and values. Long before we started on the ultimate road trip through the Bible, I'd been thinking about probably for six or eight months, a verse in Proverbs, Proverbs 13 in verse 22, it says this a good man leaves an inheritance for his children's children. I'll let that sink in a little bit. I hear at least three generations mentioned in that verse. A good

2 (26m 51s):

Man leaves

1 (26m 53s):

An inheritance for his children's children. Wow. Wow. How many dude? Your great grandkids. I don't know whatever that is.

2 (27m 5s):

And

1 (27m 5s):

Certainly we could think about that financially. Catherine and I have been giving some thought to that, of the resources that God has given to us. Well, a good man thinks about how to pass that on to his children's children. We're thinking about how to, how to impact generations to come of Joneses, just with what God has entrusted to us, but you can think otherwise about it. In fact, the principal of generational transfer found in Deuteronomy is less about the passing of money and valuable assets onto the next generation, as it is the conveying or the transfer of biblical values to the next generation, although both should be considered.

1 (27m 47s):

And certainly if you have wealth to transfer to the next generation, don't transfer the wealth without the corresponding wisdom to live life God's way and handle it as a steward and not spend through everything.

2 (28m 3s):

A good man leaves an

1 (28m 5s):

Inheritance for his children's children. The conversely a not so good man dies, broke and spends everything and lives in a way that he never considers passing on valuable assets or biblical values to the next generation. Here's what I'm saying. Parents, you are the primary disciple makers, parents and grandparents of

2 (28m 30s):

Your children and grants. Children.

1 (28m 33s):

That responsibility weighs heavily on your shoulders in mind. And yes, you can partner with the church and yes, you need a community of faith, but we don't have the time or the proximity that you have to your kids and your grandkids. You are the primary disciple makers. You have a little small group. You're a part of it's called your faith. Imagine that parents, his grandparents lead out, make sure those kids in those grants when kids Learn what you've learned in your journey with God, start with you, testimony that you share with them. Now I hear some parents saying, oh, preacher, I don't want to get preachy with my kids.

1 (29m 16s):

I want them to kind of find their own way.

3 (29m 19s):

You know, learn, lean, learn their own

1 (29m 21s):

Way. Give me a break. Are you kidding me? Cause here's the deal. Somebody is preaching to your kids every day. You know who they are. Their names are Snapchat, tick tock, Instagram. And to some extent, Facebook.

2 (29m 35s):

And if you don't

1 (29m 36s):

Know what Tik TOK is, here's, here's the deal. Tik TOK time is running out for you to take the risk of preaching to your kids. Again, here's Moses. I haven't got much time. You know, I'm going to die on Mount Nebo 30 days from now. Listen to what I say, run the risk of your kids or your grandkids. Rolling their eyes and think I get it. Okay. I've heard it. No, say it. Say it again and say it until they can repeat it to you. Say it and tell it's coming out of their ears and out of their nostrils and take the risk sometimes of looking at your kids and your grandkids and saying, listen, I'm Moses.

1 (30m 20s):

Listen to what I have to say. You have the right to do that parents. In fact, it is your primary discipleship responsibility to speak into their lives because we're just one generation from losing it. Europe is one generation ahead of us. The tepid spirituality of Europe. America's not far behind. We're experiencing right before our very high as the loss of our history in America, somebody needs to go back and read George Washington's farewell address

2 (30m 59s):

What

1 (30m 60s):

An intellectual giant. This man was don't think about canceling him. Are you kidding me? Our founding fathers were brilliant men, but we're one generation. This is the generation has lost it. So bring that down to your family. What's your family heritage going to look like a generation or two from now

2 (31m 27s):

A good man leaves an inheritance

1 (31m 31s):

For his children's children are your grandchildren and great grandchildren going to be talking about your faith.

2 (31m 40s):

You got to do something

1 (31m 41s):

About that now to leave that legacy, that inheritance for them, you say, oh, my kids are long gone. No, they're not.

2 (31m 48s):

It's never too late. Let them

1 (31m 51s):

Roll their eyes. Let them push back. There'll be a time when you say it again and it intersects their life at a different point, maybe a point of crisis. And they'll listen to you.

2 (32m 5s):

And even if they don't, you know, you

1 (32m 6s):

Can lead a horse to water, but you can't make him drink, but keep it leading them to the water of life.

2 (32m 13s):

And one day

1 (32m 14s):

Lord willing to learn that Jesus will satisfy their thirsty soul. The principle of generational transfer. The third principle is the principle of faithfulness. This one's fun. Deuteronomy 29 and verse five. This is one of these nuggets that I love and Deuteronomy. The Lord says through Moses, I have led you 40 in the wilderness.

2 (32m 42s):

Your clothes have not worn out on you and your sandals

1 (32m 47s):

Have not worn off your feet. What a miracle of the Lord and, and an incredible description of his faithfulness during these, these years. Now I have some old shoes in my closet that my wife would probably love for me to throw away. None of them, 40 years old, none of them that have lasted that long, but the Lord reminds them of his faithfulness. Did you take any time this week to just remember, remember Deuteronomy is a book of remembrance, the second law, we're going over this again and again and again, did you take any time this week to remember the Lord's faithfulness

2 (33m 26s):

In your life?

