

Blessings and Curses and the Song of Moses

Kyle Pope

Text: Dt. 27-28; 32

Introduction.

In the closing chapters of Deuteronomy there are two pericopes (*pə-ri-kə-pēs*)—or distinct sections of Scripture—that were intended to serve a special role, purpose, and function for the Israelite nation. In this study we will explore these passages to better understand their nature, use, and application for ancient Jews living under Mosaic Law and the lessons they can teach Christians today.

I. The Texts.

A. The Blessings and Curses.

1. Instructions to write law on whitewashed stones on Mt. Ebal (Deut. 27:1-10).
2. Instructions for tribes to pronounce blessings and curses on Mt. Gerizim and Mt. Ebal responsively (Deut. 27:11-26).
 - a. Twelve curses, to be followed by a responsive “Amen!” (Deut. 27:15-26).
 - b. The blessings are either un-specified or included in the sections that follow.
3. Elaboration on Blessings and Curses.
 - b. Blessings elaborated (Deut. 28:1-14).
 - c. Curses elaborated (Deut. 28:15-68). Jews read this section together with Leviticus 26:14-45, calling it the *Tokhehah* (תּוֹכְחָה) meaning “reproof” or “chastisement.” It was read on fast days, and the passage from Leviticus was read before Pentecost and the passage from Deuteronomy was read before the New Year (Babylonian Talmud, *Megilah* 31a-31b).
 - i. Because these readings inspired fear, the custom developed that they were read quickly and with a quiet voice (Rothkoff, 18).
 - d. It is unclear if 27:11-16 and 28:1-68 stand as one unit, or if the latter expounds upon the former.
 - i. It is also unclear if both were a part of the ceremony carried out at Mt. Gerizim and Mt. Ebal, or if only 27:11-16 was used (with the contrasting blessings inferred).
4. A partial parallelism exists between the blessings and curses of 28:1-68. See appendix.
 - a. Obedience or disobedience as the reason for blessings or curses *overtaking* Israel (Blessing, 28:1-2; Curses, 28:15).
 - b. In city or country (Blessing, 28:3; Curses, 28:16).
 - c. Fruit of body, ground, and livestock (Blessing, 28:4; Curses, 28:18).
 - d. Basket and kneading bowl (Blessing, 28:5; Curses, 28:17).
 - e. Coming in and going out (Blessing, 28:6; Curses, 28:19).
 - f. Defeat and fleeing seven ways (Blessing, 28:7; Curses, 28:25).
 - g. Rain from heaven (Blessing, 28:12; Curses, 28:23-24).
 - h. Head and tail (Blessing, 28:13; Curses, 28:43-44).

- B. *The Song of Moses*. Two Scriptures are both identified this way: (1) Exodus 15:1-18 (a song of praise and victory following the crossing of the Red Sea), sometimes called “Song of the Sea,” and (2) Deuteronomy 31:1-52 (a song warning of the consequences of unfaithfulness). In the context of praise and victory, the “Song of Moses” in Revelation 15:3 most likely refers to the passage in Exodus.

1. Introductory instructions (Deut. 31:14-29).
2. The Song (Deut. 31:30-32:52). Jews call this *Ha'azinu* (הַאֲזִינוּ) “Listen!,” from the opening word of the song. It is the next to the last *Parashah* (פָּרָשָׁה), meaning “portion,” of the division of traditional Torah readings, and it is the 10th in Deuteronomy.

