

Deuteronomy 30 - The Land Covenant; Ultimate Restoration of Israel; 1st Prophecy of the Second Coming

III. Third sermon: What God will do for Israel (Deut 27:1—34:12)

(2) Imposition of the Land Covenant (Deut 29:1—30:20) [Covenant, Land](#)

(E) Israel's ultimate restoration (30:1-10)

(F) Accessibility of the covenant (30:11-14)

(G) Choice of life and death (30:15-20)

Ultimate Restoration

Beyond the curse of exile opened the prospect of restoration (v1-10; Cf. 4:29-31; Lev 26:40-45). The redemptive program is not to be frustrated by the fall of those who were of Israel yet were not faithful Israelites. An obedient remnant, together with the remnant of the Gentiles, will be restored to the covenant Lord in his glorious kingdom. Of this ultimate restoration, the OT return from Babylonian exile was typical. The one vast complex of typical and antitypical restoration is embraced in this prophetic blessing of Moses. Deut 30:1-10 lays out a clear end time scenario that is fairly extensive. This section speaks of a future time when Israel will repent of her sins and return to the Lord (v1-2). God declares what He will do once they are back in the land (v6). The text then describes one of the purposes for the Tribulation in relation to the Gentiles (v7), and what the Lord will do for Israel once they are back in the land, after the Tribulation, living in obedience during the Millennial Kingdom (v9). The passage goes on to speak further of the great blessings the nation will experience during Millennium.

The section of the treaty concerned with covenant ratification (Deut 27-30) closes with the call for decision, in which Moses reminded the people of Israel that they could not plead ignorance of God's demands (v11-14) and warned them that the alternatives set before them in the covenant curses and blessings were those of life and death (v15-20).

Deuteronomy 30

(E) Israel's ultimate restoration (30:1-10)

1 "So it will be when all of these things have come upon you, the blessing and the curse which I have placed before you, and you call *them* to mind in all the nations where the LORD your God has scattered you,

1 "So it shall be when all of these things have come upon you, the blessing and the curse which I have set before you, and you call *them* to mind in all nations where the LORD your God has banished you,

1 "When all these things happen to you—both the blessings and the curses that I've presented to you—and you take them seriously in all the nations where the LORD your God will deport you,

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

- There are seven great promises which God makes here. ***These statements are unconditional.***

— They will be dispersed among all the nations. The nation would be plucked off the land for its unfaithfulness. This has been literally fulfilled.

2 and you return to the LORD your God and obey Him with all your heart and soul in accordance with everything that I am commanding you today, you and your sons,

2 and you return to the LORD your God and obey Him with all your heart and soul according to all that I command you today, you and your sons,

2 and when you—you and your descendants, that is—will have returned to him and obeyed all the commands that I'm giving you today with all your heart and soul,

2 And shalt return unto the LORD thy God, 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;

- There will be a future repentance of Israel in the dispersion. They are going to come back to God.

— It seems logical that if they were dispersed because of disobedience, they will return because of their obedience...but that's not the case. This is the order of grace, not law.

— They will not be returned because of their obedience, but they will be obedient because of their return. God will bring them back to the land.

— The regathering of Israel into her own land is the theme of at least twelve major prophecies in the OT

3 then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you.

3 then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you.

3 then the LORD your God will restore your fortunes and will show compassion to you. He will gather you from among the nations where he had scattered you.

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.

- This is the first mention of the return of Christ to the earth recorded in Scripture

— In the Book of Jude we find that Enoch, even before the flood of Noah, mentioned the fact that He is coming back, but that was not recorded in the OT

- This is the fourth great promise of God. Israel is to be restored to the land. This is an unconditional promise. No amount of scattering can change the fact that in the future God will bring them into the land.

- Many people ask...is the regathering literal? Well, was the scattering literal? If the scattering was literal, it makes sense that the regathering would be literal as well.

— Well, unfortunately there are many theologians and pulpits that will tell you the scattering was indeed literal, but the regathering is figurative or symbolic.

— This is what you would call an inconsistent method of interpretation. We need to follow the regular rules of language when we interpret scripture, which is primarily literal, except when figurative or allegorical language is implied or obvious.

- The fifth promise is that there will be a national conversion

4 If any of your scattered *countrymen* are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back.

4 If your outcasts are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back.

4 Even if the LORD had banished you to the ends of the heavens, the LORD your God will gather you from there

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:

- Fulfilled literally in Matt 24:31, when Jesus sends out His angels with a trumpet call to gather the dispersed remnant from the four corners of the earth back to Jerusalem.

5 The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will be good to you and make you more numerous than your fathers.

