

“For their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; Their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up among my treasures? ... For the Lord shall judge (avenge) his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. And he shall say, Where are their gods, their rock in whom they trusted?” Deut. 32:31-37.

A while back when I published a concise compendium of Bible truth about filthy fags – entitled, *The True Origin, Nature, and Final Doom of All Sodomites* – the colorful and dynamic language of verses 32 and 33 stood out very dramatically; to wit: *“For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; Their wine is the poison of dragons, and the cruel venom of asps.” Deut. 32:32,33.* The meaning is at least as follows; to wit: These filthy faggots produce by their very presence in society a kind of mass intoxication from their wine made from grapes of gall from the vine of Sodom and the fields of Gomorrah, which poisons society’s mores as with the cruel venom of asps.

Think of the vast vineyards of such places as sunny California, and the multimillion dollar wine industry in North America and South America. Beloved, those teeming millions of acres of the world’s finest grapes are direct descendants of a few tiny SLIPS – (a “slip” is a small part of a plant cut off for grafting or planting; a scion or cutting) – brought to early America on small sailing vessels tossed about crossing the wild Atlantic Ocean from the sun-bathed vineyards of England, France, Italy, Spain, Portugal, Greece, and Europe and the Mediterranean Sea area generally.

Beloved, let us look at this powerful metaphor until we see it – (which is the definition given by the old preachers to *“consider”* as that word is applied to the 32nd Chapter of Deuteronomy; to wit: *“Remember the days of old, CONSIDER the years of many generations; ask thy father, and he will show thee; thy elders, and they will tell thee,”* [Deut. 32:7]). The Holy Ghost gave these words of this amazing metaphor to Moses as the central part of the Song of Moses; to wit:

***“And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.”* (Deut. 31:30)**

Thereupon the Song of Moses (so called not because the words thereof were from Moses, but because they were put into his mouth by the Holy Ghost, and were about to be expressed by him, not in his own name, but in the Name of the Lord; and not as the words of the law, which came by Moses, but as the words and doctrines of the Gospel concerning Christ, of whom Moses here writes. And this Song is prefaced and also introduced in a very grand and pompous manner, calling upon the heavens and earth to give attention, by which they – the heavens and the earth – may be meant, by a figure of speech known as a PROSOPOPAEIA – (i.e., the impersonation of an imaginary or absent speaker, a personification) – a figure of speech frequently used in Scripture, when things of very great moment and importance are spoken of; and these are called upon to hearken, either to rebuke the stupidity and inattention of men, or to show that these would shed or withhold their influences, their good things, according to their obedience or disobedience of men, or because these (i.e., the heavens and the earth) are durable and lasting, and so would ever be witnesses for God and against His people. Some ancient writers hold that by *“the heavens”* refers to angels, and by *“the earth”* refers to mankind; thereby meaning the inhabitants of both worlds; to wit:

“Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. 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. Because I will publish the name of the Lord; ascribe ye greatness unto our God. 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. They have corrupted themselves, their spot is not the spot of his children; they are a perverse and crooked generation.” (Deut. 32:1-5)

Thus much for the grandiose and solemn introduction of the often celebrated Song of Moses. (See, e.g., Rev., ch.15; to wit: *“And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the HARPS OF GOD. And they sing THE SONG OF MOSES THE SERVANT OF GOD, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.” Rev. 15:2-4.* This passage of Scripture – standing alone – is adequate to exalt and extol the Song of Moses to the head of the list of inspired writings. To the accompaniment of the glorious *“HARPS OF GOD,”* in the skillful hands of those who triumphed in the *“Wars of the Lord,”* while they dwelt below, the victorious saints of all the ages are forever engaged in singing *“The Song of Moses!” Rev. 15:2-4.*

Furthermore, the context of unique circumstances prevailing with Moses at the time he, by divine inspiration, wrote and published The Song of Moses, attest to the glory of it. It was the direct product of Divine Decree; to wit: *“And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us? And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned to other gods. NOW THEREFORE, write ye this song for you, and teach it the children of Israel; PUT IT IN THEIR MOUTHS, that this song may be a witness for me against the children of Israel... And it shall come to pass, when many evils and troubles are befallen them, that 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 go about, even now, before I have brought them into the land which I swear.” Deut. 31:16-21.*

Has there ever been such a run-up to the publishing of a serious moral and/or religious imperative? Moses most certainly has not mellowed with age, as they say. Moses is most certainly not seeking to win friends and influence people. This Song of Moses is most certainly not what one would include in a best-selling book entitled, “A Collection of All-Time Best Half-time Pep Talks To A Losing Team.” And, Beloved, more and worse is coming.

Moses may be having a bad day, in consideration of the fact that, simultaneously with publication of the Song of Moses, is publication of the entire balance of the Torah, the Pentateuch, a massive work written by Moses, a very small part of which is the Song of Moses; to wit: *“And it came to pass, when Moses had made an end of writing the words of THIS LAW”* – (i.e., the Torah, which is the Pentateuch, or the first five books of the Old Testament, sometimes called The Law of Moses, or, The Mosaic Code.) – *“in a book, until they were finished. That Moses commanded*

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the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there FOR A WITNESS AGAINST THEE. For I know thy rebellion, and thy stiff neck; behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?" Deut. 31:24-27.

