

220504-4 Deu 28, Moses Continues Citing the LORD's Blessings & Curses— CThurman

In the 27th chapter Moses directed Israel concerning a time when they will enter into the land of Canaan. Soon after they shall go to the mounts Gerizim (blessing) and Ebal (cursing). With them they shall bring large, whole, uncut stones to Mt. Ebal. (cf. Deu. 11.29) These stones shall be plastered with plaster (lime) so that the words of the Law of Moses might be written upon them without the use of an iron instrument. Though Israel understood they were to follow the word of the LORD literally, there is symbolism in it as well.

Mount Ebal – cursing.

Large, whole, uncut stones – the hard, unregenerate, unbelieving hearts of the nation of Israel. (Ez. 11.19; 2Co. 3.3)

Plaster – temporary and external nature of the old covenant. (cf. He. 7.18)

Written without an iron tool – Israel's curse and bondage under the law to be done away. (cf. Deu. 28.23, 48; Job 19.24)

Then the curses are pronounced upon the following:

<ol style="list-style-type: none">1. Making & worshipping idols.2. Dishonoring parents.3. Removing a neighbor's landmark.4. Taking advantage of the vulnerable:<ol style="list-style-type: none">a. Misleading the blind.b. Wresting judgment of the stranger, orphan & widow.	<ol style="list-style-type: none">5. Defiling the body:<ol style="list-style-type: none">a. Taking the father's wife.b. Bestiality.c. Incest or Adultery6. Murder:<ol style="list-style-type: none">a. Premeditated murderb. Murder-for-hire.7. Not upholding the Law of God.
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Remember that God is a God of order. Israel's camp was ordered. When Israel broke camp they fell into their several orderly ranks and marched forward in all of their 40 yrs. and in their 42 encampments. Once they march into Canaan and eventually arrive to Gerizim and Ebal Israel will break rank and fall into their assigned places. Six tribes will fall to the side of mount Gerizim on the south and

six tribes will fall to the side of mount Ebal on the north. In these two large formations is the ark of the covenant between them, probably with the men of Kohath that bore up the ark and the high priest with Joshua. (cf. Jos.8.32-35)

The 28th chapter is a continuation of what began in 27.11, *And Moses charged the people the same day, saying ...*

Chapter 28 – Could read Lev. 26.1-13 for blessing, and 26.14-

1 ¶ *And it shall come to pass, if*

if – There is no doubt that *if* indicated the conditional terms of the old covenant as Israel lived under it. If Israel obeyed they received blessing, and if they disobeyed they were cursed. But knowing that the old covenant is a temporary covenant for Israel I like to include the idea of *when*, because when the day comes that Israel is released from the old covenant and brought into the new there is no question that the blessings which we read of in this chapter Israel shall enjoy to the fullest extent. This is the will of God for them. While they cannot cease from being the chosen nation of God under the old covenant, they will not continue under this particular covenant forever.

Ro 11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

...

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

Yes, this covenant is a conditional covenant to Israel, but let's remember the LORD's side of this. The LORD's mind concerning this nation has not been altered or changed. He will do this with these people.

Deu.26.16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched (said or declared) the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And the LORD hath avouched (said or declared) thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

The promise that the LORD made to Abram has not yet been enjoyed by Abraham yet.

Ge 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing ...

Israel has never yet enjoyed such an exalted state *among* all of the nations of the earth. Israel has never enjoyed so great the blessings that are stated in this chapter. I want to show at the end of this chapter that it is not an aberrant doctrine of only a few NT churches, but that the great prophets of the OT speak of this wonderful blessing which Israel shall receive in the day when Jesus Christ comes to them and sets up His millennial kingdom.

Deu.28.1 God will set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed shalt thou be in the city, and blessed shalt thou be in the field.

4 Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed shall be thy basket and thy store.

thy basket, a masc. noun נִיָּו, the-neh, always tss. basket (4),
Deu.26.2, 4; 28.5, 17.

6 Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

11 And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

This is not to be spiritualized. He says it is *in the land* that He made promised to Abraham, Isaac, and Jacob.