II. Occasion of Use.

A. *The Blessings and Curses*—Specific Event.

1. “On the day when you cross over the Jordan” (Deut. 27:2). “Day” is likely used here in a general (rather than a specific) sense. That is, “When you find yourselves having crossed over the Jordan”—not the very day of the crossing.
 - a. Crossed on 10th day of 1st month and camped at Gilgal (Josh. 4:19)—40,000 ready for war (Josh. 4:13). Mt. Gerizim and Mt. Ebal were 30 miles from Gilgal (cf. Barker, 278, 298).
 - i. They first set up memorial stones from the Jordan River crossing (Josh. 4:1-24).
 - ii. Then, they circumcised that generation—allowing time to heal (Josh. 5:1-12).
 - iii. After that, there was the conquest of Jericho (Josh. 6:1-27), defeat at Ai (Josh. 7:1-9), punishment of Achan (Josh. 7:10-26), and victory over Ai (Josh. 8:1-29).
2. Fulfilled by Joshua (Josh. 8:30-35).
 - a. Joshua set up an altar, the law was inscribed on stones, “all Israel” assembled with half “in front of” each mountain, the people were blessed, and the law was read.
 - b. Questions.
 - i. “1. Which laws were inscribed on the plastered stones?—The blessings and curses?, the decalogue?, the Deuteronomic Code? or all Pentateuchal laws? 2. Which are the blessings and curses pronounced by the tribes?” (Lewy, 208).
 - ii. “1. Who pronounces the blessings for the people and the curses for the people—the tribes or the Levites? 2. Why are the blessings not noted?” (ibid.).
 - iii. “. . . There is uncertainty about whether the stones of the altar are the same as the stones on which the law was to be inscribed. Joshua 8:30-32 seems to imply they are, though most interpreters of Deuteronomy 27 argue otherwise” (Barker, 278).
 - c. The Jewish Mishnah understood: (1) Law written on the stones of the altar; (2) Representatives of six tribes on top of each mountain; (3) Priests, Levites, and ark in the valley between; (4) “All Israel” around them; (5) Faced each mountain; (6) Blessings first, parallel to the curses from Deuteronomy 27:15-26 (*Sotah* 7.4-5).
 - d. The Samaritan Pentateuch places the altar on Mt. Gerizim in Deuteronomy 27:4. The Septuagint (LXX) and Hebrew Masoretic Text (MT) place it on Mt. Ebal. No Dead Sea Scroll fragments preserve this verse.
 - i. Some argue that the blessings were associated with Mt. Gerizim because of its springs and abundant vegetation (Gevaryahu, 124), while others argue that both mountains are relatively barren.

- ii. “Mounts Ebal and Gerizim appear at the precise midpoint of a straight line plotted ‘from Dan to Beersheba,’ the common stereotypical idiom for referring to the entire land of Israel from the northern to the southern border” (Block, 28).
 3. As noted above, in Jewish tradition the Scriptures comprising the *Tokhehah* (Leviticus 26:14–45 and Deuteronomy 28:15-68) were read separately before Pentecost and New Year, and with a quiet voice in general readings. The role of this pericope in the Blessing and Curses ceremony was unique.
- B. *The Song of Moses*—General Use.
 1. Instructions regarding the use of the song (Deut. 31:19-22).
 - a. “Now therefore, write down this song for yourselves, and teach it to the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel” (Deut. 31:19). “Witness” Heb. *‘ad* (אָד) “witness, testimony, evidence” (BDB).
 - b. “Then it shall be, when many evils and troubles have come upon them, that this song will testify against them as a witness” (Deut. 31:21a). “Testify” Heb. *‘anah* (אָנָה) “answer, respond, make response” (BDB).
 - c. Some have seen parallels in Psalm 78, 105, 106, and Ezekiel 16, 20, and 23 (Hirsch and Barton, 468) or other Scriptures, but none of these are accounts documenting its use.
 - d. It has been suggested that it may have been a part of the Blessing and Curses ceremony carried out by Joshua at Mt. Gerizim and Mt. Ebal (Thiessen, 418-419).
 - i. Its association with the blessings and curses in Deuteronomy may lend credence to this, but the text in Joshua does not specify that it was involved in the ceremony.
 - ii. There is no direct Biblical example of its use, but it seems to have been intended as an ongoing tool to call Israel to obedience.
 2. Theories Regarding Its Function.
 - a. Some have argued that it functioned as a type of “covenant lawsuit” issued by God against Israel (Wright).
 - i. Comparisons have been drawn between the song and “vassal treaties” which stipulated the consequences of violations (Thiessen, 418-419).
 - b. Among AD 70 proponents, it is not seen as a general warning of the consequences of apostasy at any time, but as a prophecy specifically pointing to first-century Judaism and the destruction of Jerusalem (Pope).
 - c. Others describe it as a “Textual Memorial”—“Like a stone monument, the text ascribes itself didactic and memorial purposes for a community and its generations to come” (Britt, 358-359).
 - i. This seems a reasonable conclusion. We noted above its role in regular Torah readings within Jewish tradition. This was usually repeated annually or over a three-year cycle.
 - ii. In modern Judaism it is generally read before or after Yom Kippur—the Day of Atonement (Ackerman). If this custom has roots in antiquity, it suggests that it was used as an important reminder of their accountability before God.

