

May 5 and May 12: 28:1-68 part 2 and 3:
Start at verse 15:

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I. Verse 15 a summary

“But it shall come about, if you do not obey the LORD your God, to observe to do all His commandments and His statutes with which I charge you today, that all these curses will come upon you and overtake you:

- a. This is still Moses’ third speech.
 - b. Moses had given them a list of blessings in the first 14 verses.
 - c. Now Moses is beginning the converse curses.
 - d. Moses spent 14 verses on blessings but now spends 15 verses on curses.
 - e. The Moody Bible Commentary shares: *The curses are much more expansive than the blessings, indicating that Israel would struggle to keep her end of the covenant and needed the warnings about the curses to be much more explicit. The four curses in vv. 16-19 are the exact opposite of the four blessings in vv. 3-6, but not in the same order since numbers two and three are reversed. This may signal that the consequences of disobedience may not always be predicted since one of the results of the curse is confusion (v. 20).*¹
 - f. Verse 15 is a STRONG contrast from the previous verses.
 - g. If they do not obey and do all His commandments and statutes... these curses will overtake you.
 - h. **This whole section is also in Leviticus 26:14-43**
 - i. Daniel 9:11 is a good cross reference: *All Israel has broken your law and turned away by not obeying you. Therefore you have poured out on us the judgment solemnly threatened in the law of Moses the servant of God, for we have sinned against you.*²
 - j. It seems that these curses are pictured as an enemy that will overtake them.
- II. Verses 16-19: Curses as a reversal of blessings

¹⁶ *“Cursed shall you be in the city, and cursed shall you be in the country.*

¹⁷ *“Cursed shall be your basket and your kneading bowl.*

¹ The Moody Bible Commentary (Kindle Locations 11762-11766). Moody Publishers. Kindle Edition.

² Biblical Studies Press, [The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible](#) (Biblical Studies Press, 2005), Da 9:11.

¹⁸ *“Cursed shall be the offspring of your body and the produce of your ground, the increase of your herd and the young of your flock.*

¹⁹ *“Cursed shall you be when you come in, and cursed shall you be when you go out.*

- a. As has already been stated these curses are the exact opposite of the blessings in the earlier section, though there is a different order.
- b. Verse 16: They are cursed in the city and in the country--- this is the opposite of Deut. 28:3
- c. This means they are essentially cursed everywhere.
- d. Verse 17: this effect their food and is the opposite of verse 5.
- e. Verse 18: their offspring are cursed
- f. Their produce is cursed
- g. Their livestock is cursed.
- h. This means they are generationally cursed.
- i. This is the opposite of verse 4.
- j. When it talks about the offspring this is an attack on Baal who they believed to be a fertility deity.
- k. Verse 19: going in and coming out are general terms for travel.
- l. Verse 19 is the opposite of verse 6.

III. Verses 20-24: curse by disease or drought

²⁰ *“The LORD will send upon you curses, confusion, and rebuke, in all you undertake to do, until you are destroyed and until you perish quickly, on account of the evil of your deeds, because you have forsaken Me. ²¹ The LORD will make the pestilence cling to you until He has consumed you from the land where you are entering to possess it. ²² The LORD will smite you with consumption and with fever and with inflammation and with fiery heat and with the sword and with blight and with mildew, and they will pursue you until you perish. ²³ The heaven which is over your head shall be bronze, and the earth which is under you, iron. ²⁴ The LORD will make the rain of your land powder and dust; from heaven it shall come down on you until you are destroyed.*

- a. The curses continue.
- b. Notice in verse 20: it says the Lord will send upon them... The Lord sends these curses upon them as a response to their own disobedience.
 - a. This causes a conundrum for us. How does the Lord send pain and suffering. One possible answer is that the Lord's punishment is a natural response to disobedience. Most of the suffering they face happened indirectly for them not following the Lord. In reality The Lord turned them over to their own desires. The Lord pretty much said, “If you want to follow Baal, this is what happens.” The Lord cannot protect a people that do not follow His ways. **BUT THE LORD DID STILL HOLD BACK A REMNANT.**
 - b. The Lord blessed them because they were His people and following His ways.
 - c. That is really what a covenant is all about. They had a covenant, an agreement, with God. It was an “if-then” covenant. “If you do this, then I will do this...”

