

220511-4 Deu 29, The Revealed Things Belong to Us & Our Children—CThurman

About one-fourth of the previous chapter was dedicated to telling of the great blessings that would come upon Israel as they obeyed the voice of the LORD. (vss.1-14) The rest of the chapter foretold the terrible judgments that would befall them for disobedience. (vss. 15-68) Because of the covenant which the LORD made with unregenerate, national Israel they cannot cease from being the natural, elect people of the LORD. An undeniable proof of this is the historical suffering of this people under the curse of the Law to this day. But we must not overlook the truth that one day the nation shall be saved, they shall understand the Jesus is the Christ of God that came to die for the sins of His people.

Jer 32:42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

The 29th chapter really falls under the last verse, which essentially says that the LORD revealed to Israel His word so that they might know to obey His commandments.

1. The providence of the LORD over Israel from Egypt to the plains of Moab. (vss.1-9)
2. The covenant is with present & future Israel. (vss.10-17)
3. Them that turn away shall be judged. (vss.18-21)
4. Future generations of Israel & of the nations will acknowledge Israel's disobedience. (vss.22-28)
5. The LORD's purpose for revealing to them His word. (vs.29)

Chapter 29

The providence of the LORD over Israel from Egypt to the plains of Moabs. (vss.1-9)

1 ¶ These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

This refers to the whole book of Deuteronomy; δεύτερος, adj. 'second' + νόμος, noun, law, 'The Second Law,' or 'The second giving of the law.' This

was given to Israel while they were encamped in the plains of Moab. Remember, the plains of Moab refer to the land on the eastern side of the Jordan River. This land will become the property of the tribes of Gad, Reuben, and the half tribe of Manasseh, conditioned on their helping the other nine and one-half tribes take possession of the land on the western side of the Jordan River.

Now, these plains used to belong to the Moabites but it was lost to the Amorites. (cf. Nu.26.21) At this place Israel has been encamped for the past few weeks. For nearly 40 days Moses has been reciting this law to them and his death is only days from now. Thirty days after this Israel shall enter into Canaan (after mourning Moses' death for 30 days.)

Moses narrates this book of Deuteronomy (Deu.1.1) (40 days?)	40 th yr. 11 th mo. 1 st day
Moses dies (Deu.34.5-8) & 30 day mourning	40 th yr. 12 th mo. 10 th day
End of mourning & crossing Jordan (Jos.4.19)	41 st yr. 1 st mo. 10 th day

This verse, Deu.29.1, does show there is distinction that can be made between the Law given at Sinai and the Law or laws of blessing and curses that are only applicable to national Israel. No matter where Israel is the Law at Sinai was binding. And this law which Moses gave to Israel was particularly attached to the land of Canaan and their abiding on it. (cf. v.22-24, 27, 28)

2 And Moses called unto all Israel, and said unto them,

This is a new generation of Israelites which came up out of the land of Egypt. To a great extent this is not the same people that came out of Egypt. But for three men, Moses, Joshua and Caleb, all had died during the wilderness sojourn that were 20+ yrs. of age for unbelief (rebellion) Kadeshbarnea. (cf. Nu.13.17-32.8-14)

Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great temptations which thine eyes have seen, the signs, and those great miracles:

De 6:16 Ye shall not tempt the LORD your God, as ye tempted him in Massah.

By this Moses states that Israel was an eye witness to what the LORD did to Egypt and among them in their sojourn experience.

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

What a statement! Notice that apart from the LORD working first there is no perceiving, seeing and hearing the things of God. Jesus said, 'Except a man be born again, he cannot see the kingdom of God. ... he cannot enter into the kingdom of God.' (cf. Jn.3.3, 5) This is the natural state of a man apart from the LORD's first work of grace in the heart. Until then every man is unable to respond in a positive way to the LORD.

Pr 20:12 The hearing ear, and the seeing eye, the LORD hath made even both of them.

Is.6.9 ¶ And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Is.63.17 O LORD, why hast thou made us (the nation as a whole) to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

18 The people of thy holiness (a small remnant) have possessed it but a little (cf. Ac.7.5; He.11.3, 39) while: our adversaries have trodden down thy sanctuary.

Mt.13.10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear.

Ac 28.23 ¶ And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

2Co.3.12 ¶ Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

On the one hand Israel's unregenerate state is not attributable to the LORD, but to their sin in Adam. On the other, should Israel be regenerated it is because of the LORD's mercy. (cf. Lam.3.22) The LORD does not grant repentance to all men, though every man is commanded to repent.

