

SESSION #64 (22 Nov 11)

I. INTRODUCTION & REVIEW

1:1-5	Introduction to God's spokesman, the 1 st Prophet Moses
1:6-4:40	1st Exposition of the Torah = <i>motivation</i> to obey from (1) <u>past gracious actions</u> of Yahweh and (2) sovereign <u>destiny</u> of the nation (<u>future gracious actions</u> of Yahweh)
4:41-49	Editorial comment on context of 2 nd Exposition of the Torah
5:1-26:19	2nd Exposition of the Torah = <i>proper response</i> to Yahweh in heart and soul
27:1-29:1	3rd Exposition of the Torah = <i>inauguration of the covenant</i> in the land
29:2-30:20	4th Exposition of the Torah = prophetic fore view of <i>covenant performance</i>
29:2-29:29 Israel's past, present and (near) future	

Protocols of covenant inauguration at Shechem

1. Commitment to Yahweh's kingdom is comprehensive and deep, so much so that *no one could keep it apart from _____ assets derived by faith from God's grace through the Abrahamic covenant.*

2. The 900 year history of the OT theocracy refutes all attempts by man to erect the perfect society independently of God

a. Asian "karma" works-system → man must work off accumulated debts from past actions until Nirvana can be attained;

b. Western works-system → utopian political revolutions (French, Russian, Fabian & Frankfort movements, Progressivism);

c. Middle East works-system → Muslim Shariah

3. The 900 year history also reveals the largely unseen dynamics of history.

"The well-being of man. . . is morally and spiritually conditioned by a principle confirmed by divinely imposed sanctions. Now this principle holds good generally in all nations of every age. But its operation has often been obscured to human eyes by the time 'lag' between the moral breach and the infliction of the sanction. While it is always true that the nation which has 'sown the wind' shall also certainly 'reap the whirlwind' (Hos. 8:7), the harvest is generally and mercifully long delayed (2 Pet. 3:9); and for this very reason men often fail to see the causal connection. . . . But in the case of Israel in her Mediatorial Kingdom of history, the moral government of Jehovah was not only declared at Sinai but also was confirmed spectacularly in the recorded history of that kingdom by means of divine sanctions immediately imposed."

Alva McClain, The Greatness of the Kingdom

II. ISRAEL'S PAST, PRESENT, AND (NEAR) FUTURE (29:2-29)

- Past history → defines the relationship by establishing Israel's true _____ and God's _____.
- Present challenge → invitation & decision—nation needs to understand that this relationship must be one of faith, not works (in spite of the oath in Chap 27)
- Fore view of Israel's relationship with God → choice and consequences model of history—the basis of hope is the _____ backdrop to history.

A. Israel's Past (29:2-9)

/////// SLIDE #2//////// [Suzerainty-Vassal Treaties of ANE]

Preamble (identity of the Suzerain)

Historical Prologue (trustworthiness of the Suzerain)
 Stipulations
 Witnesses
 Sanctions (Cursings, Blessings)
 Procedures of Ratification & Maintenance

Moses now reviews his first exposition (preamble & historical prologue)
 Why?

Because the nation faces a *decision which must be based upon facts, not feelings*—is Yahweh trustworthy or not?

29:1 covenant = contract

God’s relationship with man is contractual as all *real* relationships are, beginning with marriage. Any unbounded relationship is very superficial and casual, e.g., “living together” couples, USA with a judicial oligarchy that constantly alters the meaning of the Constitutional text.

Principle: personal relationships entail trust, and trust requires trustworthiness plus recognition of that trustworthiness; a contract spells out measurable details that expose character (whether trustable or not) so that it can be perceived.

29:2 you have seen

Eyewitness to history = basis for trusting any person.

Secular faith	Biblical faith
Have a vague feeling (like Christopher Matthews with his “tingling feeling”)—ultimately a subjectively grounded choice; no outside objective truth standards	Grounded in innate God-consciousness (image of God) in constant contact with created external reality and exposure to special revelation (objective truth standard)
Behavior (facts) interpreted by secular worldview that has no conversation with God	Behavior (facts) interpreted by the biblical worldview that comes from conversation with God.

Truth tests in Deuteronomy:

Deut 13:1-5 is there self-consistency? (logical test)

Shariah’s professor at local college: “you can have A and not-A”

Allowing such a contradiction allows anything.

P = “I am a retired USAF officer

~P = “I am not a retired USAF officer

Q = “The moon is made of cheese”

P ^ Q = either “I am a retired USAF officer” or “The moon is made of green cheese”

~P can be true as well as P

Therefore Q = “The moon is made of green cheese” “

Deut 18:17-22 do works fit the words? (empirical test)

This is the historical reality test.

(1) must have a proposition(s) to compare the behavior against

(2) this is historiography not chronological record-keeping

29:3 seen. . .Egypt

Notice the string of inferences from history concerning God’s character in Moses’ exhortations:

1:30;
3:11,21;
4:3,35-38;
5:26;
7:18;
11:3

Think about continuation in the NT:

Lk 1:1-4;
John 20:30f;
Acts 1:1-3

29:4 heart to perceive. . .eyes to see. . .

Israel did not as a nation “connect the dots”. God seems to deliberately pick “slow of heart to believe” people to first receive His revelation (**Luke 24:25f, 38f**);

29:5-6 I have led you

Who is “I”—Moses or Yahweh? Ambiguous, perhaps deliberately challenging their heart to perceive God’s Words in Moses?

29:7-8 us. . .we

Transjordanian was an “extra gift” to the nation (3 tribes = 25% of the nation!).

29:9 therefore keep the words of this contract

The “words” are Moses’ 3rd exposition.

that you may prosper

God is “living” so He controls history, not man.

Revelation is both necessary and sufficient for us to trust the Lord.

“necessary” = “faith comes from hearing and hearing from the Word of God” Biblical faith needs the *right object* to trust. Believers need to study the Word of God beyond a few minutes every so many Sundays they happen to attend church services.

“sufficient” = Biblical faith must be worked with such that I am conscious that I’m interpreting every aspect of reality correctly (eyes to see; heart to perceive)

Faith-Rest Drill examples:

Rom 8:28;

1 Pet 5:7