

Day 211 - SUNDAY: July 23rd

Deuteronomy 29

Deuteronomy 29:1–29 NKJV

These are the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which He made with them in Horeb. Now Moses called all Israel and said to them: "You have seen all that the LORD did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land—the great trials which your eyes have seen, the signs, and those great wonders. Yet the LORD has not given you a heart to perceive and eyes to see and ears to hear, to this very day. And I have led you forty years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn out on your feet. You have not eaten bread, nor have you drunk wine or similar drink, that you may know that I am the LORD your God. And when you came to this place, Sihon king of Heshbon and Og king of Bashan came out against us to battle, and we conquered them. We took their land and gave it as an inheritance to the Reubenites, to the Gadites, and to half the tribe of

Manasseh. Therefore keep the words of this covenant, and do them, that you may prosper in all that you do. "All of you stand today before the LORD your God: your leaders and your tribes and your elders and your officers, all the men of Israel, your little ones and your wives—also the stranger who is in your camp, from the one who cuts your wood to the one who draws your water— that you may enter into covenant with the LORD your God, and into His oath, which the LORD your God makes with you today, that He may establish you today as a people for Himself, and that He may be God to you, just as He has spoken to you, and just as He has sworn to your fathers, to Abraham, Isaac, and Jacob. "I make this covenant and this oath, not with you alone, but with him who stands here with us today before the LORD our God, as well as with him who is not here with us today (for you know that we dwelt in the land of Egypt and that we came through the nations which you passed by, and you saw their abominations and their idols which were among them—wood and stone and silver and gold); so that there may not be among you man or woman or family or tribe, whose heart turns away today from the LORD our God, to go and serve the gods of these nations, and that there may not be among you a root bearing

bitterness or wormwood; and so it may not happen, when he hears the words of this curse, that he blesses himself in his heart, saying, 'I shall have peace, even though I follow the dictates of my heart'—as though the drunkard could be included with the sober. "The LORD would not spare him; for then the anger of the LORD and His jealousy would burn against that man, and every curse that is written in this book would settle on him, and the LORD would blot out his name from under heaven. And the LORD would separate him from all the tribes of Israel for adversity, according to all the curses of the covenant that are written in this Book of the Law, so that the coming generation of your children who rise up after you, and the foreigner who comes from a far land, would say, when they see the plagues of that land and the sicknesses which the LORD has laid on it: 'The whole land is brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in His anger and His wrath.' All nations would say, 'Why has the LORD done so to this land? What does the heat of this great anger mean?' Then people would say: 'Because they have forsaken the covenant of the LORD God of their fathers, which He made with them when

He brought them out of the land of Egypt; for they went and served other gods and worshiped them, gods that they did not know and that He had not given to them. Then the anger of the LORD was aroused against this land, to bring on it every curse that is written in this book. And the LORD uprooted them from their land in anger, in wrath, and in great indignation, and cast them into another land, as it is this day.' "The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law.

Daily Deep Dive:

Here is the UCG reading plan program for this chapter:

“Here, on the verge of crossing into the Promised Land, an additional covenant is made between God and "the children of Israel in the land of Moab, *besides the covenant* which He made with them in Horeb"—i.e., Mount Sinai (verses 1, 14). Many refer to this as the Land Covenant. (Some call it the Palestinian Covenant but the name *Palestine* was not used until Roman times—and that to spite the Jews.) As pointed out before, a covenant is simply a contract or an agreement between two or more parties. It is not identical to the law on which a covenant is based. Since a covenant is merely a

contract, it should not surprise us that when Israel broke a covenant by violating the law on which the covenant was based, God would make a new covenant with Israel based on the same or similar laws. In fact, God made at least three covenants with the entire nation of Israel in the book of Exodus, not just one, as some have erroneously concluded (compare Exodus 24:1–8; Exodus 31:12–18; Exodus 34:10, 27).

Here, in Deuteronomy 29, God made still *another* covenant. It was to apply to future generations as well as the people of that day (verses 15, 25). But God had not yet given the people "a heart to perceive and eyes to see and ears to hear" (verse 4). He therefore knew that they would not obey Him, and He warns them that the "curses of the covenant written in this Book of the Law" would come on them for their disobedience (verses 20–21, 27; compare Deuteronomy 31:15–29). Still, despite their lack of spiritual conversion, the laws God had revealed to them would have enabled the nation of Israel to build a just and equitable society and be richly blessed even if they would have kept only the *letter* of the law, which they *could* have followed (Deuteronomy 29:29). Yet, more often than not, they failed in that also." [END]

Verse 4 – The Adam Clarke commentary states: “Some critics read this verse interrogatively: And hath not God given you a heart, etc.? because they suppose that God could not reprehend them for the non-performance of a duty, when he had neither given them a mind to perceive the obligation of it, nor strength to perform it, had that obligation been known. Though this is strictly just, yet there is no need for the interrogation, as the words only imply that they had not such a heart, etc., not because God had not given them all the means of knowledge, and helps of his grace and Spirit, which were necessary; but they had not made a faithful use of their advantages, and therefore they had not that wise, loving, and obedient heart which they otherwise might have had. If they had had such a heart, it would have been God’s gift, for he is the author of all good; and that they had not such a heart was a proof that they had grieved his Spirit, and abused the grace which he had afforded them to produce that gracious change, the want of which is here deplored. Hence God himself is represented as grieved because they were unchanged and disobedient: “O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and with their

children for ever!” See Deu_5:29 (note), and the note there.”
[END]

Verse 6 – The Adam Clarke commentary states: “That is, ye have not been supported in an ordinary providential way; I have been continually working miracles for you, that ye might know that I am the Lord. Thus we find that God had furnished them with all the means of this knowledge, and that the means were ineffectual, not because they were not properly calculated to answer God’s gracious purpose, but because the people were not workers with God; consequently they received the grace of God in vain. See 2Co_6:1.” [END]

Verse 23 – Admah and Zeboim were two cities commonly associated with Sodom and Gomorrah as they were in the same plain (compared Genesis 10:19, 14:2 & 14:8). All four were destroyed by God.