

220518-4 Deu 30, The Word Is Nigh Thee-CThurman

There were two great texts of Scripture in the last chapter.

De 29:4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

But for a small remnant the LORD has refrained from giving a mind to understand, eyes to see, and ears to hear the things of God.

Deu.29.29 The secret things belong unto 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.

This says that the LORD has given and revealed His word to His people. And also, that one of the purposes for giving this revelation to them is that they might keep all the words of this law. This text tells us first of all that the LORD holds Israel accountable to the words that He has given to them. Not knowing what is revealed is detrimental to them. The LORD gave revelation of His word so that they might obey it. Otherwise they will fail and suffer chastening, judgment, punishment, curses for disobedience. Moses continues in this 30th chapter.

Vss. 1-10, there is coming a time when Israel will recall the promise of the LORD and the LORD regather them into the land and save them. (vss.1-10).

Vss. 11-14 concerns turning to the LORD by belief of His word.

Vss.15-20, of Israel present circumstance.

Chapter 30

Vss. 1-10, Thou shalt call to mind among all the nations

1 ¶ And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee,

In other words when the time has come that Israel moves into the land of Canaan so that the covenant is enacted. Remember, the covenant was stated in Deu.29.1.

Deu.29.1 ¶ 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.

We indicated at the beginning of the study of this chapter that *this* covenant, which is a covenant that the people entered into with the LORD at the time of the avouchments (cf. Deu.26.16-19), is peculiarly attached to the land and the natural people of Israel's external response to the LORD. This is a conditional covenant. It has stipulations which say *if Israel does this then the LORD will do this, but if Israel doesn't do this, then the LORD will do that.*

Deu.29.1 ¶ 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.

...

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 ...

I've seen this by some the Palestinian Covenant. But whatever some might mean by this I'd like to be clear. There appears to be two covenants. Bear in mind that covenants, once made, cannot be supplemented or diminished, added to or taken away from.

Ga 3:15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

There is the covenant or promise that the Lord made to Abraham, Isaac, Jacob and their seed after them which is unconditional that belongs to the believing remnant of Abraham.

Ge.15.18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

When all of this has been done in their history, as predetermined by the LORD, then it shall come to the mind of Israel ...

and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,

*hath driven thee, Hiphil (causative act.) pret. of the verb נָדַח, nah-dach, tss. to force (Deu.20.19), to expel, to drive, to fetch, to draw away, to drive quite, to go astray (Deu.22.1), to drive out (Deu.30.4), to banish, to cast out, to be outcast, to cast down, to thrust, to thrust away, to withdraw, to compel, to be chased, **but shalt be driven away (Deu.30.17, Niphal pret.)**.*

2 And shalt return unto the LORD thy God,

[while there in other lands ...]

Israel's history is scattered with the LORD driving them out of the land and bringing them back, but not on a scale of the magnitude which Moses here describes by the Spirit of the LORD.

As it were with a stroke of the pen we have the fulness of the Gentiles come in. (cf. Ro.11.25) This marks the beginning of the end of the times of the Gentiles. (cf. Lk.21.24) This marks the beginning of the last of the 70 weeks of Daniel as God turns to dealing with and saving the nation of Israel. (cf. Dan. 9.24-27) And the beginning of the greatest tribulations ever to be suffered by Jacob (cf. Jer.30.7-9; Dan.9.27; 12.1; Joel 2.2; Zec.13.8, 9; 14.2; Mt.24.21; Rev.12.13), by the church (cf. Mt.24.22; Re.12.17), and on the earth. (cf. Is.11.4; 24.20; Zec.12.9; Mt.24.21, 39; Re.15.7; 16.6, 19, 20)

They will come understand that Jesus is the Son of God and Christ their Savior.