Ac 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent ...

God is not willing that any of the elect perish. No. He shall positively save them.

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish (any of us, refers to the elect of God, not all men without exception), but that all should come to repentance.

Listen if God is not willing that all men without exception not perish, yet some are perishing, then either God is unable to save all men without exception or we are misunderstand the Scripture. But Peter clearly says that the Lord is not willing that any of us should perish. Therefore, by the word of God we say that He is able to save us, all of the elect of God. Not one of them shall be lost. Again, it is written:

1Ti.2.4 Who will have all men to be saved, and to come unto the knowledge of the truth.

Does this say that God will have all men to be saved without exception or without distinction? Clearly in the Paul exhorts us to pray for all men. Again, does he mean that we have an obligation to pray for all men without exception? Look at it. He says to pray for kings and for all that are in authority. He means that we should pray for all kinds of men in places of authority. And parallel to this is 1Ti.2.4. God will have all kinds of men (distinction) to be saved, not all men without exception. If we are honest we would admit that it is quite impossible for any of us to pray for every man. But it is within the realm of possibility to pray for all kinds of men, and we should. So the Lord does not give eyes, ears or hearts to understand the things of God. Nationally speaking of Israel, the nation as a whole could not understand the things of God. Just a few did. The ones that did are called the remnant. (cf. Ro.9.27; 11.5)

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the LORD your God.

The LORD miraculously provided for Israel during this sojourn.

This text doesn't mean that Israel never ate bread or drank other than water (cf. 1Co.10.3, 4 these are called here spiritual food and drink); but they could not have planted crops or vineyards during their sojourn. Had it not been for the Lord's daily provision of manna from heaven and the water from the Rock Israel the sojourn would have overtaken them.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

war, מִלְחָמָה, a fem. noun tss. war (v.12, 20; 21.10; 29.7), battle (vss.1-3, 5-7 [twice]), fight.

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

ye may prosper, Hiphil (causative act.) fut. of the verb שָׁכַל, tss. *to understand, to make wise* (Ge.3.6), *to instruct, to consider*.

As if Moses was saying, look at all that the LORD has done, even to give you this land on the eastern side of the Jordan River. He'll do the same for you on the other side of the river if you will keep the words of this covenant.

The covenant is with present & future Israel. (vss.10-17)

**10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, with all the men of Israel,
11 Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water:**

The covenant applies to the entire nation and to every individual in it.

12 That thou shouldest enter into covenant with the LORD thy God,
pass over

that thou shouldest enter, Qal infin. of the verb עָבַר, [g]a-var, tss. *to pass, to pass on, to pass along, to pass over, to come over, to go, to go over, to transgress, to go through; Deu.29.16, twice, came & passed by.*

and into his oath, which the LORD thy God maketh with thee this day:

This day – refers to the time of the giving of this second law, Deuteronomy. (cf. Deu.26.16-19, the avouchments of *this day*.)

The unbelief of the first generation at Kadeshbarnea to pass over into the land which the LORD had promised to Abraham, Isaac and Jacob was a serious breach of the covenant to give them the land of Canaan. For this the LORD punished them so that they could not enter. (cf. Nu.14.21-24)

13 That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day:

The LORD makes covenant not only with you that stand here today, but with the succeeding generations of national Israel.

Ge.13.14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them:)

Them that turn away shall be judged. (vss.18-21)

18 Lest there should be among you man, or woman, or family, or tribe,

Doesn't matter who it is or to what extent it might reach.

whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you

a root that beareth gall and wormwood;

[of a bad man, woman, yields poison, venom or tribe]

beareth, פָּרָה, pah-rah, Qal part. Poel, tss. to be fruitful, to increase, to grow, to bring forth, to bear.

root, שֹׁרֶשׁ, shōh-resh, tss. root, heel, bottom, deep.

gall, רֹאשׁ, rōhsh, a masc. noun tss. gall (marg., 'a poisonous herb [Ps.69.21]), venom (of asps [Deu.32.33]), Job 20.16, poison (of asps), and hemlock (Hos. 10.4).

Hos.10.4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

wormwood, a fem. noun לְעֵנָה, la-[g]a-nah, tss. wormwood (7), hemlock (1).

By the few uses of the Hebrew *wormwood* is a poisonous (cf. Re.8.11) substance that causes a stupor (cf. Lam.3.15, *drunken*; a substance offered to the dying, Jer.23.15; Lam.3.15) and bitter (cf. Pv.5.4) that may be eaten (cf. Jer.9.15; 23.15) or drank (cf. Lam.3.15)

And so any that turn away after idolatrous practices also corrupts others so that the issue of turning away spreads.