1 (33m 28s):

I was in war in DC for a day. This week I drove up in the morning, had some business to attend to and some ministry as well, had a great lunch with a old friend and, and we encourage one another. But before I left town, I, I took a little detour off I, 95 and drove to our old neighborhood. We lived in DC for about 10 years before we came here and served the Lord. And I drove through our old neighborhood and drove down that path, that road to where our kids went to high school and just kind of a trip down memory lane.

2 (34m 2s):

And

1 (34m 3s):

I was overwhelmed with God's faithfulness because those were some challenging years go into all the details, but God was faithful to the Joneses financially. He was faithful to our kids and just, just a whole bunch of things. I came back and I shared the experience with Catherine. And I remember her saying, yeah, and she says, I can't even remember a time in our house where we called Herrmann. And God was just so faithful during that time. And it was just great to have that time

2 (34m 41s):

Of remembrance

1 (34m 43s):

Pet to call the repairman out a few times on my house here. I don't trust me, but it was just a great time of remembrance of the faithfulness of God. And by the way, your clothes have not worn out on you and your sandals have not worn off your feet, applied to the generation that died in the wilderness to, and here in, we have that new Testament principle about the severity and the goodness of God. You see that in the wilderness, his severity to hold those accountable, who fell into unbelief and walked in disobedience. No, you're not going into the promised land to experience the abundant life, but the goodness

2 (35m 20s):

Of God who even

1 (35m 22s):

Takes care of his disobedient kids, isn't that like a heavenly father to do that when your kids have been disobedient don't you still love them, feed them dinner at night, buy them shoes to wear and clothes to wear you. He's he's a father who loves us and takes care of us. Finally, I see the principle of greatness in the book of Deuteronomy. And here's where I want to go to the end of the book, chapter 34. Yeah, that chapter that

was probably added on later after Moses has death and a chapter that some say, Joshua, might've added in because it's reminiscent of those 30 days of a morning.

1 (36m 7s):

And the time that Moses scales Mount Nebo catches a glimpse of the promised land, he dies. And in chapter 34 verses 10 through 12 that says this,

2 (36m 18s):

And you wouldn't expect Moses

1 (36m 19s):

To write this about himself, but you know, that's, that's why we saved. Somebody else probably would be dead. And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face. None, unlike 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 the mighty power and all the great deeds of terror that Moses did in the sight of all Israel,

2 (36m 50s):

There was nobody like Moses

1 (36m 53s):

Am. Moses was, was this iconic leader

2 (36m 59s):

Who

1 (36m 60s):

Carried the Israel lights, like a shepherd who carries his sheep through the, the epic experiences of the wilderness. He was the one who said to Pharaoh and had the courage to say, let my people go. And he was with them for 40 years. I mean, he's Moses.

2 (37m 24s):

Usually when we want to

1 (37m 26s):

Elevate a leader and say, this, this person is unlike anybody was a person's Moses, the principle of greatness. But that principle of greatness, doesn't just stop with Moses because here's where the Christ connection is. And I told you on our ultimate road trip through the Bible and every book of the Bible, we're going to make a Christ connection we did in Genesis and Exodus and Leviticus and numbers. Now,

Deuteronomy it's all one story. One main character in the old Testament, they're leaning toward the Christ who is to come in the new Testament. We're looking back on Jesus, who is the Christ and came and died and rose again from the dead.

1 (38m 11s):

Where's the forward look to the Christ who is to come and what does it have to do with the greatness of Moses? I'm glad you asked turn with me to chapter 18 of Deuteronomy. And Moses says to the children of Israel in his second address, 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. This was a prophecy in the future. This is going to happen. He says, so question is who is the prophet like Moses?

2 (38m 50s):

Well, we don't have time to go

1 (38m 52s):

To all the references, but in the new Testament we learn in John chapter one in verse 21, acts chapter 3 22 act seven in verse 37 and Hebrews three verses one to six, all in agreement that Jesus is the prophet like Moses, but with greater glory

2 (39m 7s):

And greater greatness.

1 (39m 10s):

And in the life of Jesus and his ministry, we talk about the threefold ministry of Jesus as prophet priest and king. We see that in Moses, who was a prophet through Moses came the Levitical priesthood and all the teachings there. And although they never crowned him king, he was their leader for all these years. And so in Moses, who was great and iconic in and of himself, we have a foreshadowing and a picture of Jesus who was like Moses. But according to the writer of Hebrews, it wasn't much greater

2 (39m 46s):

Of greater glory.

1 (39m 49s):

And so here we have, again, the book of Deuteronomy, which is so delicious, right? Say that with me, Deuteronomy is delicious. And here's one of the reasons why you can feast on the Lord, Jesus Christ, who Moses said, there's someone coming after me

2 (40m 10s):

From among you.

1 (40m 13s):

And he says, it is to him. You shall listen. And the Hebrew sense of the word listen is to listen with the intent of

0 (40m 25s):

Doing it and putting it into practice. Isn't that good? The principle of obedience, principle of generational transfer, the principle of faithfulness, the principle of greatness. I said, get the Jesus as fast as you can. And remember, just to do what he tells you to do. You've been listening to the Bible teaching ministry of Dr. Ron Jones for a complete list of resources available from Ron's ministry, visit [something good radio.org](http://somethinggoodradio.org).