5 The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers.

5 and he'll bring you to the land that your ancestors inherited. You'll possess it, you'll prosper, and you'll greatly multiply more than your ancestors did.

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

- Cf. Lev 26:42; following the regeneration of Israel, God will fully carry out the Land promises of the Abrahamic Covenant (similar provisions also contained in the Land Covenant).

- The boundaries of the Land (Gen 15:18)

6 "Moreover, the LORD your God will circumcise your heart and the hearts of your descendants, to love the LORD your God with all your heart and all your soul, so that you may live.

6 "Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live.

6 Then the LORD your God will circumcise both your hearts and those of your descendants so that you can love him with your heart and with your soul and therefore live.

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.

- The origin of that repentance and heart—love for the Lord would be in a divine work of qualification—the Lord...will circumcise thine heart.

— This is a prophecy of the New Covenant, which will end Israel's rebellion and lead to their actual keeping of God's Law.

— What had been externally symbolized in circumcision, the OT sacrament of consecration, would be spiritually actualized by the power of God (Cf. 10:16; Jer 31:33ff; 32:39ff; Ezek 11:19; 36:26-27).

— This same promise is reaffirmed in Jeremiah and Hosea and stated by Paul in the Book of Romans.

- The sixth thing mentioned here is that Israel's enemies will be judged. Israel will return and then obey the voice of the Lord. That is the order of grace.

— And then their enemies will be judged.

7 And the LORD your God will inflict **all these curses** on your enemies and on those who hate you, who persecuted you.

7 The LORD your God will inflict all these curses on your enemies and on those who hate you, who persecuted you.

7 Then the LORD your God will inflict all these curses on your enemies and on those who hate and persecute you."

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

- "...all these curses" - see Deut 28:15-68

- Moses tells us that the Tribulation will include in its purposes a time of retribution to the Gentiles for their ill treatment of the Jews

8 And you will again obey the LORD, and follow all His commandments which I am commanding you today.

8 And you shall again obey the LORD, and observe all His commandments which I command you today.

8 "So now, return and obey the LORD your God and observe all his commands that I'm giving you today,

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

- Finally, the seventh wonderful thing is that Israel will then receive her full blessing...but after Hosea 5:15!

9 Then the LORD your God will prosper you abundantly in every work of your hand, in the children of your womb, the offspring of your cattle, and in the produce of your ground, for the LORD will again rejoice over you for good, just as He rejoiced over your fathers;

9 Then the LORD your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for the LORD will again rejoice over you for good, just as He rejoiced over your fathers;

9 and the LORD your God will prosper you abundantly in all that you do, along with your children, your livestock, and the produce of your fields, because the LORD your God will again be delighted with you for good, just as he was delighted with your ancestors,

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:

- Along with the spiritual gifts of regeneration, conversion, and sanctification by which the rebels are transformed into faithful servants, the Messiah will give them a new world of prosperity and peace as their inheritance (v3a,5,9; Cf. 28:4,62)

- The restored theocratic kingdom in Canaan is used as a typical figure for the antitypical reality, the eternal kingdom of God in the renewed universe

— That will be secured by a divine judgment, for while the people of God are to inherit the earth, their enemies will be plagued with every curse (v7)

— The Messianic salvation is, thus, a new exodus and conquest, a renewal of the covenant mediated through Moses and Joshua, first at Sinai and afterwards in Moab and at Ebal and Gerizim

10 if you obey the LORD your God, to keep His commandments and His statutes which are written in this Book of the Law, if you turn to the LORD your God with all your heart and soul.

10 if you obey the LORD your God to keep His commandments and His statutes which are written in this book of the law, if you turn to the LORD your God with all your heart and soul.

10 if you obey him and keep his commands and statutes that are written in this Book of the Law, and if you return to him with all your heart and soul.

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.

(F) Accessibility of the covenant (30:11-15)

11 "For this commandment which I am commanding you today is not too difficult for you, nor is it far away.

11 "For this commandment which I command you today is not too difficult for you, nor is it out of reach.

11 Indeed, these commands that I'm giving you today are neither confusing nor unattainable for you.

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

- The Lord did not require of Israel something incomprehensible or unattainable.

12 It is not in heaven, that you could say, 'Who will go up to heaven for us and get it for us, and proclaim it to us, so that we may follow it?'

12 It is not in heaven, that you should say, 'Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?'

12 They aren't in the heavens, so you have to ask, 'Who'll go up to the heavens for us and get it for us so we can hear it and act on it?'

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

13 Nor is it beyond the sea, that you could say, 'Who will cross the sea for us and get it for us and proclaim it to us, so that we may follow it?'

