

May 26: 29:1-29

Verse 1: interlude

Verses 2-8: review

Verses 9-15: present covenant

Verses 16-29: result of disobedience

I. Verse 1: interlude

*These are the words of the covenant which the LORD commanded Moses to make with the sons of Israel in the land of Moab, besides the covenant which He had made with them at Horeb.*

- a. **This** chapter begins, “these are the words...”
- b. This one verse seems almost like it could be the conclusion of the book.
- c. The Lord God commanded Moses to make the covenant.
- d. This happened with the sons of Israel in the land of Moab.
- e. It says, “besides the covenant which he made with the at Horeb.
- f. Horeb is Mount Sinai. So, it seems as though this is a second covenant.
- g. This would make sense as this all happened before entering the land of Canaan.
- h. Moses has been re-stating the covenant.
- i. The covenant was first given at Mt Sinai and now, this whole book has been about giving the covenant in the land of Moab.
- j. This is Moses’ third speech. His third speech is Deut 29:1-30:20.
- k. This is the climax of the preaching of Deuteronomy. Moses is urging the people to accept the covenant (ESV Study Bible).
- l. The ESV Study Bible: *The covenant in the land of Moab is a reiteration of the covenant at Horeb(i.e., Sinai), and the laws are the same as were given to Israel through Moses at Horeb. The Moab covenant constitutes all the spoken words of Moses in Deuteronomy.*<sup>1</sup>
- m. This verse seems to be closing out the material that precedes it. The following verse seems to be starting and introducing a new section.
- n. The Moody Bible Commentary: *The superscription here, these are the words of the covenant, signals another major section of the book, just as it did earlier in the book (1:1; 4:44; 6:1; 12:1). This superscription actually functions here as a fitting conclusion to the legal core of the book that began in 12:1. But it also is a transition to Moses’ focus on his present audience and what he needed to say to them before he passed off the scene. Moses had effectively blended the covenant that the Lord made with the nation’s first generation at Horeb with the words of this covenant, which Moses gave to the second generation in the land of Moab.*<sup>2</sup>
- o. “. . . the verse forms an inclusio with the preamble section of Deut 1:1–5. Both passages begin with the phrase ‘these are the words . . . which Moses,’ both locate the setting in Moab, and both make reference to Horeb and the earlier covenant. Thus the covenant text proper may be said to have been brought to a conclusion in 29:1. . .

---

<sup>1</sup> <https://www.esv.org/Deuteronomy+29/>

<sup>2</sup> The Moody Bible Commentary (Kindle Locations 11808-11813). Moody Publishers. Kindle Edition.

- p. “It seems quite clear, then, that a major break occurs between 29:1 and 29:2, with the former bringing all the previous material to a close and the latter introducing at least the epilogic historical review.”<sup>313</sup>

## II. Verses 2-8: review

<sup>2</sup>And Moses summoned 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 all his servants and all his land; <sup>3</sup>the great trials which your eyes have seen, those great signs and wonders. <sup>4</sup>Yet to this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear. <sup>5</sup>I have led you forty years in the wilderness; your clothes have not worn out on you, and your sandal has not worn out on your foot. <sup>6</sup>You have not eaten bread, nor have you drunk wine or strong drink, in order that you might know that I am the LORD your God. <sup>7</sup>When you reached this place, Sihon the king of Heshbon and Og the king of Bashan came out to meet us for battle, but we defeated them; <sup>8</sup>and we took their land and gave it as an inheritance to the Reubenites, the Gadites, and the half-tribe of the Manassites. <sup>9</sup>So keep the words of this covenant to do them, that you may prosper in all that you do.

- a. Now we begin Moses’ next speech (third).
- b. Moses summoned Israel. He called them together.
- c. Moses reminds them of their past.
- d. They have seen all that the Lord did “before their eyes...” This would have been before their parents eyes.
- e. Trials, signs and wonders.
- f. Verse 4 is a transitional verse, “yet...”
- g. God has not given them a “a heart to know, nor eyes to see, nor ears to hear.” They still do not believe, they still lack faith and obedience. See the interesting thought on this passage below.
- h. Moody Bible Commentary: *Like an effective speaker, Moses reviewed the main historical events that led them to this point, mainly the exodus from Egypt, accompanied by great signs and wonders (v. 3), as well as God’s guidance and provision for the nation during their forty years in the wilderness (v. 5). Moses also recounted the victories over Sihon (Nm 21:23-26 and Og (Nm 21:33-35) and the parceling out of their land to the tribes of Reuben, Gad, and the half-tribe of Manasseh (Nm 32:33). Despite these benefits, Moses surprisingly warns, yet to this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear. This may seem to be stating that the Israelites simply lacked insight because of their constant refusal to trust God, as evidenced at Kadesh (9:22-24). But it is more likely that the Lord was responsible for the nation’s faithlessness because He did not grant them spiritual perception to His ways (see discussion at Rm 9). Whatever the case, still Moses seemed to be laying out hope for the nation. The words yet to this day at the beginning of v. 4 imply that things were about to change. Moses was laying the groundwork for a future work by God when He would circumcise their hearts and allow them to love Him with all their hearts (30:6). This indicates that God had to do a work first in their hearts so that they would have the capacity for faith and love for God as they should. Paul referred to*

---

<sup>31</sup> 310. Merrill, *Deuteronomy*, p. 373. Cf. Craigie, *The Book . . .*, p. 353; Driver, p. 319.

