

**Text:** Dt 29.1-29

## THEOLOGICAL OUTLINE OF DEUTERONOMY<sup>1</sup>

1. **Consider:** a review of God's faithfulness (1.6–4.40)
2. **Covenant:** an exposition of the law (5–26)
3. **Commence:** preparations for renewing the covenant (27.1–28.68)
4. **Commit:** an exhortation to obedience (29.2–30.20)

We are now moving to the final sermon in Deuteronomy. The last sermon was preparation for the covenant, listing primarily curses and blessings that would befall if they failed or succeeded in their covenant with God.

Our chapter tonight contains the basic terms of the renewed covenant.

Verse 1 is:

a summary statement for chs. 27-28, or a header statement for ch. 29.

An outline of the chapter:

Historical prologue (2-9)

Parties of the covenant (10-13)

Extent of the covenant (14-21)

Insight into breaches of the covenant (22-28)

Verse 29 seems to go with the next chapter.

### I. Historical prologue (2-9)

#### A. Deliverance from Egypt (2-4)

But note:

Dt 29.4 "Yet to this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear.

"Their rebellion and unbelief had caused them to miss many of the blessings that should have attended their salvation."<sup>2</sup>

<sup>1</sup> Adapted from an outline in Lawrence O Richards, *The Bible Readers Companion*, electronic ed. (Wheaton: Victor Books, 1991), 117.

<sup>2</sup> Eugene H. Merrill, *Deuteronomy*, The New American Commentary, v. 4 (Nashville, Tenn.: Broadman & Holman, 1994), 376.

Compare Isa 6.9-10 and Paul's quotation in Rm 11.8

B. Deliverance through the Wilderness Wanderings (5-8)

The experience was conducive to spiritual growth (5-6)

Their conquest of Sihon and Og: the first fruits of ultimate deliverance (7-8)

C. The spiritual conclusion: keep the covenant (9)

## II. Parties of the covenant (10-15)

A. The elders and the men of Israel (10)

B. The little ones, women, and aliens among them (11)

C. Standing to enter a covenant (10a, 12-13)

"It is important to remember that this was not so much a ceremony of covenant making as it was one of covenant affirmation or renewal. The original covenant had been made at Horeb, so what was in view here was the Lord's offer of the same covenant (albeit, with necessary amendments) to the next generation of Israelites. Arrangements agreed to by their parents were not sufficient for them. They also had to go on record as committing themselves to the Lord and his theocratic program."<sup>3</sup>

## III. Extent of the covenant (14-21)

A. The generational implications (14-18)

Though they were renewing the covenant, there is an intergenerational aspect to their commitment.

1. The covenant is with "those who are not with us here today" (14-15)
2. They know the exile and wanderings (and the gods of these nations) (16-17)
3. The goal is that no one of any generation turn away from following the Lord (18)

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<sup>3</sup> Merrill, 379.

“The people had carried the notion of idolatry (the root) with them out of Egypt, and when they concretized that notion as the golden calf (the poison), they suffered the tragic consequences of their sin.”<sup>4</sup>

B. The individual consequences (19-21)

1. Applied to one who claims to be in the covenant, but acts outside the covenant (19)
2. The Lord sees through individual self-deception (20-21)

#### IV. Insight into breaches of the covenant (22-28)

A. Judgement plain to all (22-24)

B. Blame obvious to all (25-28)

#### Observations:

1. The covenant gives Israel rights in the Promised Land
2. The rights are conditional, but eternal
3. Apostasy is a serious breach: Compare Heb 6.6

Heb 6.6 and *then* have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

Christians have even more reason than Israel for loyalty to God. Defections happen when faith is replaced by fear.

Mt 10.28 “Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.

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<sup>4</sup> Merrill, 382.