- c. Verse 20 tells why this happens: “Because you have forsaken me.”
- d. Let me break it down.
- e. The Lord will send:
 - a. Curses
 - b. Confusion
 - c. Rebuke
 - i. In all that they do
 - ii. Until they are destroyed
 - iii. Until they perish quickly
 - iv. On account of the evil deeds
- f. This even says that they perish quickly.
- g. In a way they did.
- h. This is very prophetic. This whole chapter is very prophetic. The Northern Kingdom would fall to Assyria in 722 BC. See 2 Kings 17:6-18 for why Israel fell. The Northern Kingdom was the 10 tribes called Israel. The Southern Kingdom was the tribe of Judah and called Judah.
- i. The Southern Kingdom falls to Babylon between 605 and 587BC. You can read about this in 2 Kings 24 and 25; 2 Chronicles 36 and other places.
- j. Compared to how other countries fall, Israel fell quickly.
- k. Deut 4:26 says: ²⁶ I invoke heaven and earth as witnesses against you today that you will surely and swiftly be removed from the very land you are about to cross the Jordan to possess. You will not last long there because you will surely be annihilated³
- l. Verse 21 is plague and verse 22 is more detail about the plague.
- m. Pestilence clings to them until it consumes them, what an image.
- n. Verse 22: again, “The Lord smites...” “consumption,” “fever,” “inflammation...” these are not diseases but the effects of the diseases.
- o. “fiery heat,” the “sword,” The sword could also read “drought.”
- p. “blight,” “mildew”
- q. They pursue them until they perish.
- r. Verse 23 -24: simply is a way to say that the heavens are unable to bring rain.
- s. Verse 24: this causes other problems as well.

IV. Verses 25-26: defeat by enemies

²⁵ *“The LORD shall cause you to be defeated before your enemies; you will go out one way against them, but you will flee seven ways before them, and you will be an example of terror to all the kingdoms of the earth. ²⁶ Your carcasses will be food to all birds of the sky and to the beasts of the earth, and there will be no one to frighten them away.*

- a. Now, the Lord causes defeat.
- b. They cannot get away from their enemies.
- c. This is the opposite of Deut. 28:7

³ Biblical Studies Press, [The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible](#) (Biblical Studies Press, 2005), Dt 4:26.

- d. 2 Chronicles 29:8: *The LORD was angry at Judah and Jerusalem and made them an appalling object of horror at which people hiss out their scorn,⁸ as you can see with your own eyes.⁴*
- e. Other cross reference: Jer 15:4; 24:9; Ezek 23:46⁵
- f. The Moody Bible Commentary shares: *Not only would the curses affect their bodies and the land; in addition, any military undertaking would result in defeat so horrendous that no one would be left to bury the slain, and their carcasses would be food to all birds ... and to the beasts (vv. 25-26).⁶*
- g. Notice verse 26: their carcass will be food for others. New American Commentary: *Israel would, in fact, become a field of corpses, a banquet for winged and four-footed scavengers that would be free to eat their fill (v. 26). The irony of the contrast between Israel's feeding off the land (vv. 4–5, 8, 11) and being itself a food supply for carnivorous beasts is inescapable.⁷*

V. Verses 27-37: curses and being taken captive

²⁷ *"The LORD will smite you with the boils of Egypt and with tumors and with the scab and with the itch, from which you cannot be healed. ²⁸ The LORD will smite you with madness and with blindness and with bewilderment of heart; ²⁹ and you will grope at noon, as the blind man gropes in darkness, and you will not prosper in your ways; but you shall only be oppressed and robbed continually, with none to save you. ³⁰ You shall betroth a wife, but another man will violate her; you shall build a house, but you will not live in it; you shall plant a vineyard, but you will not use its fruit. ³¹ Your ox shall be slaughtered before your eyes, but you will not eat of it; your donkey shall be torn away from you, and will not be restored to you; your sheep shall be given to your enemies, and you will have none to save you. ³² Your sons and your daughters shall be given to another people, while your eyes look on and yearn for them continually; but there will be nothing you can do. ³³ A people whom you do not know shall eat up the produce of your ground and all your labors, and you will never be anything but oppressed and crushed continually. ³⁴ You shall be driven mad by the sight of what you see. ³⁵ The LORD will strike you on the knees and legs with sore boils, from which you cannot be healed, from the sole of your foot to the crown of your head. ³⁶ The LORD will bring you and your king, whom you set over you, to a nation which neither you nor your fathers have known, and there you shall serve other*

⁸ **tn** *Heb* "and he made them [an object] of dread and devastation and hissing."