and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

*of thine be driven out, Niphal (simple pass.) part. of the verb נָדַח, nah-dach, tss. to force (Deu.20.19), to expel, to drive, to fetch, to draw away, to drive quite, to go astray (Deu.22.1), to banish, to cast out, to be outcast, to cast down, to thrust, to thrust away, to withdraw, to compel, to be chased, **but shalt be driven away (Deu.30.17, Niphal pret.); hath driven thee (Deu.30.1, Hiphil pret.).***

Israel shall be regathered to the land promised to the by the LORD. (Is.11.11, 12; 27.12, 13; 43.1-8; 49.8-16; 66.19-22; **Jer.23.1-8**; 31.10; 32.41; **Ez.37.21-28; 39.17-29**; Joel 3.16-21; Amos 9.14, 15; Zep.3.19; Lk.13.29; Ro.11.26)

Lk.13.34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

Zec.10.8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

I will hiss, שָׁרַק, shah-raq, always tss. to hiss,

9 And I will sow them among the people (in the nations): and they shall remember me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon (The new and enlarged possession of Israel!); and place shall not be found for them.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

5 And the LORD thy God will bring thee into the land which thy fathers possessed,

Is there any doubt about what land this is?

and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

and shalt possess it, the verb שָׁרַשׁ, yah-rash, tss. to possess, to succeed, to enjoy, to inherit, etc.; cf. Due.17.14, and shalt possess it; Deu.19.1, and thou succeedest; Due. 26.1, and possesses it; Deu.30.5, possessed, and though shalt possess it; Deu.31.3, and thou shalt possess them.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

This speaks of national Israel's regeneration and repentance.

Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall

mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Hos.3.3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee.

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

Hos.14.4 ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

Ez.37.23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

Gen.49.10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Ro 11:27 For this is my covenant unto them, when I shall take away their sins.

Jer 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Jer 32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

This will be the time of the judgment that falls upon all the nations of the earth, which closes the Gentile world domination. They all nations shall be subject to the nation of Israel.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

Vss. 11-14 concerns turning to the LORD by belief of His word.

11 ¶ For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

That is to discount the fact that the LORD already brought the word to them.

13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

Again, this is to discount that the LORD already gave them His words. In a sense it is a rejection of His revealed truth.

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

The word of God is not hidden, but revealed. It is even in their mouths, in their hearts for the purposes of obeying the LORD. The problem is, they didn't believe it; and frankly they couldn't believe it.

Jn.12.37 ¶ But though he (the Lord Jesus) had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

*39 Therefore they could not believe, because that Esaias said again,
40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.*

But once again we're reminded that the problem was not with the any of the commandments or covenants which the LORD ever made with Israel. Rather the problem is with them and the condition of the human heart.

Heb 7:18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

Ro 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The apostle Paul cites this Deuteronomy text (vss. 12-14) in his letter to the churches that were in the city of Rome. In this place Paul expresses his desire for the salvation of the nation of Israel. Let me say it again, Paul's desire was that the nation of Israel might be saved. In other words apostle Paul saw a day when Israel would be saved. Presently Israel was ignorant of the righteousness of God which is in Jesus Christ alone. To this day Israel

reject the righteousness of God in Christ as they seek to establish themselves by their own law-keeping efforts. Read beginning at Ro.10.5.

Ro.10. 5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of (ἐκ) faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

If we look at Deu.30.14 again it says that the purpose for the commandment is *'that thou mayest do it.'* The word of God proves faith. It draws faith out into the open. At this time the commandment proved Israel (as a whole) to be disobedient, hardhearted, and stiff-necked. Read on in verse 9-11 of Romans chapter 10. Read these as simple statements of fact.

Ro.10.9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, (then) thou shalt be saved.

This does not say that we *confess and believe* in order to be saved. It says, that *should you confess and believe you shall positively be saved.* The fact is, we would say that for one to confess faith in Jesus Christ with the mouth and believe in the heart, that person is already saved. But the meaning is that this one shall receive the end of that salvation. Again, it's a simple statements of fact.