Ge 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Ge 15:7 And he said unto him (Abram), I am the LORD that brought thee out of Ur of the Chaldees, (purpose for bring him out of Ur ...) to give thee this land to inherit it.

Ge.28.13 And, behold, the LORD stood above it (the ladder that was set upon the earth, which top reached to heaven), and said (to Jacob), I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed ...

The martyr Stephen believed as we should that one day God would give to Abraham, Isaac, Jacob, and all of the people of Israel the land of Canaan. But Stephen confesses, as we should, that this promised has not yet been fulfilled.

Ac 7.5 And he (LORD) gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

He.11.8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

...

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

...

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

Where are the Israelites in the time that closes out the millennial kingdom? If we do not understand that this is the same land that the LORD promised to Abraham, Isaac, Jacob and the nation of Israel, the land of Canaan, we have a serious hermeneutical problem on our hands. If we can't understand this much we may as well close our Bibles and go home because we won't be able to understand the simplest things. Israel shall have this land!

Re 20:9 *And they (the nations of the whole earth, then called Gog & Magog) went up on the breadth of the earth, and compassed the camp of the saints about (that is, the nation of Israel), and the beloved city (Jerusalem): and fire came down from God out of heaven, and devoured them.*

12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

open, wide, the Hebrew verb פָּתַח, pah-thach, tss. to open, to draw, to draw out, to be wide, to set forth, to loose, to ungird, to go free.

Qal pret., Deu.20.11, to open – Qal infin., Deu.15.8, 11, wide – Qal fut., Deu.15.8, 11, to open – Qal fut. Deu.28.12, to open

13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:

14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

thou shalt ... decline, סָוּר, soor, a verb tss. to turn aside, to depart, to go, to be past, to remove, to take away, to turn away; Deu.17.11, thou shalt ... decline, 17, turn ... away; 20, that he turn ... aside; Deu.21.13, And she shall put; Deu.28.14, thou shalt ... go aside; Deu.31.29

and she shall put, Hiphil (causative act.) pret. of the verb סָוּר, soor, tss. to turn aside, to depart, to go, to be past, to take away, to put, to remove, etc.; (Deu.31.29, Qal pret., to turn aside; 28.14, Qal fut., though shalt ... go aside; 21.13, Hiphil pret., and she shall put.

15 ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I

command thee this day; that all these curses [given in the following verses] shall come upon thee, and overtake thee:

16 Cursed shalt thou be in the city, and cursed shalt thou be in the field.

17 Cursed shall be thy basket and thy store.

*thy basket, a masc. noun אֲנָטָה, the-neh, always tss. basket (4),
Deu.26.2, 4; 28.5, 17.*

18 Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

*hath slain him, הִכָּהוּ, Hiphil (causative act.) pret. of the verb נָכַח, nah-kah, tss. to smite, to punish, to slay, to kill, to strike, to beat, to give strips; 25.2, Hiphil pret., and to be beaten; 25.2 Hiphil infin., to be beaten, 25.3, and beat; 27.25, to slay; 25.3, Hiphil fut., stripes he may give him; **28.22, 28, 35**, shall smite thee; **28.27**, will smite thee; 29.7, we smote them; 25.11, Hiphil part., him that smiteth him; 27.24, he that smiteth.*

23 And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

it be subdued, Qal infin. of the verb יָרַד, yah-rad, tss. *to come down, to go down, to descend, to subdue, to run down, to bring down, to put down*; Deu.20.20, *it be subdued* (Qal infin.); Deu.28.52, *came down* (Qal infin.); Deu.26.5, *and he went down* (Qal fut.); Deu.28.24, *shall it come down* (Qal fut.); Deu.28.43, *thou shalt come down* (Qal fut.); Deu.21.4, *shall bring down* (Hiphil pret.).

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.

26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

botch, שָׁחַיִן, sh'-cheen, tss. *botch, boil*.

emerods, עִפְלָה, [g]ōh-phel, a masc. noun tss. *emerods* (v.35), *tower* (secret place), *Ophel, strong hold*; עִפְלָה, and טְחוּרִים, t'-chōh-reem, which is also tss. *emerods*, a masc. pl. noun, both come together in 1Sa. chs. 5 & 6.