⁴ Biblical Studies Press, [The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible](#) (Biblical Studies Press, 2005), 2 Ch 29:8.

⁵ [New American Standard Bible: 1995 Update](#) (La Habra, CA: The Lockman Foundation, 1995).

⁶ The Moody Bible Commentary (Kindle Locations 11769-11773). Moody Publishers. Kindle Edition.

⁷ Eugene H. Merrill, [Deuteronomy](#), vol. 4, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 360.

gods, wood and stone. ³⁷ You shall become a horror, a proverb, and a taunt among all the people where the LORD drives you.

- a. The Moody Bible Commentary shares: *The nation would be under God's judgment, so much so that **He would inflict on Israel the boils He inflicted on Egypt during the ten plagues** (v. 27; see Ex 9:8-12). Mentally and physically they would be so afflicted that they would not be able to accomplish anything they set out to do (vv. 28-29). Instead they would be the victims of various oppressors. Even the common celebrations of life, such as marriage and enjoying a newly built home and harvesting a vineyard's first crops, would elude them (v. 30). They would not be able to eat meat from their own flock, and their own children would be taken away as slaves because they would have no power to stop their enemies from plundering them (vv. 31-33). All of this hopelessness, despair, and disease would drive them mad (v. 34). Ultimately the nation along with their king would be taken away in exile to be employed in the service of gods of wood and stone. Instead of being exalted among the nations (v. 36; see Dt 28:10, 13), they would be the source of ridicule wherever they were exiled (v. 37).⁸*
- b. Deut 28:60-61 repeats this idea.
- c. The Lord had protected them from these diseases before and now He takes His hand of protection off of them.
- d. About verse 27 the IVP Bible Backgrounds Commentary of the Old Testament shares: *Boils again represent a symptom, not a disease. The symptoms are not given in enough detail for specific diagnosis (guesses have included smallpox, chronic eczema, skin ulcers, syphilis and scurvy), but it is the symptom more than the disease that is the curse. This same symptom is the sixth plague in Egypt (Ex 9:8-11) and the affliction that tormented Job (Job 2:7-8), as well as being named among the skin diseases in Leviticus 13 (vv. 18-23).⁹*
- e. Verse 28 seems to include other mental disorders. Blindness may be metaphysical and not physical. Hitler went blind after World War I because of trauma.
- f. Verse 29 is a consequence of these diseases: they will not prosper.
- g. They will be oppressed and robbed continually.
- h. No one will help them.
- i. Verse 30: they had seen marriage blessings before and now this is the opposite.
- j. Now they get married and someone else violates their wife.
- k. Jeremiah 8:10 is about this happening.
- l. Now they plant and others benefit, now they build and others live in their houses. Before the blessing was that they would live in houses which they did not build.
- m. Verses 31-32 continue with this idea
- n. Their animals are used by others
- o. Even their children are taken.
- p. Verses 29 and 31 both say that there will be "no one to save you." Then verse 32: "there will be nothing you can do."

⁸ The Moody Bible Commentary (Kindle Locations 11769-11773). Moody Publishers. Kindle Edition.

⁹ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [*The IVP Bible Background Commentary: Old Testament*](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 28:27.