III. New Testament Usage.

Quotes from (or allusions to) the Blessings and Curses and the Song of Moses:

Old Testament	New Testament
Deuteronomy 27:26	Galatians 3:10, 13; Revelation 22:3
Deuteronomy 32:4 (cf. Psalm 18:2)	1 Corinthians 10:4; Revelation 15:3
Deuteronomy 32:9	Ephesians 1:18
Deuteronomy 32:17	1 Corinthians 10:20
Deuteronomy 32:21	Romans 10:19; 11:11-12
Deuteronomy 32:35-36 (cf. Ps. 135:14)	Romans 12:19; Hebrews 10:30
Deuteronomy 32:43	Hebrews 1:6; Romans 15:10; Revelation 19:2

The fact that there is only one direct quote from the Blessings and Curses, but numerous quotes and allusions from the Song of Moses demonstrates the different roles these pericopes played in Jewish religious life. This also says something about inspiration and authenticity. The source critic, who would try to claim that the Song of Moses was written long after Moses (and only ascribed to him), not only impugns the veracity of the Pentateuch—he also impugns the veracity of New Testament writers who quote from this text saying, “Moses says” (Rom. 10:19).

A. *The Curse Conquered—a Gospel of Blessing.*

1. The last responsive curse read, “‘Cursed is the one who does not confirm all the words of this law.’ And all the people shall say, ‘Amen!’” (Deut. 27:26).
 - a. Paul cites this to demonstrate the problem with a strictly law-based justification. He tells the Galatians, “For as many as are of the works of the law are under the curse; for it is written, ‘Cursed is everyone who does not continue in all things which are written in the book of the law, to do them’” (Gal. 3:10).
 - b. He refers back to this three verses latter, explaining the blessing Jesus brings: “Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, ‘Cursed is everyone who hangs on a tree’ [Deut. 21:23])” (Gal. 3:13).
 - i. Deuteronomy 27:27 may be the specific “curse of the law” Paul has in mind.
 - c. Revelation 22:3 reads, “And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him.”
 - i. This may describe a reversal of God’s curse upon the “ground” or “earth” after Adam’s expulsion from Eden (Gen. 3:17; 5:29). If not, like Paul, John speaks of redemption from the “curse of the law.”
2. Paul speaks of, “the blessing of the gospel of Christ” (Rom. 15:19). It is worth noting a contrast in the focus of the gospel and the Mosaic covenant, which may itself be a type of allusion to the Blessings and Curses.
 - a. There are 61 verses devoted to curses (Deut. 27:15-26; 28:15-68) and only 14 verses devoted to specified blessings (Deut. 28:1-14).
 - b. This stands in contrast to the central place the promise of blessings holds in the gospel: in the Beatitudes (Matt. 5:3-12; Luke 6:20-22) and other promises of blessing (Matt. 11:6; 13:16; 24:46; 25:34; Luke 7:23; 10:23; 11:28; 12:37-38; 12:43; 14:14; John 13:17; 20:29; Acts 3:25; 20:35; Rom. 4:7-8; Gal. 3:8-9; Eph. 1:3; Jas. 1:12; 1:25; 5:11; 1 Pet. 3:14; 4:14; Rev. 1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14).
 - i. In the New Testament, while those assigned to hell are considered the “cursed” (Matt. 25:41), and specific conditions of hell are described, there is no list of “curses” corresponding to those seen in Deuteronomy (or the Law of Moses generally).

