**June 07, 2022**

**BIBLE STUDY**

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**“PUBLISH AND ASCRIBE”**

**Deuteronomy 32:1-14**

***Deuteronomy 32:1 "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth."***

***Deuteronomy 32:2 "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:"***

The book of Deuteronomy concludes with two songs: the Song of Moses (chapter 32) and the Blessing of Moses (chapter 33). The “Song of Moses” is an incredible teaching instrument that traces God’s dealings with the nation. As if in a courtroom, Moses called the heavens and the earth as witnesses to the truth of what he was about to say, beginning with his testimony to the greatness of our God whose work is perfect. Doctrine is one of several words in the song that is also used in wisdom literature. The word translated “doctrine” means “instruction, especially as it applies to lifestyle application.”

***Proverbs 4:2 “For I give you good doctrine, forsake ye not my law.”***

***Job 11:4 “For thou hast said, My doctrine is pure, and I am clean in thine eyes.”***

In other words, doctrine is teaching imparted by an authoritative source. In the Bible, the word always refers to spiritually related fields of study. The Bible says of itself that it is “profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Timothy 3:16). We are to be careful about what we believe and present as truth. 1 Timothy 4:17 says, “Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.” This is saying that the doctrine Moses has given them from God is not to beat them down, but to help them grow. Moses desired that his lyrics would be like refreshing rain on fresh grass. This is speaking of a gentle rain. This rain would be a welcome sight to plants in need of moisture. Moses will stand before the people and recite this song. The song functions as a part of the witness to the renewal of the covenant. Moses in psalm-like fashion poetically crafted the words as a memorial to Israel’s future generations. This song was written down and was to be sung by the people of Israel. Moses calls the heavens, and earth to make note of this.

***Deuteronomy 32:3 "Because I will publish the name of the LORD: ascribe ye greatness unto our God."***

The name of the LORD has various implications in Deuteronomy, and here it gathers together the various attributes of God indicated by His name, which will be set forth in the verses that follow. Publish means to discover or make known to mankind or to people in general what before was private or unknown to divulge, as a private transaction to promulgate or proclaim, as a law or edict. Moses never stopped “publishing” (proclaiming) the great I AM to the people. God had revealed Himself to Moses in the burning bush. He, told Moses His name was “I AM.” It is the greatness of the name of God that Moses wants them to realize and accept. The word "ascribe" means to give, attribute, impute, or set to, as to a cause to assign, as effect to a cause. Moses is reminding and encouraging Israel to follow the biblical pattern and ‘publish the name” and “ascribe greatness” to God.

***Genesis 4:26 “And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.***

***Genesis 12:8 “And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.”***

***Deuteronomy 5:11 “Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.”***

***Deuteronomy 12:5 “But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come:”***

***Joel 2:32 “And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.”***

***Romans 10:13 “For whosoever shall call upon the name of the Lord shall be saved.”***

***Acts 2:21 “And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.”***

***Acts 4:12 “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”***

Using a person’s name expresses familiarity and helps connect one person to another. Calling on the name of the Lord indicates personal interaction and relationship. When we call upon the name of the Lord, as a form of worship, we recognize our dependence upon Him. In summary, those who call on the name of the Lord are those who recognize Him as Savior. Whether it is a first-time calling upon Jesus’ name for forgiveness of sins or a continuous calling as the relationship progresses and grows, giving Him lordship over our lives in surrender to His will, calling on the name of the Lord is vital to spiritual life. Ultimately, calling on the name of the Lord is a sign of humility and dependence on God our Creator and Redeemer.

***Deuteronomy 32:4 "[He is] the Rock, his work [is] perfect: for all his ways [are] judgment: a God of truth and without iniquity, just and right [is] he."***

With these words Moses proclaimed the Lord’s name and His greatness. For the first time in the Scriptures the Lord is described as a Rock, suggesting His constancy and permanence. Moses would surely associate the Rock as God. His unchanging nature is contrasted with the fickleness of the covenant people. The Rock that brought forth water enough for nearly three million people symbolized the Lord Jesus Christ.

***I Corinthians 10:4 "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."***

His actions are perfect and just, compared to the often-capricious actions of other ancient Near Eastern deities. He is faithful and treats everyone without injustice. In the book of John, Jesus called Himself the Way, the Truth, the Life, and the Judge

***John 14:6 "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."***

***John 5:22 "For the Father judgeth no man, but hath committed all judgment unto the Son:"***

We can see from all of this that, the One you and I call Jesus, is the Rock, He is Judge, He is Truth. We could name a thousand things more that He is. He is our All in all. He is the Doer part of the Godhead.

***Deuteronomy 32:5 "They have corrupted themselves, their spot [is] not [the spot] of his children: [they are] a perverse and crooked generation."***

In contrast to God’s greatness and faithfulness to Israel, his people acted corruptly toward him by becoming a devious and crooked generation it was a wretched way to repay the love and kindness he had shown them. Israel was a perverted, rebellious house, which would not be ruled by the God of all the world. They ran after false gods and made themselves dirty in the sight of God. We, Christians, must remember, Jesus is coming back for a church that he may present unto himself “without spot or wrinkle.” We should live accordingly.

***Ephesians 5:27 “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”***

***Deuteronomy 32:6 "Do ye thus requite the LORD, O foolish people and unwise? [is] not he thy father [that] hath bought thee? hath he not made thee, and established thee?"***

***Deuteronomy 32:7 "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee."***

Sadly, the nation responded foolishly and unwisely to their Creator. Moses wants them to realize that their very existence is because of God. He created them. He, also, purchased them back from the world {Egypt} with the ten plagues. They are His. They would still be in Egypt, had He not delivered them, and brought them to this place. It is the LORD which established them as His people. The deliverance of Israel from Egypt and their establishment as God's people is to be remembered from generation to generation. The father is to relate this fact to his son for all generations.