- q. Verse 32: sons and daughter given to other people, all they can do is watch. They yearn. Verse 41 repeats this idea.
- r. Verse 33 is cross referenced in Jeremiah 5:15 and 17.
- s. Again, the opposite of blessings.
- t. Verse 34: this drives them “mad”
- u. Verse 35: more boils and punishment.
- v. Verse 36: They and their king will go to another nation. This is prophetic because they do not even have a king yet, but they will all go to another nation and worship false gods. Notice this is simply the Lord turning them over to their own ways. They wanted to worship false gods before. Cross reference: 2 Kin 17:4, 6; 24:12, 14; 25:7, 11; 2 Chr 36:1–21; Jer 39:1–9¹⁰
- w. Verse 37: they are a horror, proverb and taunt. (1 Kin 9:7, 8; Jer 19:8; 24:9; 25:9; 29:18¹¹)
- x. I notice three words used to describe the negative reactions to the Israelites. This is the opposite of how the Israelites were viewed before.

VI. Verses 38-44: curses as reversed status

³⁸ *You shall bring out much seed to the field but you will gather in little, for the locust will consume it.* ³⁹ *You shall plant and cultivate vineyards, but you will neither drink of the wine nor gather the grapes, for the worm will devour them.* ⁴⁰ *You shall have olive trees throughout your territory but you will not anoint yourself with the oil, for your olives will drop off.* ⁴¹ *You shall have sons and daughters but they will not be yours, for they will go into captivity.* ⁴² *The cricket shall possess all your trees and the produce of your ground.* ⁴³ *The alien who is among you shall rise above you higher and higher, but you will go down lower and lower.* ⁴⁴ *He shall lend to you, but you will not lend to him; he shall be the head, and you will be the tail.*

- a. No this is once again effecting their farming. See cross reference: Is 5:10; Mic 6:15; Hag 1:6¹²
- b. Verse 38 is locusts, verse 39 is worms; verse 40 the olives drop off.
- c. IVP BBC, OT: *The oil of the olive is derived only from the black, ripe fruit. Olive trees normally lose a large percentage of the potential fruit due to the blossoms or the green olives dropping off the tree. The small proportion left can be further depleted by drought or disease, causing heavier dropping off. This curse is not found in Assyrian texts because sesame seed oil was used in Mesopotamia.*¹³
- d. Verse 41: Their sons and daughters go into captivity.
- e. Verse 42: the cricket now does damage... this may not be a cricket. The NET Bible: ***Hebrew term denotes some sort of buzzing or whirring insect**; some have understood this to*

¹⁰ [*New American Standard Bible: 1995 Update*](#) (La Habra, CA: The Lockman Foundation, 1995).

¹¹ [*New American Standard Bible: 1995 Update*](#) (La Habra, CA: The Lockman Foundation, 1995).

¹² [*New American Standard Bible: 1995 Update*](#) (La Habra, CA: The Lockman Foundation, 1995).

¹³ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [*The IVP Bible Background Commentary: Old Testament*](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 28:40.

be a type of locust (KJV, NIV, CEV), but other insects have also been suggested: “buzzing insects” (NAB); “the cricket” (NASB); “the cicada” (NRSV).¹⁴

- f. IVP BBC, OT: *The Aramaic Sefire treaty has a seven-year locust curse included in its list. Locusts were all too common in the ancient Near East and were notorious for the devastation and havoc they brought. The locusts breed in the region of the Sudan. Their migration would strike in February or March and would follow the prevailing winds either to Egypt or Palestine. **A locust will consume its own weight each day. Locust swarms have been known to cover as many as four hundred square miles, and even one square mile can teem with over one hundred million insects.***¹⁵
- g. Verses 43-44 are the opposite of verses 12 and 13 of this chapter (Deut. 28). Now, the aliens rise higher and they are lower.
- h. It was considered a blessing when they would lend but not need to borrow.

VII. Verses 45-48: reasons for the curses

⁴⁵ “So all these curses shall come on you and pursue you and overtake you until you are destroyed, because you would not obey the LORD your God by keeping His commandments and His statutes which He commanded you. ⁴⁶ They shall become a sign and a wonder on you and your descendants forever.

⁴⁷ “Because you did not serve the LORD your God with joy and a glad heart, for the abundance of all things; ⁴⁸ therefore you shall serve your enemies whom the LORD will send against you, in hunger, in thirst, in nakedness, and in the lack of all things; and He will put an iron yoke on your neck until He has destroyed you.