B. *Provocation to Jealousy.*

1. In warning of Israel's future rebellion, God, in the Song of Moses declared, "They have provoked Me to jealousy by what is not God; They have moved Me to anger by their foolish idols. But I will provoke them to jealousy by those who are not a nation; I will move them to anger by a foolish nation" (Deut. 32:21). Two provocations are addressed: (1) God is jealous for His people because in idolatry they had followed pagan nations; and (2) Because of this He will provoke Israel to jealousy by His favor shown to other nations.
 - a. We should remember that in both Hebrew and Greek context alone determines whether "nations" (generally) or "Gentiles" (specifically in contrast to Jews) is intended.
 - b. As a result, Deuteronomy 32:21 constitutes one of the earliest promises of a future hope for Gentile reconciliation with and acceptance by God.
2. Paul cites this in addressing rejection of Jesus as the Messiah on the part of many of his Jewish brethren. He writes, "But I say, did Israel not know? First Moses says: 'I will provoke you to jealousy by those who are not a nation, I will move you to anger by a foolish nation'" (Rom. 10:19), going on to cite other Old Testament texts regarding hope for the Gentiles.
 - a. In the next chapter, Paul returns to this asking about the unbelieving Jews, "have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles" (Rom. 11:11).
 - b. Paul sees this as proof of God's promise to accept the Gentiles—a promise that was being fulfilled in his ministry.

C. *The Judge Will Avenge His People.*

1. In the context of the Song of Moses, God declared of His enemies (and the enemies of His covenant people), "Vengeance is Mine, and recompense" (Deut. 32:35a).
 - a. In the next verse, it declares, "For the LORD will judge His people and have compassion on His servants, when He sees that their power is gone, and there is no one remaining, bond or free" (Deut. 32:36). "Judge" Heb. *diyyn* (יָדַן) is used here in the sense to "act as judge, minister judgment, of God" or even "plead the cause" (BDB).
 - i. In Psalm 135:14 the first part of Deuteronomy 32:36 is quoted verbatim, also in the context of God's deliverance of Israel.
 - b. God, to whom the right of vengeance properly belongs, will not allow abuse of His people to go unpunished. He will judge their case and execute vengeance upon their abusers.
 - i. The Song of Moses ends with a promise that, "He will avenge the blood of His servants, and render vengeance to His adversaries" (Deut. 32:43).
 - ii. Such promises are echoed and realized in Revelation 19:2, "He has avenged on her" (i.e. the "great harlot") "the blood of His servants shed by her."
2. In the New Testament, the Holy Spirit leads writers to appeal to these same texts in defense of Jesus's doctrine of love for enemies (cf. Luke 6:27-31) and as motivation for faithfulness.
 - a. Paul quotes the Song of Moses: "Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, 'Vengeance is Mine, I will repay,' says the Lord" (Rom. 12:19).
 - b. The Hebrew writer cites both Deuteronomy 32:35a and 36a in the context of maintaining faithfulness: "For we know Him who said, 'Vengeance is Mine, I will repay,' says the Lord. And again, 'The LORD will judge His people'" (Heb. 10:30).

D. *Borrowed Vocabulary.*

1. In some cases, terminology from the Song of Moses appears to shape Israelite vocabulary, becoming a virtual *lingua franca* (or common language) among Jews regardless of time and place.
 - a. Calling heaven and earth as witnesses (Deut. 32:1 and Isa. 1:2).
 - b. “There is no God besides Me” (Deut. 32:29a and Isa. 45:5).
 - c. Only God can “kill and make alive” (Deut. 32:39 and 1 Kings 5:7).
 - d. “For the LORD will judge His people and have compassion on His servants” (Deut. 32:36a and its exact quote in Ps. 135:14).
2. The same is seen in the New Testament.
 - a. “Perverse and crooked generation” (Deut. 32:5 and Phil. 2:15; cf. Acts 2:40).
 - b. God’s people are “His inheritance” (Deut. 32:9 and Eph. 1:18).
 - c. Pagans sacrifice “to demons” and “not to God” (Deut. 32:17 and 1 Cor. 10:20).
 - d. “Rejoice, O Gentiles, with His people” (Deut. 32:43a and Rom. 15:10).
 - e. Avenge “the blood of His servants” (Deut. 32:43b and Rev. 19:2).

