

When the Lord instructs us to rightly divide His Word of Truth we can be sure there are many beneficial consequences for those who apply this enlightening Bible study rule.

In this series we are comparing Paul with Paul; rightly dividing the writings of the only Apostle sent to us Gentiles. We are discovering that Paul wrote two groups of letters which relate to two distinct purposes of God. One group was written during the Acts when Israel remained God's people. During Acts the earthly purposes of God pervade Paul's writings but after the Acts a completely different purpose concerning the heavenly places is in view.

Romans was written late in the Acts period and we are finding the letter is dispensationally aligned with Moses, Israel and the earth. Romans was written before Israel was put aside a Acts 28 and if there was any progression in Paul, any gradual unveiling of the dispensational truth of Ephesians, then it should be apparent in Romans, but not one hint of the dispensation of Ephesians can be found.

In this lesson we examine one of the strongest links between Romans, the Acts period and Moses and Deuteronomy. If ever there existed a confirmation that Romans is about the earth, then "The Song of Moses" would have to be it. There are two major songs recorded in Israel's deliverance and journey to the Promised Land. The first is found in Exodus 15.

After the Lord rescued Israel from Egyptian gentile dominion, Moses and the children of Israel sang a song of praise. This song is not the Song of Moses but we note it sets a dispensational setting of the Exodus which includes Israel, God's purchased possession and Zion where the Lord will reign;

So Jehovah saved Israel that day out of the hand of the Egyptians. And Israel saw the Egyptians dead upon the seashore. And Israel saw that great work which Jehovah did upon the Egyptians. And the people feared Jehovah, and believed Jehovah and His servant Moses. **Then the sons of Moses and Israel sang this song to Jehovah**, and spoke, saying, I will sing to Jehovah, for He has triumphed gloriously; *the* horse and his rider He has thrown into the sea. Jehovah *is* my strength and song, and He has become my salvation. He is my God, and I will glorify Him, my father's God, and I will exalt Him.
Exo 14:30-15:2

Fear and dread shall fall upon them. By the greatness of Your arm they shall be still as a stone, until **Your people** pass over, O Jehovah; until the people *whom* **You** have **purchased** pass over. You shall bring them and plant them in **the mountain of Your inheritance**, the place, O Jehovah, You have made for You to dwell in; the Sanctuary, O Jehovah, *which* Your hands have established. **Jehovah shall reign forever and ever.** Exo 15:16-18

We will find the Lord's holy mountain appearing again later in this lesson. Exodus 15 concludes with 12 wells of water and 70 palm trees, both numbers associated with Israel. Isn't it interesting that despite Israel's murmuring (Ex.15:24) the Lord remained faithful and took them into His inheritance, Ex. 34:9, Deut. 32:9. Israel's lack of faith has never negated God's faithfulness to His oath for them.

In Deuteronomy, written immediately prior to Israel entering the Promised Land, Moses sang another song to the nation without any change of the dispensational setting. The song of Moses is actually a poem and is found in Deut. 32:1-43 but before we examine the parts of the Song of Moses used by the apostle in Romans, here are important words regarding it in Deut. 31.

Now, therefore, write this song for you, and teach it to the sons of Israel. Put it in their mouths, so that this song may be a witness for Me against the sons of Israel.

For when I shall have brought them into the land which I swore to their fathers, the land that flows *with* milk and honey, and they shall have eaten and have become satisfied, and become fat, then turn to other gods and serve them, and provoke Me and break My covenant.

And it shall be when many evils and troubles have found them, this song shall testify against them as a

witness. For it shall not be forgotten out of the mouths of their seed. For I know their imagination which they do, even now, before I have brought them into the land which I swore. And Moses wrote this song the same day, and taught it to the sons of Israel. And he commanded Joshua the son of Nun, and said: Be strong and of a good courage. For you shall bring the sons of Israel into the land which I swore to them, and I will be with you. [Deu 31:19-23](#)

The Lord says that the Song of Moses was to be a testifying witness against the children when they were in the land and hard times were upon them. These background statements do not hint that God is casting aside or changing His purposes for Israel but that they might recall through this song, their unfaithfulness and His power, love and grace for them.

When Paul wrote his letter to the Romans, Israel had not been cast aside but they were under the control of the Romans and many were dispersed among the nations. Those Israelites who read Romans would recognize the song of Moses which "shall not be forgotten out of the mouths of their seed". The inclusion of the Song and specific elements of it were witnesses against Israel and a reminder of God's faithfulness. Paul magnified his office to provoke Israel, Gentiles were saved to provoke Israel (Roms.11:11-14) and the inclusion of the Song of Moses was also a testimony against them. Just as the Song did not hint at any change in Deuteronomy but in fact confirmed God's faithfulness to His oaths, so in Romans the same faithfulness to Israel must be recognized.

It would be too much to post the complete Song but it would help if the reader turned and read Deuteronomy 31:30-32:43 before we show some of the parts of it used in Romans.

