

# Deuteronomy 31:30

Authorized King James Version (KJV)

And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

## Analysis

---

**And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended**—Moses publicly recited the entire song (Deuteronomy 32) to the assembled nation. The phrase be-ozne kol-qahal Israel (בְּאָזְנֵי כָּל-קָהָל יִשְׂרָאֵל) emphasizes comprehensive audience and oral delivery. **Until they were ended** indicates Moses recited the complete song, approximately 43 verses, ensuring full exposure to its message.

This public reading inaugurated the song's function as covenant witness. The entire nation heard simultaneously, creating communal memory and eliminating excuse of ignorance. The song's content—God's faithfulness, Israel's rebellion, judgment, restoration—provided theological framework for interpreting future history. Its poetic form aided memorization, ensuring transmission to children (31:19). The practice of comprehensive Scripture reading in gathered assemblies continues in Christian liturgy (1 Timothy 4:13, Revelation 1:3), maintaining corporate engagement with God's word as foundational to covenant community.

## Historical Context

---

Occurred circa 1406 BC in Moses's final month before ascending Mount Nebo to die. Deuteronomy 32 records the song's text—a theological masterpiece tracing creation, election, rebellion, judgment, and ultimate restoration. The song became central to Israel's worship and teaching, referenced throughout Scripture. Paul

quotes it in Romans 10:19, showing New Testament awareness of its continuing relevance. The song's predictions of judgment and restoration framed Israel's understanding of exile and return, ultimately fulfilled in Christ's redemptive work.

## Related Passages

---

**Romans 1:17** — The righteous shall live by faith

**James 2:17** — Faith and works

## Study Questions

---

1. How does public, comprehensive reading of Scripture differ in impact from selective, private reading?
2. Why does God use poetry and song to convey theology? What unique pedagogical and devotional benefits do they provide?
3. How can contemporary churches recover the practice of substantial Scripture reading in corporate worship?

## Interlinear Text

---

אֶת יִשְׁבָּא לְ  
spake And Moses in the ears of all the congregation of Israel  
H1696 H4872 H241 H3605 H6951 H853  
H3478

דְּבָרִים תְּמִימָה: עַד הַזֶּה אֲתָה הַשִּׁיבָּה הַדְּבָרִים  
the words of this song until they were ended  
H1697 H7892 H2063 H5704 H8552

## Additional Cross-References

---

**Hebrews 3:2** (References Moses): Who was faithful to him that appointed him, as also Moses was faithful in all his house.

**John 12:49** (Word): For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

**Deuteronomy 4:5** (Parallel theme): Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

---

From KJV Study • [kjvstudy.org](http://kjvstudy.org)