IV. Practical Lessons for Today.

A. *Jesus in the Presence of His People.*

1. Throughout the Song of Moses, God is referred to as the “Rock.”
 - a. “He is the Rock, His work is perfect; For all His ways are justice, A God of truth and without injustice; Righteous and upright is He” (Deut. 32:4).
 - b. Of the apostate, it is said, “he forsook God who made him, and scornfully esteemed the Rock of his salvation” (Deut. 32:15b), and “Of the Rock who begot you, you are unmindful, and have forgotten the God who fathered you” (Deut. 32:18).
 - c. For the unfaithful defeated in battle, it is explained, “their Rock had sold them, and the LORD had surrendered them” (Deut. 32:30b).
 - d. To the pagan, it is declared, “For their rock is not like our Rock” (Deut. 32:31a).
2. Of the Israelites in the wilderness, Paul wrote, “and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ” (1 Cor. 10:4).
 - a. This may associate Christ with the rocks from which water was provided (Exod. 17:1-7; Num. 20:1-11).
 - b. If not, Paul uses “Rock” as in the Song of Moses—leading to three necessary inferences: (1) Jesus was with the Israelites in the wilderness; (2) Jesus is God; and (3) the Lord provides for and abides with His people.
 - i. This should offer us great comfort, peace, and motivation to faithfulness.

B. *The Physical Illustrates the Spiritual.*

1. Physical Promises to Israel.
 - a. If they obeyed: “the LORD will grant you plenty of goods, in the fruit of your body, in the increase of your livestock, and in the produce of your ground, in the land of which the LORD swore to your fathers to give you” (Deut. 28:11).

- b. If they disobeyed: “The LORD will strike you with consumption, with fever, with inflammation, with severe burning fever, with the sword, with scorching, and with mildew; they shall pursue you until you perish” (Deut. 28:22).
 - i. Were these absolute? Was prosperity always an indication of faithfulness? (cf. Prov. 28:6). Did illness and “mildew” always indicate of unfaithfulness? (cf. 2 Kings 20:1).
 - ii. In general, there was a clear connection for Israel between physical conditions and its relationship with God, but these were general not absolute promises.
2. Different Promises to Christians.
- a. “All who desire to live godly in Christ Jesus will suffer persecution” (2 Tim. 3:12).
 - b. “We must through many tribulations enter the kingdom of God” (Acts 14:22b).
 - c. “How hard it is for those who have riches to enter the kingdom of God!” (Luke 18:24b).
 - d. “In the world you will have tribulation; but be of good cheer, I have overcome the world” (John 16:33b).
 - i. Do not lay up treasures on earth but in heaven (Matt. 6:19-21).
 - ii. “For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. 8:18).
 - e. In Christ, physical prosperity is not a promised consequence of faithfulness, nor is tribulation a promised consequence of unfaithfulness.
 - i. Hope for a future spiritual prosperity and deliverance become the Christian’s focus.
 - ii. God’s faithfulness in fulfilling Old Testament physical promises to Israel typify and validate His trustworthiness in fulfilling spiritual promises made to Christians.
 - iii. Peter demonstrates this interpretation of physical punishment and physical deliverance (see 2 Peter 2:4-9).
3. A Covenant (or Gospel) of Prosperity?
- a. Some interpret the Blessings and Curses as proof of a universal promise of prosperity to believers of all times who will simply claim it.
 - i. “In its most developed form, the gospel of prosperity asserts that God has set up certain laws and principles in His universe. Among these are His laws on wealth and health. What the believing child of God needs to do is to learn these principles . . . and then to set these laws into motion by speaking them with our own mouths, for everything we say will come to pass!” (Kaiser, 153)
 - ii. “All too quickly do prosperity gospel preachers link Paul’s statement in Galatians 3:13—‘Christ has redeemed us from the curse of the law’—with the curses mentioned in Deuteronomy 28:15—68—which include sickness, poverty, and death” (ibid., 165).
 - b. This view ignores the fact that (as seen above) even in the Mosaic Age these promises were not absolute—faithful servants of God got sick and the poor were faithful to God.
 - i. On this interpretation of Galatians 3:13 Kaiser writes, “The context of Galatians is soteriological” (i.e. pertaining to salvation) “whereas the context of Deuteronomy is national and experiential. The curses that Moses mentions were to be visited upon Israel as a judgment from God on those who claimed to be His own children. Nowhere does Scripture argue that all illness is the result of specific sin. And even if it did, that is not what Deuteronomy 28 is talking about” (ibid., 168).