***Deuteronomy 32:8 "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel."***

***Deuteronomy 32:9 "For the LORD'S portion [is] his people; Jacob [is] the lot of his inheritance."***

Most High is a title that emphasizes God’s sovereignty and authority over all nations, whereas in relation to His own people He is called the LORD (Yahweh) as in Exodus 3 and 6. In the days of Abraham, God had promised this land as an inheritance for the descendants of Abraham. He allotted to the nations their inheritance (portion) of the earth as their home and fixed the boundaries of peoples in relation to Israel’s numbers. God knew ahead of time here they would live, and how much land would be required. He blessed this land and prepared it for an inheritance for His chosen family. Their fathers and elders could testify of the Lord’s gracious actions when He separated (elected) them out as His inheritance.

***Genesis 17:8 "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."***

***Exodus 19:5-6***

***5 "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth [is] mine:"***

***6 "And ye shall be unto me a kingdom of priests, and an holy nation. These [are] the words which thou shalt speak unto the children of Israel."***

***Deuteronomy 32:10 "He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."***

The goodness of God is depicted. He is pictured as a Father-figure, caring for His people in every dimension of their lives, bringing them out of the land, and guiding and providing for them during their travels. Israel was in a desert land with no food and water. God fed them miraculously the manna, which fell from heaven. The Rock brought forth water and quenched their thirst. The LORD actually birthed a people of God in this wilderness journey. God, Himself, went with them to lead them in the smoke and fire. He was their protection. The countries around them feared the God of Israel. God wanted Israel to show Him to the world. His eye was on Israel, His people. Several verses in the Bible mention “the apple of the eye.” This ancient metaphor is a reference to the “pupil” of the eye, which is exactly how some Bible translations render it.

***Proverbs 7:2 “Keep my commandments, and live; and my law as the apple of thine eye.”***

***Psalm 17:8 “Keep me as the apple of the eye, hide me under the shadow of thy wings,”***

The apple of one’s eye is a very sensitive place and therefore very protected. And the description of God’s care for His people in [Deuteronomy 32:10](https://biblia.com/bible/esv/Deut%2032.10) emphasizes Israel’s vulnerability and God’s tender, loving affection. God provided complete protection; His people were a priority. In the “howling wilderness,” God provided [manna](https://www.gotquestions.org/what-was-manna.html) for them to eat, water from a rock, and safety from their enemies. His care was as automatic as if He were guarding the center of His eye from harm. What a loving God we serve. God held the Israelites as the apple of His eye, rebellious and stiff-necked though they were in the wilderness. Being the apple of His eye, they were most cherished. And God’s care for His people has not diminished with time. He holds His children close, and He can protect us as easily as our eyelids protect our pupils. He does this because He loves us in Christ. He has a parental, protective love for us, and the biblical descriptions of His love are eye-opening, to say the least.

***Deuteronomy 32:11 "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:"***

***Deuteronomy 32:12 "[So] the LORD alone did lead him, and [there was] no strange god with him."***

In this case, the eagle's care of her young is symbolic of the care of God for His people. Her wings protect her young from the storm and the rain. She carries them, until they learn to fly. This wilderness wandering was full of the supernatural care of the LORD for His people. He took them places they could not have gone, such as through the Red Sea. During this journey, God taught them His ways. When the fire, or smoke, lifted from the tabernacle and moved, the people followed. He was their God, and they were His people. There were no false gods among them.

***Deuteronomy 32:13 "He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;"***

***Deuteronomy 32:14 "Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape."***

The LORD guided them through the wilderness where in the Transjordan they enjoyed the finest of produce of the field and flock. The LORD was their provider. They had no need for food. God fed them. He caused Israel to defeat the nations before them. They received their inheritance of the land of milk and honey. The juice from the grape, here, is spoken of as blood. Perhaps, that is why grape juice symbolizes the blood of Christ in the communion services. The idea, here, is that God provided the desires of their hearts for wonderful food and drink.

**QUESTIONS**

1. Who does Moses call to take note of this?
2. Verse 2 is speaking of a \_\_\_\_\_\_\_\_\_\_ rain.
3. The doctrine Moses has given them is not to \_\_\_\_\_\_\_ \_\_\_\_\_\_ \_\_\_\_\_, but to do what?
4. What name of God was revealed to Moses at the burning bush?
5. It is the \_\_\_\_\_\_\_\_\_\_ of God that Moses wants them to realize and accept.
6. The word "ascribe" means what?
7. Moses would surely associate the Rock as \_\_\_\_\_\_\_.
8. In John chapter 14 verse 6, Jesus reveals Himself as the \_\_\_\_\_\_\_, the \_\_\_\_\_\_\_\_, and the \_\_\_\_\_\_\_\_\_.
9. Jesus is the \_\_\_\_\_\_\_\_\_ part of the Godhead.
10. What kind of church is Jesus coming back for?
11. What were they cautioned to remember?
12. When had God set this land aside for Israel?
13. The LORD actually \_\_\_\_\_\_\_\_\_\_\_ a people of God in the wilderness journey.
14. How does the eagle's care of its young symbolize God's care for His people?
15. How had God led them?
16. What is interesting about the juice of the grape in verse 14?