10 For (γάρ, explanation) with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

The word of God, the commandment of the LORD proved the condition and attitude of national Israel toward the LORD, which is unbelief. One day it will show Israel's faith.

Vss.15-20, Until then, Israel's present circumstance.

15 ¶ See, I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

The purpose for commanding Israel to love the LORD, to walk in His ways, to keep His commandments, statutes (customs or practices) and judgments (discernments or decisions [cf. Deu. 4; 12.1]) is that they might live and multiply. For this the LORD would bless them wherever they go in the land of Canaan to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

but shalt be drawn away, Niphal (simple pass.) pret. of the verb נִדַּח, nah-dach, tss. to force (Deu.20.19), to expel, to drive, to fetch, to draw away, to drive quite, to go astray (Deu.22.1), to drive out (Deu.30.4), to banish, to cast out, to be outcast, to cast down, to thrust, to thrust away, to withdraw, to compel, to be chased; hath driven thee (Deu.30.1, Hiphil pret.).

18 I denounce unto you this day, that ye shall surely perish,

tell, report, declare

denounce, Hiphil (causative act.) pret. of the verb נִגַּד, nah-gad, tss. to tell, to shew, to profess, to denounce, to declare, to utter, to report, to show forth, to bewray, to expound, to be a messenger.

and that ye shall not prolong your days upon the land,

lengthen, draw out

ye shall ... prolong, Hiphil (causative act.) fut. of the verb אָרַךְ, ah-rak, tss. *long, prolonged, to be long, to lengthen, to defer, to draw out*; **Deu.22.7, Hiphil pret. *prolong*; 25.15, Hiphil fut., *to lengthen*; Deu. 32.47, Hiphil fut., *ye shall prolong*.**

whither thou passest over Jordan to go to possess it.

There is no ambiguity about whom the people under consideration are and the land being referenced. The people are the nation of Israel and the land is the land of Canaan.

19 I call heaven and earth to record this day against you,
testify to — —

I call ... to record, Hiphil (causative act.) pret. of the verb עָוָה, [g]ood, tss. *to take to witness, to witness, to protest, to charge, to admonish, to call to record (Deu.30.19; 31.28), to bear witness, to give warning; to testify (Deu.32.46, Hiphil part.)*.

that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

In Israel's present state what more could they do but choose but death and cursing? They may only accordance to the nature that they possessed. You see, the law is spiritual but they were carnal, sold under sin.

Ro 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

And since the grace of God has come to the nations the same truth applies to every sinner. Until God bestows His grace upon the sinner all he will do is choose death and cursing. So many professing believers fail to understand this basic truth:

God cannot be obligated to any man. God cannot owe any man for anything. If God does nothing He is just to punish the sinner for sin

against Him. But God is free to bestow the grace of life upon whomever He pleases.

You choose life

20 *That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days:*

Col 3:3 For ye are dead, and your life is hid with Christ in God.

that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Does the LORD know what Israel will do? He certainly does know. Israel stands as the greatest witness to what the natural man is and all that he can do apart from the grace of God.

Deu.31.16 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.

17 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?

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

But one day Israel shall be saved.

Is.45.17 But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

Jeremiah's prophecy, though it concerns the end of their Babylonian captivity, appears to go beyond that:

Jer 29: 10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end (perhaps, to give you a hope beyond the captivity).

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find me, when ye shall search for me with all your heart. (We do see that in some, Daniel, Ezra, Nehemiah, and others, but not of all Israel.)

14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

Consider the prophecy of this Deuteronomy text (vss.1-7) once more. Then would gather them ALL from ALL nations – bring them into the land of Canaan – multiply above their fathers – and, circumcise their hearts and the hearts of their children – NONE OF WHICH CAN BE APPLIED TO THE RETURN FROM BABYLONIAN CAPTIVITY. Moses prophesied concerning Israel of a time that comes to pass in the last of the last days. This cannot be successfully denied by use of the word of God.