- a. It almost looks like they are wrapping up the curses, but Moses continues for a while longer.
- b. These curses pursue them and overtake them, **until they are destroyed, that is repeated.**
- c. They would not obey the Lord by keeping His commandments and statues.
- d. The wording of verse 45 makes it seem like this WILL happen and Moses knew that.
- e. Verse 46 mentions their descendants and how this is a sign and a sign forever.
- f. This is a reminder to their future descendants of what would happen and has happened.
- g. The Moody Bible Commentary: *Moses assumed that the nation would experience these curses, as indicated by his statement all these curses shall come on you and pursue you and overtake you until you are destroyed (v. 45). The judgment that was to ensue would be a legendary reminder for future descendants (v. 46) and directly attributable to their failure to*

KJV The King James Version, known in Britain as the Authorized Version (1611)

NIV The New International Version

CEV *The Contemporary English Version*

NAB The New American Bible

NASB New American Standard Bible

NRSV New Revised Standard Version (1989)

¹⁴ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 28:41–42.

¹⁵ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 28:42.

obey the Lord or serve Him with joy and a glad heart (v. 47). Instead of blessings they would endure hunger ... thirst and nakedness and be under an iron yoke of their enemies (v. 48).¹⁶

- h. Verse 47 gives the reason again.
- i. Verse 48: as a consequence they will serve their enemies. They will have an “iron yoke.”
- j. The IVP BBC, OT: *Yokes, usually made of wood, consisted of a bar across the nape of the animals' necks. The bar had pegs placed down through it on either side of each animal's head. The pegs were then tied together under the chin. The iron yoke would likely be one that featured iron pegs, the part most liable to break.*¹⁷

VIII. Verses 49-57: a nation conquering them and the siege

⁴⁹ “The LORD will bring a nation against you from afar, from the end of the earth, as the eagle swoops down, a nation whose language you shall not understand, ⁵⁰ a nation of fierce countenance who will have no respect for the old, nor show favor to the young. ⁵¹ Moreover, it shall eat the offspring of your herd and the produce of your ground until you are destroyed, who also leaves you no grain, new wine, or oil, nor the increase of your herd or the young of your flock until they have caused you to perish. ⁵² It shall besiege you in all your towns until your high and fortified walls in which you trusted come down throughout your land, and it shall besiege you in all your towns throughout your land which the LORD your God has given you.⁵³ Then you shall eat the offspring of your own body, the flesh of your sons and of your daughters whom the LORD your God has given you, during the siege and the distress by which your enemy will oppress you. ⁵⁴ The man who is refined and very delicate among you shall be hostile toward his brother and toward the wife he cherishes and toward the rest of his children who remain, ⁵⁵ so that he will not give even one of them any of the flesh of his children which he will eat, since he has nothing else left, during the siege and the distress by which your enemy will oppress you in all your towns. ⁵⁶ The refined and delicate woman among you, who would not venture to set the sole of her foot on the ground for delicateness and refinement, shall be hostile toward the husband she cherishes and toward her son and daughter, ⁵⁷ and toward her afterbirth which issues from between her legs and toward her children whom she bears; for she will eat them secretly for lack of anything else, during the siege and the distress by which your enemy will oppress you in your towns.

- A. This is about a nation conquering them.
- B. This seems to be Assyria in 722 BC, Babylon between 605 BC and 587 BC and I wonder if Greece could be thought of as well in 332 BC. Israel was under Greece from 332 BC-167 BC.
- C. They do not know the language and they are conquered.
- D. Kiel and Delitch: *This description no doubt applies to the Chaldeans, who are described as flying eagles in Hab. 1:6ff., Jer. 48:40; 49:22, Ezek. 17:3, 7, as in the verses before us; but it applies to other enemies of Israel beside these, namely to the great imperial powers generally, the Assyrians, Chaldeans, and Romans, whom the Lord raised up as the executors of His curse upon His rebellious people. Isaiah therefore depicts the Assyrians in a similar manner, namely, as a people with an unintelligible language (Is.*

¹⁶ The Moody Bible Commentary (Kindle Locations 11782-11786). Moody Publishers. Kindle Edition.

¹⁷ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [*The IVP Bible Background Commentary: Old Testament*](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 28:48.