13 Nor is it beyond the sea, that you should say, 'Who will cross the sea for us to get it for us and make us hear it, that we may observe it?'

13 And they aren't beyond the seas either, so you have to ask, 'Who'll cross the sea and get it for us so we can hear it and act on it?'

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?

14 On the contrary, the word is very near you, in your mouth and in your heart, that you may follow it.

14 But the word is very near you, in your mouth and in your heart, that you may observe it.

14 No, the word is very near you—it's within your mouth and heart for you to attain."

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

- Israel's duty was not hidden at some inaccessible height (v12) or beyond some insuperable barrier (v13).

— Note Paul's similar use of these proverbial questions in Rom 10:5-6.

— This passage communicates the notion that God revealed Himself through the Mosaic books.

- There are the secret, incomprehensible things which belong to God (Cf. Deut 29:29a; Ps 131:1), but the covenant demand is one of the revealed things given to God's people to be obeyed (Cf. Deut 29:29b; 6:6-7; 11:18-19; 31:19).

- The Word (Prov 8:22-23; John 1:1; Rom 10:6-8)

— As Job affirmed, exhaustive knowledge is the possession of God alone, but to man God assigns, as his portion of wisdom, the fear of the Lord, which is the way of the covenant (Job 28, esp v28).

(G) Choice of life and death (30:15-20)

15 "See, I have placed before you today life and happiness, and death and adversity,

15 "See, I have set before you today life and prosperity, and death and adversity;

15 "Look! Today I have set before you life and what is good, along with death and what is evil.

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

16 in that I am commanding you today to love the LORD your God, to walk in His ways and to keep His commandments, His statutes, and His judgments, so that you may live and become numerous, and that the LORD your God may bless you in the land where you are entering to take possession of it.

16 in that I command you today to love the LORD your God, to walk in His ways and to keep His commandments and His statutes and His judgments, that you may live and multiply, and that the LORD your God may bless you in the land where you are entering to possess it.

16 That's why I'm commanding you today to love the LORD your God by walking in his ways and by observing his commands, statutes, and ordinances, so that you may live long,

increase, and so that the LORD your God may bless you in the land that you are about to enter to possess.

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.

- Moses concluded his setting forth of the covenant blessings and curses with an appeal of memorable simplicity and sublimity

— He reminded Israel that in her experience as a kingdom, blessing and obedience would be inseparable, as would also rebellion and the curse (v16-18)

17 But if your heart turns away and you will not obey, but allow yourself to be led astray and you worship other gods and serve them,

17 But if your heart turns away and you will not obey, but are drawn away and worship other gods and serve them,

17 But if you turn your heart away, and do not obey, but instead if you stray away to worship and serve other gods,

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;

18 I declare to you today that you will certainly perish. You will not prolong *your* days in the land where you are crossing the Jordan to enter and take possession of it.

18 I declare to you today that you shall surely perish. You will not prolong *your* days in the land where you are crossing the Jordan to enter and possess it.

18 I'm declaring to you today that you will surely be destroyed. You won't live long in the land that you are crossing the Jordan River to enter and possess.

18 I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

19 I call heaven and earth to witness against you today, that I have placed before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants,

19 I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants,

19 I call heaven and earth to testify against you today! I've set life and death before you today: both blessings and curses. Choose life, that it may be well with you—you and your children.

19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

- One of the standard divisions in the secular suzerainty treaties was that containing the invocation of the gods of the Lord and vassal as the divine witnesses of the covenant oath
- It is significant that the Deuteronomic treaty contains at least a rhetorical parallel to that feature (Cf. 4:26; 31:28; 32:1)
- The Lord was, of course, the divine Witness as well as the Suzerain of this covenant
- This harkens back to another choice in the Garden of Eden, because life and death. Unfortunately, Adam & Eve chose death.

20 by loving the LORD your God, by obeying His voice, and by holding close to Him; for this is your life and the length of your days, so that you may live in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them."

20 by loving the LORD your God, by obeying His voice, and by holding fast to Him; for this is your life and the length of your days, that you may live in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them."

20 Love the LORD your God, obey his voice, and cling to him, because he is your life—even your long life—so that you may live in the land that the LORD promised to give Abraham, Isaac, and Jacob."

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

- Over and over again Moses traced the work of salvation which God was accomplishing through him to the promises sworn unto Abraham (v20c)
- Paul, in speaking about salvation in NT terms, makes use of this appeal by Moses (30:10-20) in Rom 10:1-21

The Law of Love: Their Key Decision

To love God so wholeheartedly that they will live in accordance with God's revealed will as outlined in His written revelation: Paul (Romans 10); Jesus (John 3).