Here follows a reference from the "song of Moses" as used in Romans 10:19-21;
[They have moved Me to jealousy with a no-god. They have provoked Me to anger with their vanities. And I will move them to jealousy with a no-people. I will provoke them to anger with a foolish nation.](#)
[Deu 32:21](#)

[But I say, Did not Israel know? First Moses says, "I will provoke you to jealousy by *those who are no people*, and by a foolish nation I will anger you."](#) [Deu 32:21](#)
[But Isaiah *is* very bold and says, "I was found by those who did not seek Me, I became known to those who did not ask after Me."](#) [Isaiah 65:1.](#)
[But to Israel He says, "All day long I have stretched forth My hands to a disobeying and gainsaying people."](#) [Isaiah 65:2.](#) [Rom 10:19-21](#)

It was the Song of Moses, a testimony not forgotten by Israel, which is used by Paul to affirm that when Romans was written, Israel had heard but rejected the gospel and was being provoked by the Gentiles. The Song was a faithful witness down through the centuries. Despite this provocation, God's grace to Israel remained; He had made oaths and according to His oaths, He would save "all Israel". This provocation and certainty of hope for Israel is found in chapter 11 in majestic parallel to Deut.31 & 32:

[And so I ask, "They have not stumbled so as to fall, have they?" Of course not! On the contrary, because of their stumbling, salvation has come to the gentiles to make the Jews jealous.](#) [Rom 11:11](#) ISV.

[And so all Israel shall be saved; as it is written, "There shall come out of Zion the Deliverer, and He will turn away ungodliness from Jacob. For this *is* My covenant with them, when I have taken away their sins."](#) [Indeed as regards the gospel, *they are* enemies for your sakes. But as regards the election, *they are* beloved for the fathers' sakes. For the free gifts and calling of God *are* without repentance.](#) [Rom 11:26-29](#)

\When we turn back to Romans 10:19-21 we find that Paul follows the Song of Moses with a reference to Isaiah 65:1-2. The prophet foretells that Gentiles would be saved despite the fact they did not seek God and how Israel would be blind and provocative despite the gracious hands of God held out to them. Romans 10 and 11 are exactly in harmony with the Song of Moses and the Prophets.

Those who love to find the consistency in Scripture will read Isaiah 65 and find provocation, a remnant, the Lord's holy mountain and Jerusalem the joy of the Lord, the very dispensational themes of Romans. Isaiah 65 concludes with a reference to the wolf and the lamb feeding together which turns our minds to Romans 8:20-22 where Paul writes about creation also being delivered from the bondage of corruption at the coming of the Lord. Please hold the vision of the wolf and the lamb; we'll be back to it when we find the song of Moses another time in Romans.

The Song of Moses occurs again in Romans 12, a portion of practical advice, where Paul writes this;

If it is possible, as far as is in you, being in peace with all men. not avenging yourselves, beloved, but giving place to wrath; for it is written, "**Vengeance is Mine, I will repay, says the Lord.**" (Deut.32:35) therefore if your enemy hungers, feed him. If he thirsts, give him drink. For in so doing you shall heap coals of fire on his head. Rom 12:18-20

Once again, the Song of Moses confirms the Lord's faithfulness to Israel for, at His triumphant Trumpets return the hope of the Acts period, He will take vengeance on Israel's enemies.

I have written before of the hope of the Acts period as found in Roms.15:4-13. Paul writes that the bases of the hope at that time were "the things written before"; the comfort of the Old Testament Scriptures. To add weight to this statement, he assures his readers that the Lord Christ Jesus ministered to confirm the promises made to Israel's fathers. Then he includes the Song of Moses which foresees the blessing of Jews and the Gentiles with them when the Lord returns. Again we post the Song passage then its location in Romans;

Rejoice, O, nations, with His people; for He will avenge the blood of His servants, and will render vengeance to His foes and will be merciful to His land, to His people. Deu 32:43

And I say, Jesus Christ has become a minister of the circumcision for the truth of God, to confirm the promises made to the fathers, and that the nations might glorify God for His mercy, as it is written, "**Rejoice, O nations, with His people.**" Rom 15:8-(9)-10

Isn't it wonderful to see the mercy of God upon unfaithful Israel in the Song of Moses? Isn't it a glorious testimony to God's faithfulness to see His mercy upon unfaithful Israel in Romans, especially 11:26-32? The salvation of the Gentiles and their hope during Acts was in harmony with Moses and prophecy and that hope would be realized when the Lord returns at Trumpets to take vengeance to His foes and be merciful to His Land and to His people. The inclusion of the Song of Moses in Romans discounts any thought that God was introducing anything new.

The wolf and the lamb of Isaiah 65 enter into Roms.10 where Paul quotes the prophet. In Romans 15:12 Paul refers to Isaiah 11 which chapter also speaks of the wolf and the lamb in creational harmony. The dominion lost by Adam's disobedience is restored on the earth by the last Adam and this is an essential part of the hope proclaimed in Romans. This dominion restored is the Lord being merciful to His land which is to be like Eden, Isaiah 51:3, where dominion first reigned. The only Bible writer who expounds the relationship between the two Adams is Paul in Roms.5 and 1Cor.15. Maybe this relationship between Adam and Christ is the mystery of Romans 16 but certainly the inheritance in view during Acts is the Lord's Holy Mountain, Zion glorified.

The right division of Paul confirms that during Acts, God's purposes remained centered in His promises to Israel's fathers. The Song of Moses can be heard in full voice in Romans confirming that the church which is His body had not been revealed to Paul at that time. Praise God for the joyous consequences of right division.