- c. While it is generally true that serving God makes life better, Old Testament promises such as the Blessings and Curses are best understood as specific promises to national Israel that serve to illustrate God's faithfulness to fulfil spiritual promises to believers of all times.
- C. *There Are Consequences to Sin.*
1. In Numbers 32:23, the Israelites were told, when they had "sinned against the LORD" to "be sure your sin will find you out." In many ways, this summarizes the underlying focus of both the Blessings and Curses and the Song of Moses.
 - a. Sandwiched between the Blessings and Curses and the Song of Moses is this appeal from Moses:

I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live; that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; and that you may dwell in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them" (Deut. 30:19-20).
 - b. Sin is a matter of "life and death." Both pericopes in Deuteronomy emphasize this in clear terms.
 2. The gospel teaches: "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it" (Matt. 7:13-14).
 - a. This parallels the choices of "life and death" presented by Moses in the Blessings and Curses. To reject it brings serious consequences.
 - i. "Disobedience on the part of the Israelites prevented that generation from entering the Promised Land. Failure to obey on our part will likewise rule us out of experiencing the joys of heaven . . . There are numerous passages in the Scriptures that tell us our salvation is conditioned upon our continued faithfulness and obedience . . . Just like the Israelites did, we too can lose our salvation" (Keaster, 167).
 3. *Why are such severe consequences articulated in detail?*
 - a. The Israelites are warned that birds could eat their carcasses (Deut. 28:26); another man could take one's betrothed wife (Deut. 28:30); their children could be taken captive (Deut. 28:32); during times of siege they would eat their own children (Deut. 28:53); women could eat their own placenta (Deut. 28:57).
 - i. With such graphic warnings it is little wonder they were read with a quiet voice!
 - b. When I was in high school it was customary for the schools to administer driver's education. Before you began the class, teacher's (and fellow students) warned about the day when a movie would be shown portraying graphic images of car wrecks. This was intended to impress upon the students the seriousness of driving and its potential consequences.
 - i. This is likely the same reason the Holy Spirit revealed such graphic warnings about the consequences of rebellion against the commandments of God.
 - ii. While fear must not be the only motivation to faithfulness the Blessings and Curses and the Song of Moses demonstrate the important role it should play.

Conclusion.

Mosaic Law no longer governs the service of anyone before God today, yet for the Israelites to whom it was given it offered a “tutor” and “schoolmaster” that would ultimately lead them to Christ (Gal. 3:24-25). Elements within it offered a “copy and shadow of the heavenly things” (Heb. 8:5). The Blessings and Curses and Song of Moses may serve a similar role for us. They move us to recognize the spiritual consequences of faithfulness or unfaithfulness, the ongoing presence of the Lord with His people, and our ultimate accountability before Him.