5:26; 28:11; 33:19), and describes the cruelty of the Medes in Is. 13:17, 18, with an unmistakable allusion to v. 50 of the present threat.¹⁸

E. We see this in Isaiah and Jeremiah.

F. Verse 50: they do not respect the old and pity the young. In Israel they would respect the old and take care of the needy.

G. Verse 51: they have no livestock because being conquered they take it all. Their staple are gone as well: grain, wine and oil were staples. IVP BBC OT: *Besides being the three most significant staple products of the region, grain, new wine and oil represent the main produce of the three major harvesting seasons (grain in the spring-summer, grapes in the fall and olives in the winter). The oil referred to here is olive oil. It was also one of the principal exports of the region, since olives were not grown in either Egypt or Mesopotamia.*¹⁹

H. Verse 52 continues the siege. Verses 53-57 envision a time when someone is so hungry they eat their children. The man who is very gentle is so hungry he eats his children and does not share. In verses 56 and 57, the woman who is very tender also eats her children and the afterbirth.

This happens in **2 Kings 6:25-31**. ²⁴Now it came about after this, that Ben-hadad king of Aram gathered all his army and went up and besieged Samaria. ²⁵There was a great famine in Samaria; and behold, they besieged it, until a donkey's head was sold for eighty shekels of silver, and a fourth of a kab of dove's dung for five shekels of silver. ²⁶As the king of Israel was passing by on the wall a woman cried out to him, saying, "Help, my lord, O king!" ²⁷He said, "If the LORD does not help you, from where shall I help you? From the threshing floor, or from the wine press?" ²⁸And the king said to her, "What is the matter with you?" And she answered, "This woman said to me, 'Give your son that we may eat him today, and we will eat my son tomorrow.' ²⁹So we boiled my son and ate him; and I said to her on the next day, 'Give your son, that we may eat him'; but she has hidden her son." ³⁰When the king heard the words of the woman, he tore his clothes—now he was passing by on the wall—and the people looked, and behold, he had sackcloth beneath on his body. ³¹Then he said, "May God do so to me and more also, if the head of Elisha the son of Shaphat remains on him today."

IX. Verses 58-68: curse of covenant termination

⁵⁸"If you are not careful to observe all the words of this law which are written in this book, to fear this honored and awesome name, the LORD your God, ⁵⁹then the LORD will bring extraordinary plagues on you and your descendants, even severe and lasting plagues, and miserable and chronic sicknesses. ⁶⁰He will bring back on you all the diseases of Egypt of which you were afraid, and they will cling to you. ⁶¹Also every sickness and every plague which, not written in the book of this law, the LORD will bring on you until you are destroyed. ⁶²Then you shall be left few in number, whereas you were as numerous as the stars of heaven, because you did not obey the LORD your God. ⁶³It shall come about that as the LORD delighted over you to prosper you, and multiply you, so the LORD will delight over you to make you perish and destroy you; and you will be torn from the land where you are entering to possess

¹⁸ Carl Friedrich Keil and Franz Delitzsch, [Commentary on the Old Testament](#), vol. 1 (Peabody, MA: Hendrickson, 1996), 969.

¹⁹ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 28:51.

it. ⁶⁴ Moreover, the LORD will scatter you among all peoples, from one end of the earth to the other end of the earth; and there you shall serve other gods, wood and stone, which you or your fathers have not known. ⁶⁵ Among those nations you shall find no rest, and there will be no resting place for the sole of your foot; but there the LORD will give you a trembling heart, failing of eyes, and despair of soul. ⁶⁶ So your life shall hang in doubt before you; and you will be in dread night and day, and shall have no assurance of your life. ⁶⁷ In the morning you shall say, 'Would that it were evening!' And at evening you shall say, 'Would that it were morning!' because of the dread of your heart which you dread, and for the sight of your eyes which you will see. ⁶⁸ The LORD will bring you back to Egypt in ships, by the way about which I spoke to you, 'You will never see it again!' And there you will offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer."