Heb 12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled ...

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace,

though I walk in the imagination of mine heart,

[as opposed to obeying the commandment of the LORD]

imagination, fem. noun שְׂרֵירוֹת, sh'-ree-rooth, tss. *imagination* (marg. stubbornness), *lust*; Benjamin Davidson says, 'a firmness, everywhere with לְבָב *stubbornness, obstinacy* of heart.'

The very work of self-deception.

Jer 17:9 The heart is deceitful above all things, and desperately wicked (or, 'incurable'): who can know it?

desperately wicked, Qal part. of the verb **שָׁנַף**, ah-nash, tss. *incurable* (Job 34.6; Jer.15.18; 30.12, 15; Mic.1.9), *desperate* (Is.17.11), *desparately* (Jer.17.9), *woeful* (Jer.17.16), *very sick* (2Sa.12.15).

to	add	drunkenness	to	thirst:
augment, join supplement		satiety, excess	[the]	

to add, Qal infin. of the Hebrew verb **סָפַח**, sah-phah, tss. *to augment* (Nu.32.14), *to add* (Is.30.1), *to put* (Jer.7.21), *to join* (Is.13.15)

drunkenness, the adj. **רָהֵב**, rah-veh, tss. *drunkenness* (marg., 'the drunken to the thirsty'), and *watered garden* (both Is.58.11; Jer.31.12), so satiated.

thirst, **צָמָה**, tzah-meh, an adj. tss. *thirst* (1), *thirsty* (8).

This seems to say that one has a genuine need but rather than seeking remedy he tries to satisfy it through excess. It's like putting a bandaid on a leper.

20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

sitting, Qal part. Poel of the verb **יָרַח**, tss. *to couch, to lie, to lie down, to fall under, to make a fold, to rest*; **Qal part. Poel, Deu.22.6, sitting & 33.13, that coucheth**; **Qal pret., Deu.29.29, shall lie.**

against us.

chance, Niphal (simple pass.) fut. verb of אָרַח, q'-rah, tss. to befall, to come upon, to happen, to meet, to be against, to come, to chance; Deu.22.6, Niphal fut., **chance**; 29.7, Qal infin., **against us**.

thou shalt blot out, Qal fut. of the verb מָחָה, mah-chah, tss. to destroy, to blot out, to wipe, to abolish, to put out; Deu. 29.20, Qal pret., and ... shall blot out.

blot out his name from under heaven – make it so that there is no remembrance of them at least as a good name:

De 9:14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

De 25:19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it. (also cf. 2Ki.14.26, 27)

Future generations of Israel & of the nations will acknowledge Israel's disobedience. (vss.22-28)

21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;

23 And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

These cities were Canaanite cities and were completely destroyed by the LORD in Abraham's day. (cf. Ge.10.19; 13.10; 14.8; 19.24, 25, 29; Jude 7)

The nations will witness it in them. (vss.24-27)

24 Even all nations shall say, Wherefore hath the LORD done thus unto this land? what meaneth the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them:

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.

The LORD's purpose for revealing to them His word. (vs.29)

29 The secret [things belong] unto the LORD our God:

The things which are hidden belong to the LORD our God.

but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

the purpose

the secret, Niphal (simple pass.) part. of the verb סָתַר, sah-thar, tss. to hide, to keep close, to be absent, to be secret.

but those ... revealed, Niphal (simple pass.) part. of the verb גָּלַה, gah-lah,tss. to open, to shew, to reveal, to advertise, to publish, to uncover, to discover, etc..

This last verse is a text we hear cited sometimes. It says that the revelation of the LORD's word belongs to the LORD's people. It is directed to them. The reason for the revelation was so that they might know to obey. Unrevealed things are of no concern to them. They cannot know what is not revealed. But they are to know what is revealed. Not knowing what is revealed is harmful to them. They are to know God's word so that they

might obey it. Otherwise they will fail and suffer chastening, judgment, punishment, curses for disobedience. And so it is for us. The Lord has given to us His word. It belongs to us. It is directed to the baptized believing, church-related disciples of Jesus Christ. This revelation helps our faith and directs the course of our lives.

Joh 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

105 NUN. Thy word is a lamp unto my feet, and a light unto my path.

Imagine what our lives would be like today without the word of God. Know it and live it.