<sup>3</sup> Tom Constable, [Tom Constable’s Expository Notes on the Bible](#) (Galaxie Software, 2003), Dt 29:1.

*this passage in Rm 11:8 in the context of the need for God's grace for salvation. Israel needed grace to appropriately respond to God just as NT believers do.*<sup>4</sup>

- i. In verse 5 Moses reminds them of his leadership for 40 years.
- j. God provided as their clothes and shoes did not wear out. Deut. 8:4 says this as well.
- k. Verse 6: they had manna and water instead of bread or drink. The IVP BBC OT mentions *The inclusion of strong drink here is unusual—the only individuals restricted from this were serving priests (Lev 10:9) and those under a Nazirite vow (Num 6:3).*<sup>5</sup>
- l. Verse 6: this is all in order that they will know that the Lord is their God.
- m. Verse 7: he references the defeat of Sihon and Og. This is recorded in: Num 21:21–24, 33, 35; Deut 2:26–3:17<sup>6</sup>
- n. Verse 8 records that they took that land as an inheritance and gave it out. This is recorded in: Num 32:32, 33; Deut 3:12, 13.<sup>7</sup>

### III. Verses 9-15: present covenant

<sup>9</sup> *So keep the words of this covenant to do them, that you may prosper in all that you do.*

<sup>10</sup> *“You stand today, all of you, before the Lord your God: your chiefs, your tribes, your elders and your officers, even all the men of Israel, <sup>11</sup> your little ones, your wives, and the alien who is within your camps, from the one who chops your wood to the one who draws your water, <sup>12</sup> that you may enter into the covenant with the Lord your God, and into His oath which the Lord your God is making with you today, <sup>13</sup> in order that He may establish you today as His people and that He may be your God, just as He spoke to you and as He swore to your fathers, to Abraham, Isaac, and Jacob.*

<sup>14</sup> *“Now not with you alone am I making this covenant and this oath, <sup>15</sup> but both with those who stand here with us today in the presence of the Lord our God and with those who are not with us here today*

- a. Moses switches from writing about the past and is now on the present.
- b. Keep this covenant with the purpose that they can prosper.
- c. The New American Commentary shares: *The setting here is the same as that described in the preamble to the Book of Deuteronomy (1:1–5; cf. 4:44–49), the land of Moab. All that has changed is that the earlier passages anticipate the revelation of the covenant text and the present one views it as having already been given.*<sup>8</sup>
- d. They are standing, Moses gives detail to who is there: the chiefs, the tribes, the elders and officers, all the men of Israel, children, wives, the alien... the alien would be the servants who cuts wood and draws water. See these texts: Josh 9:21, 23, 27.

---

<sup>4</sup> The Moody Bible Commentary (Kindle Locations 11813-11819). Moody Publishers. Kindle Edition.

<sup>5</sup> 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 29:6.

<sup>6</sup> [\*New American Standard Bible: 1995 Update\*](#) (La Habra, CA: The Lockman Foundation, 1995).

<sup>7</sup> [\*New American Standard Bible: 1995 Update\*](#) (La Habra, CA: The Lockman Foundation, 1995).

<sup>8</sup> Eugene H. Merrill, [\*Deuteronomy\*](#), vol. 4, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 378.

- e. Verses 12-13: this is giving purpose... *that you may enter into the covenant with the Lord your God, and into His oath which the Lord your God is making with you today,* <sup>13</sup> *in order that He may establish you today as His people and that He may be your God, just as He spoke to you and as He swore to your fathers, to Abraham, Isaac, and Jacob.*
- f. Verses 14 and 15 show that this covenant is not only with them but also with those not present.
- g. Verse 15 note from the NET Bible: *This is interpreted by some English versions as a reference to generations not yet born (cf. TEV, CEV, NLT).*<sup>9</sup>

#### IV. Verses 16-29: result of disobedience

<sup>16</sup> *(for you know how we lived in the land of Egypt, and how we came through the midst of the nations through which you passed;* <sup>17</sup> *moreover, you have seen their abominations and their idols of wood, stone, silver, and gold, which they had with them);* <sup>18</sup> *so that there will not be among you a man or woman, or family or tribe, whose heart turns away today from the LORD our God, to go and serve the gods of those nations; that there will not be among you a root bearing poisonous fruit and wormwood.* <sup>19</sup> *It shall be when he hears the words of this curse, that he will boast, saying, 'I have peace though I walk in the stubbornness of my heart in order to destroy the watered land with the dry.'* <sup>20</sup> *The LORD shall never be willing to forgive him, but rather the anger of the LORD and His jealousy will burn against that man, and every curse which is written in this book will rest on him, and the LORD will blot out his name from under heaven.* <sup>21</sup> *Then the LORD will single him out for adversity from all the tribes of Israel, according to all the curses of the covenant which are written in this book of the law.*

