

SESSION #67 (13 Dec 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
	30:1-20 Moses' closing challenge

II. MOSES' CLOSING CHALLENGE (30:1-20)

Keep the big picture of the 4th exposition in view: it gives a prophetic fore view of Israel's experience under the covenant it is about to inaugurate.

- Israel's decision enters it into a dynamic relationship with God that features choices and their inescapable consequences--what a real relationship with the Creator, Savior, and Judge looks like (cf **29:19** warning against thinking you can escape the consequences).
- Ultimate responsibility (vs. irresponsible victimhood in pagan views of history)
- Moses wants Israel to understand its historic existence under contracts with God--both the Abrahamic as well as the Mosaic (Sinaitic).

A. The Interplay Between the Abrahamic and Mosaic Covenants (30:1-10)

1. Do the promised cursings invalidate the Abrahamic Covenant? Chap 29 ends in the ultimate cursing of exile which raises the question whether the Abrahamic Covenant will be

Gen. 12:1-3 ==> God's counter-culture intrusion into the corrupted Noahic civilization & exclusive program of redemption

Gen. 13:14-17 ==> additional revelation of the land (but no specific boundaries)

Gen. 15:5-20 ==> notes verses 18-21.

Later Transjordan is added in **Deut. 1-4**.

Here is an example of **Deut. 29:29** where unknown, unrevealed information later adds to the details of these covenants. Tonight's passage is another example.

istory unfolds in a rational manner (i.e., [future] revelation consistent with [previous] revelation unlike Islamic theory of revelation in which there is abrogation) in spite of apparent chaos, but *apart from Scripture there is no basis for belief in ultimate rationality*.

2. Abrahamic Covenant land promise to be fulfilled but in a way that does not invalidate the Mosaic Covenant (30:1-10).

30:1-2 it will come to pass

Omniscient knowledge of the future unique to the Bible. Three events to come.

blessing and curse

(1) future historic events of foreseen consequences of Israel's good & bad choices ==> God is "above" human choices

call them to mind (Heb: "return them to your heart")

(2) future historic [perception of the design] of their history (cf. **1 Kings 8:47** for same Hebrew expression translated in NKJV "*when they come to themselves* and repent")

Prodigal Son "came to himself" (**Lk 15:17**)

Sin & Self-Deception

Rom 1:18-23 what may be known of God is manifest in them. . .clearly seen. . .without excuse. . .became vain in their thoughts. . .became fools. . .and changed the glory of the incorruptible God into an image make like corruptible man and birds and four-footed animals and creeping things

Greg Bahnsen's PhD dissertation at UCLA, 1978: ==> one's psychological state not identical to one's epistemological state.

(1) one can deny he knows when in fact he does know (e.g., one discovers he really does know how to get to a given location)

(2) one can affirm he knows when in fact he does not know (e.g., student on an exam).

Psychological certainty or uncertainty is one thing

Epistemological justified belief--that one has _____ reason to believe something is true--is quite another thing.

Condition (1) happens when responding to the knowledge entails _____ adjustments in one's lifestyle

The case with Israel:

Deut 29:4 Yahweh has not given you a heart to perceive and eyes to see and ears to hear

1st generation didn't "get it", i.e., they thought they knew their new kingdom relationship to God but they really didn't (like too many believers today who think they know their faith but really don't).

Deut 29:19 I shall have peace even though I follow the dictates of my heart

Acting perversely to true knowledge = "re-engineered" reality = idolatry

Deut 30:1-2 call them to mind (Heb "return them to your heart")

Like **1 Kings 8:47** "when they come to themselves" and **Lk 15:17** "came to himself"

Pain of consequences finally seen to [outweigh] the "pain" of acknowledging what they already know, viz., they are an elect nation with a unique destiny that demands submission in their lifestyle to the authority of Yahweh.

Event #1: 900 year experience of blessing and eventual cursing

Event #2: realization in exile of the implications of their identity

Event #3: repentance

you return to the LORD your God and obey His voice

(Heb play on word stem: "cause them to return to your heart" in 30:1 and here in 30:2 "return to Yahweh")

Repentance requires a *realignment between one's psychological state of awareness and one's deep-down epistemological state.*

Repentance can't occur until:

(1) the underlying and suppressed truth is "released";

(2) the *pain of [suppression]* is seen to be worse than the pain of *[acknowledgement]*;

(3) the *authority of the Word of God* replaces the authority of *[self]*

This repentance thus fulfills *the obedience requirements of the Mosaic covenant*

30:3 that the LORD your God will bring you back from captivity. . .

God blesses after repentance because He can do so without aiding our perversion.

gather. . .

Restoration back to the land given to Abraham

30:4 farthest parts under heaven

Global dispersion, global regathering

30:5 bring you to the land which your fathers possessed

Abrahamic covenant now fulfilled!!

The "Exile and Restoration" cycle:

Deut 29:29 warns that details lie outside of special revelation at the time of Moses

721 BC exile of northern tribes to Assyria

586 BC exile of southern tribes to Babylon

516 BC partial restoration back to the land; residue of Jews left in Diaspora

AD 70 exile of most Palestinian Jews

20th century gradual return of European Jews

Prophets' expansion of **Deut 30:3-5**:

Isa. 11:11-12 the second time to recover the remnant of His people

Isa. 27:12-13 gathered one by one. . .Assyria. . .Egypt. . .

Jer. 23:3-6 gather the remnant. . .a Branch of Righteousness. . .==> Messiah now involved in the restoration

Jer. 23:7-8 no longer say. . .but. . . ==> Exodus event eclipsed by global restoration event

Matt. 24:31 (cf **Mark 13:27**)

POINT: as history works out, variations and unexpected new pieces emerge, but the overall theme remains unchanged.

30:6 the LORD will circumcise your heart and the heart of your descendants

100% regenerated nation guarantees that the blessings of Yahweh occur as promised by the Abrahamic covenant.

Jer. 31:31-37 New Covenant

Ezk 36:24-32; 37:21-25 New Covenant w/ Messiah

30:7 curses on our enemies

Judgment of Gentile nations

30:8 again obey the voice of the LORD. . .

Theocracy with socio-political structure similar to that of the Mosaic contract

30:9 abound in the work of your hand

Economic prosperity again seen as empirical evidence of God's blessing.

30:10 if you obey

Individual responsibility never abrogated although this condition is certain to come about.

Conclusions:

Again faced with implications of the Deuteronomic view of history.

- Israel's role to bless the world will certainly be fulfilled ([Bible], [Messiah], [world-peace]) so world peace cannot be achieved any other way (from Babel to the UN).
- Israel's role will not be fulfilled "automatically"; national repentance is required
- Personal responsibility is the primary characteristic of human history that God honors, not blame-shifting, so-called entitlements, and attempts to replace repentance with political and economic policies