- a. Verse 58 reminds them of being careful to observe the covenant.
- b. Fear and honor the "awesome" name of the Lord. This is so much about our awesome God.
- c. Ps 99:3 *Let them praise your great and awesome name! He is holy!*
- d. Mal 1:14 "There will be harsh condemnation for the hypocrite who has a valuable male animal in his flock but vows and sacrifices something inferior to the Lord. For I am a great king," says the LORD who rules over all, "and my name is awesome among the nations."
- e. Is 42:8 *I am the LORD! That is my name! I will not share my glory with anyone else, or the praise due me with idols.*
- f. Verse 59 references more plagues.
- g. Verse 60: NET Bible: *These are the plagues the LORD inflicted on the Egyptians prior to the exodus which, though they did not fall upon the Israelites, must have caused great terror (cf. Exod 15:26).*²⁰
- h. Verse 61: they will be afflicted by plagues not written in the book.
- i. What book is he referring to? NET Bible Note: *The Hebrew term תּוֹרָה (torah) can refer either (1) to the whole Pentateuch or, more likely, (2) to the book of Deuteronomy or even (3) only to this curse section of the covenant text. "Scroll" better reflects the actual document, since "book" conveys the notion of a bound book with pages to the modern English reader. Cf. KJV, NASB, NRSV "the book of this law"; NIV, NLT "this Book of the Law"; TEV "this book of God's laws and teachings."*²¹
- j. Verse 62: they were many, but now few.
- k. This is a reversal of the promises.
- l. Verse 63: the Lord delighted on them making them prosperous and now the same making them perish. This is another difficult passage. See my notes up above on verse 20, page 2.

²⁰ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 28:59–60.

KJV The King James Version, known in Britain as the Authorized Version (1611)

NASB New American Standard Bible

NRSV New Revised Standard Version (1989)

NIV The New International Version

NLT New Living Translation

TEV Today's English Version, also known as *Good News for Modern Man*

²¹ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 28:61.

- m. The Moody Bible Commentary: *The notion that God delights in destroying them is troubling to many. **Yet when His people intentionally disobey and spurn God’s grace, the same passion that delights when His people obey will be turned against them in their disobedience. Instead of peace and rest in the land they will experience fear, despair, doubt, and dread*** (vv. 64-66). *They will long each morning for it to be evening, and they will long, when evening begins, for it to already be the next morning (v. 67)—a stark picture of hopelessness because no relief is forthcoming. There will be a reverse exodus, but with a bizarre twist (v. 68). They will willingly offer themselves as slaves to the Egyptians, who will not even be willing to purchase them for slave labor. Moses was saying that there is something even worse than enslavement: sinking so low that those willing to be sold into slavery will find no one willing to pay the low purchase price.*²²
- n. Kiel and Delitch: *With this bold anthropomorphic expression Moses seeks to remove from the nation the last prop of false confidence in the mercy of God. Greatly as the sin of man troubles God, and little as the pleasure may be which He has in the death of the wicked, yet the holiness of His love demands the punishment and destruction of those who despise the riches of His goodness and long-suffering; so that He displays His glory in the judgment and destruction of the wicked no less than in blessing and prospering the righteous.*²³
- o. Verse 64: they are scattered and serve other gods. This is the second time in this chapter “wood” and “stone” are mentioned as the other gods.
- p. ESV Study Bible: *The curse of exile eventually comes for the northern kingdom under Assyria ([2 Kings 17](#)) and for the southern kingdom of Judah under Babylon ([2 Kings 25](#)). serve other gods of wood and stone. See [Deut. 4:28](#). no resting place. Contrast [3:20: 12:9–10](#). The dread of Israel expressed by other nations in [2:25](#) and [11:25](#) is reversed.*²⁴
- q. God is turning them over to their desires.
- r. Verses 65-68 show how desperate they will become. They will long for morning and long for evening (verse 67). They will eventually go back to Egypt and back to their slavery and even there no one will buy them.

²² The Moody Bible Commentary (Kindle Locations 11799-11805). Moody Publishers. Kindle Edition.

²³ Carl Friedrich Keil and Franz Delitzsch, [Commentary on the Old Testament](#), vol. 1 (Peabody, MA: Hendrickson, 1996), 970.

²⁴ <https://www.esv.org/Deuteronomy+28/>