Beloved. Was ever a more endearing speech – or a fonder farewell – given by a dying leader to his followers? (Facetiously.) These words were put into Moses' mouth by the Holy Ghost, the omnipotent, omniscient – all-powerful, all-wise, prescient God. Moreover, worse and more is coming; to wit: *"And it came to pass, when Moses had made an end of writing the words of this law in a book,"* – (i.e., the Pentateuch, the Torah, the first 5 books of the Old Testament), – *"until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, THAT IT MAY BE THERE FOR A WITNESS AGAINST THEE.* (Note: No maudlin, death-bed sloppy agape!) *For I know thy rebellion, and thy stiff neck; behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you, and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended."* Deut. 31:24-30.

There follows the Song of Moses itself in verses 1 to 43 of the 32nd Chapter of Deuteronomy, – (as I do read the configuration of verses) – whereupon the Holy Ghost assigns a high degree of importance to reading and studying this Song – (*"because it is your life,"* Deut. 32:47) – and because of the remarkable summation of the Song.

"Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and to his people." (Deut. 32:43)

Make no mistake. The Song of Moses is a description of the wrath of God as it truly exists – not in a vacuum, but against all mankind, because of the way they persecuted His people on earth, because of their intelligent and courageous battles against Sodom, sodomy, sodomites, and their enablers. The picture is painted of a generation of wretched ungrateful people, highly favored of God, who turned to idols and false gods – (*"And he shall say, Where are their gods, their rock in whom they trusted, Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? Let them rise up and help you, and be your protection."*) Deut. 32:37,38.

This generation of ungrateful people corrupted themselves, as was said of the antediluvian world – (*"as it was in the days of Noah,"* Lk. 17:26; *"And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon earth,"* Gen. 6:12; *"They have corrupted themselves, their spot is not the spot of his children; they are a perverse and crooked generation."* Deut. 32:5).

Thus they were A GENERATION OF PERVERTS AND CROOKS. They provoked the Lord God Almighty to jealousy and anger with their filthy abominations, sacrificed unto devils, and forgot God; to wit:

"Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee." (Deut. 32:18)

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Then, to add insult to injury, when the prophets and people of God on earth sought to warn them for their manifold sins of the flesh and spirit, and that they were headed for a certain doom in everlasting Hell, they persecuted them to the death, causing God to abhor (stronger than hate) them; to wit: *“And when the Lord saw it, he abhorred them, because of the provoking (persecuting) of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be; for they are a very froward (i.e., perverted) generation, children in whom is no faith (i.e., reprobate, predestinated to go to Hell).” Deut. 32:19,20.*

The Song of Moses – in addition to the dreadful things mentioned hitherto – is replete with some of the most awesome descriptions of the future punishments of the damned in the Bible. (And, Beloved, remember that this Song of Moses will be sung and celebrated by the redeemed in Heaven throughout all eternity. **Rev. 15:2.**) Promised punishments of the damned; to wit:

“For a fire is kindled in mine anger, and shall burn unto the lowest Hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction; I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men.”(Deut. 32:22-26)

The imminent doom of the wicked, ascribed to the vengeance of God because of their persecuting the righteous, primarily due to the righteous exposing the mystery of sodomite dominion over the world – in brief – is the subject-matter of the Song of Moses. And it is this subject-matter which is *“this law;”* every word of which the righteous are directed to *“set your hearts unto,”* and *“which ye shall command your children to observe to do,”* and all *“because it is your life;”* to wit:

“And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun. And Moses made an end of speaking all these words to all Israel; And he said unto them, Set your hearts unto ALL THE WORDS which I testify among you this day, which ye shall command your children to observe to do, ALL THE WORDS OF THIS LAW. For it is not a vain (i.e., worthless) thing for you; because IT IS YOUR LIFE; and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.”(Deut. 32:44-47)

The *“Jordan”* refers to the Jordan river, which is the standing symbol for the death of the righteous, over which they must pass to enter the promised land of Canaan, which, though named for the sodomite grandson of Noah, is the symbol of Heaven, in Scripture, song, and fable; e.g.:

*“I see them now in shining ranks, my friends and kindred dear;
I feel the spray from Jordan’s banks; the crossing must be near.”*

*“On Jordan’s stormy banks I stand, and cast a wishful eye,
to Canaan’s fair and happy land, where my possessions lie.”*

Hence, you see the words chosen by the Holy Ghost here in **Deut. 32**, and **Rev. 15**, could be seen as guaranteeing the righteous identified in the Song of Moses in **Deut. 32**, a place with those by the crystal sea, singing the Song of Moses the servant of God and the song of the Lamb, **Rev. 15**. Come, then, angel band; come and around me stand.

I love you.

Amen.