<sup>22</sup> *"Now the generation to come, your sons who rise up after you and the foreigner who comes from a distant land, when they see the plagues of the land and the diseases with which the LORD has afflicted it, will say,* <sup>23</sup> *'All its land is brimstone and salt, a burning waste, unsown and unproductive, and no grass grows in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in His anger and in His wrath.'* <sup>24</sup> *All the nations will say, 'Why has the LORD done thus to this land? Why this great outburst of anger?'* <sup>25</sup> *Then men will say, 'Because they forsook the covenant of the LORD, the God of their fathers, which He made with them when He brought them out of the land of Egypt.* <sup>26</sup> *They went and served other gods and worshiped them, gods whom they have not known and whom He had not allotted to them.* <sup>27</sup> *Therefore, the anger of the LORD burned against that land, to bring upon it every curse which is written in this book;*<sup>28</sup> *and the LORD uprooted them from their land in anger and in fury and in great wrath, and cast them into another land, as it is this day.'*

---

TEV Today's English Version, also known as *Good News for Modern Man*  
 CEV *The Contemporary English Version*  
 NLT New Living Translation

<sup>9</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 29:14–15.

<sup>29</sup> *“The secret things belong to the LORD our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law.*

- a. Verses 16-17 remind them of the abominations and idolatry in Egypt.
- b. Verse 18: among them no one (man or woman, family or tribe) should turn away from the Lord and serve the foreign gods. There is a description of those who turn away as “a root bearing poisonous fruit and wormwood.”
- c. ESV Study Bible note: root bearing poisonous and bitter fruit: *If one Israelite goes astray, the sin is regarded as contagious, infecting other Israelites (v. 19). Hence the need to “purge the evil” from your midst.*
- d. The Moody Bible Commentary: *Israel must not allow even one person to serve any pagan god lest a root (v. 18) take hold and spread into greater apostasy. Such an idolater would never be forgiven by the LORD. Instead he would incur all the curses previously mentioned in this book, and his name would be blotted out from under heaven (v. 20).<sup>10</sup>*
- e. Verse 19: this verse anticipates a time when the rebellious person hears the words of this curse and boasts in peace though he is leading others astray and is astray himself.
- f. Verse 20: this is very strong, “The Lord shall ‘never’ be able to forgive him.”
  - a. The Lord’s anger will burn against him.
  - b. Every curse in this book will rest on him.
  - c. His name will be blotted out.
- g. Verse 21: The Lords singles that rebellious person out for an adversity, or evil. They will receive all the curses in this book.
- h. In verses 22-23 it anticipates a time when the other nations will see their land as a waste.
- i. There is a lot of cross reference about this happening. Genesis 10:19 references Adma and Zeboiim which were cities near Sodom and Gomorrah. There were 4 cities destroyed. Adma and Zeboiim and Sodom and Gomorrah. Genesis 19:29 mentions that God destroyed the cities of the valley.
- j. Verse 24: the people will ask why the Lord allowed this. The ESV Study Bible: *The expectation in these verses is of future idolatry (the worst sin, in Deuteronomy) and the receipt of God’s curses. While ch. 28 held out blessings and curses as alternatives, it is again clear that the author of Deuteronomy expects Israel to sin because they lack correct hearts, eyes, and ears toward God (29:4).*
- k. Verse 25: they forsook the covenant... this is explained: 2 Kin 17:9–23; 2 Chr 36:13–21<sup>11</sup>
- l. Verse 26: they served other gods...
- m. Verse 27: so, God’s anger burned against them and poured out on them all the curses: Daniel 9:11: *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.<sup>12</sup>*
- n. Verse 28: they are exiled. 2 Chr 7:20; Ps 52:5; Prov 2:22; Ezek 19:12, 13<sup>13</sup>

---

<sup>10</sup> The Moody Bible Commentary (Kindle Locations 11834-11836). Moody Publishers. Kindle Edition.

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

<sup>12</sup> Biblical Studies Press, [The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible](#) (Biblical Studies Press, 2005), Da 9:11.

<sup>13</sup> [New American Standard Bible: 1995 Update](#) (La Habra, CA: The Lockman Foundation, 1995).

- o. Verse 29: I love this verse! The Lord reveals some things to them, other things are secret. This applies to us as well. The Lord reveals some things to us. This covenant and the prophecies are revealed to them and their sons forever. This is revealed:
- p. *that we may observe all the words of this law.*
- q. John 5:39; Acts 17:11; 2 Tim 3:16<sup>14</sup>
- r. Dr. Constable: *In verse 29 the “secret things” refer to those things God knows but has not revealed (cf. Isa. 55:8–9). In the context this refers specifically to how Israel would respond to the covenant in the future. The “things revealed” refer to what God has revealed so that humankind may enjoy God’s blessings. In the context this refers to the Mosaic Covenant.*<sup>15</sup>

---

<sup>14</sup> [New American Standard Bible: 1995 Update](#) (La Habra, CA: The Lockman Foundation, 1995).

<sup>15</sup> Tom Constable, [Tom Constable’s Expository Notes on the Bible](#) (Galaxie Software, 2003), Dt 29:16.