Works Cited

- Ackerman, David. “Parashat Ha-azinu (Deuteronomy 32:1-32:52).” *JCC (Jewish Community Centers) Association of North America* (September 19, 2017) <https://jcca.org/news-and-views/parashat-ha-azinu-deuteronomy-321-3252-4/>.
- Barker, Paul A. “The Theology of Deuteronomy 27.” *Tyndale Bulletin* 49.2 (1998): 277-303.
- Block, Daniel L. ““What Do These Stones Mean?”” *Journal of the Evangelical Theological Society* 56.1 (2013): 17-41.
- Britt, Brian. “Deuteronomy 31-32 as a Textual Memorial.” *Biblical Interpretation* 8.4 (2000): 358-374.
- Gevaryahu, Gilad J. “Why Was Mount Gerizim Chosen for the Blessing Ceremony?” *Jewish Bible Quarterly* 43.2 (2015): 122-125.
- Hirsch, Emil G. and George A. Barton. “The Song of Moses.” In *Jewish Encyclopedia*, 11: 464-466. New York: Funk and Wagnalls, 1905.
- Kaiser, Walter C., Jr. “Old Testament Promises of Material Blessings and the Contemporary Believer.” *Trinity Journal* 9 (Fall, 1988): 151-170.
- Keaster, Ric. *Types in the Bible: “Shadows of the True.”* Athens, AL: Truth Publications, Inc., 2021.
- Lewy, Immanuel. “The Puzzle of Deuteronomy 27: Blessings Announced, but Curses Noted.” *Vetus Testamentum* 12.2 (April, 1962): 207-211.
- Pope, Kyle. “The Song of Moses.” In *Thinking about AD 70: Challenging Realized Eschatology*, 13-27. Athens, AL: Truth Publications Inc., 2019.
- Rothkoff, Aaron. “*Tokheḥah*.” In *Encyclopedia Judaica*. 2nd ed., 20:18. Jerusalem: Keter Publishing House, Ltd, 2007.
- Thiessen, Matthew. “The Form and Function of the Song of Moses (Deuteronomy 32:1-43).” *Journal of Biblical Literature* 23.3 (2004): 401-424.
- Wright, G. Ernest. “The Lawsuit of God: A Form-Critical Study of Deuteronomy 32.” In *Israel’s Prophetic Heritage: Essays in Honor of James Muilenburg*, 26-67. Bernhard W. Anderson and Walter Harrelson, eds. New York: Harper & Brothers, 1962.

Appendix: Partial Parallelism between Blessings and Curses in Deuteronomy 28.

Blessings	Curses
28:1 “Now it shall come to pass, if you diligently obey the voice of the LORD your God, to observe carefully all His commandments which I command you today, that the LORD your God will set you high above all nations of the earth. 2 “And all these blessings shall come upon you and overtake you, because you obey the voice of the LORD your God:	28:15 “But it shall come to pass, if you do not obey the voice of the LORD your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you:

3 "Blessed shall you be in the city, and blessed shall you be in the country.	16 "Cursed shall you be in the city, and cursed shall you be in the country.
4 "Blessed shall be the fruit of your body, the produce of your ground and the increase of your herds, the increase of your cattle and the offspring of your flocks.	17 "Cursed shall be your basket and your kneading bowl.
5 "Blessed shall be your basket and your kneading bowl.	18 "Cursed shall be the fruit of your body and the produce of your land, the increase of your cattle and the offspring of your flocks.
6 "Blessed shall you be when you come in, and blessed shall you be when you go out.	19 "Cursed shall you be when you come in, and cursed shall you be when you go out.
7 "The LORD will cause your enemies who rise against you to be defeated before your face; they shall come out against you one way and flee before you seven ways.	25 "The LORD will cause you to be defeated before your enemies; you shall go out one way against them and flee seven ways before them; and you shall become troublesome to all the kingdoms of the earth.
12 "The LORD will open to you His good treasure, the heavens, to give the rain to your land in its season, and to bless all the work of your hand. You shall lend to many nations, but you shall not borrow.	23 "And your heavens which are over your head shall be bronze, and the earth which is under you shall be iron. 24 "The LORD will change the rain of your land to powder and dust; from the heaven it shall come down on you until you are destroyed.
13 "And the LORD will make you the head and not the tail; you shall be above only, and not be beneath, if you heed the commandments of the LORD your God, which I command you today, and are careful to observe them.	43 "The alien who is among you shall rise higher and higher above you, and you shall come down lower and lower. 44 "He shall lend to you, but you shall not lend to him; he shall be the head, and you shall be the tail.

Kyle Pope
 4712 Andrews Ave.
 Amarillo, Texas, 79106
 kmpope@att.net