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

thou buildest, Qal fut. of the verb בָּנָה, tss. *to build* (Qal fut., Deu.22.8 & 27.6; 28.30), *to make* (Ge.2.22, Qal fut.), *to build up* (Deu.22.9, Qal fut.), *to repair, to set up; and shalt built* (Deu.27.5)

31 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

32 Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become an astonishment, a proverb, and a byword,

byword, שְׁנִינָה, sh'-nee-nah, a fem. noun, tss. byword (3), taunt (1), which the dict. defines as a 'sharp challenge or insult.'

among all nations whither the LORD shall lead thee.

38 Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

then thou shalt bring it, Qal pret. of the verb אָסַף, ah-saph, tss. to gather, to take away, to bring, to lose, to recover, to gather together, to withdraw, to assemble, to receive; 22.2, Qal pret., then thou shalt bring it; 28.38, Qal fut., shalt gather; 32.50, Niphal imper., and be gathered; 32.50, Niphal fut., and was gathered; Due.33.5, Hithpael infin.

39 Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

cast, Qal pret. of the verb נָשַׁל, tss. to cast out, to put out, to put off, to drive; 7.1, 22; 19.5; 28.40

41 Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust consume.

43 The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

it be subdued, Qal infin. of the verb יָרַד, yah-rad, tss. to come down, to go down, to descend, to subdue, to run down, to bring down, to put down; Deu.20.20, it be subdued (Qal infin.); Deu.28.52, came down (Qal infin.); Deu.26.5, and he went down (Qal fut.); Deu.28.24, shall it come down (Qal fut.); Deu.28.43, thou shalt come down (Qal fut.); Deu.21.4, shall bring down (Hiphil pret.).

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 ¶ Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things;

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

[in the land]

he have destroyed thee, the verb מָדַד, shah-mad, tss. to destroy, to perish, to overthrow, to bring to nought, to come into destruction; v.48, Hiphil (causative act.) infin., he have destroyed thee, and v.63, same verb, and to bring you to nought.

49 The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;

50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

fierce, אַז, [g]az, an adj. tss. power (Ge.49.3), strong (Am.5.9), mighty (Ps.59.3), greedy, fierce (Dan.8.23).

Here is mention of one of the first major invasions and captivity of many of the nation of Israel by the Babylonians.

Dan.7.4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. (cf. Hab.1.8)

And we know in the latter day shall come another king of fierce countenance.

Da 8:23 And in the latter time of their kingdom (a kingdom that succeeds the Babylonian/Medo-Persian kingdoms), when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

it be subdued, Qal infin. of the verb יָרַד, yah-rad, tss. to come down, to go down, to descend, to subdue, to run down, to bring down, to put down; Deu.20.20, it be subdued (Qal infin.); Deu.28.52, came

down (Qal infin.); Deu.26.5, and he went down (Qal fut.); Deu.28.24, shall it come down (Qal fut.); Deu.28.43, thou shalt come down (Qal fut.); Deu.21.4, shall bring down (Hiphil pret.).

53 And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

in the siege, מְצֹר, mah-tzōhr, a masc. noun tss. in the siege, a bulwark, besieged places, fenced, defence, strong, fortress, fortified, tower, strong hold; Deu.20.19 in the siege, 20, bulwarks; 28.53, 57, in the siege.

54 So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

shall ...be grieved, יָרַע, yah-ra[g], tss. to be grieved (Deu.15.10), to be displeased, to be evil (Deu.28.54, 56), to do harm, to be ill.

hath bewitched, ἐβάσκανεν, 3ps. aor. ind. act. of βασκαίνω, only this once in the NT; Liddell & Scott, 'to use ill words of another, esp. to slander, disparage. II. to use ill words to another, bewitch by spells or by means of an evil eye, Lat. fascinare.' In the LXX, this verb βασκαίνω, is in Deu.28.54, 56 and tss. in the LXXE, evil eye.

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all

things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

The point is (vss.53-57) some of them would do what was never thought possible so as to cannibalize their own children. Read 1Ki.6.24-29. This was when Benhadad, the king of Syria, besieged the city of Samaria.

**58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;
59 Then the LORD will make thy plagues wonderful,**

wonderful, verb, פָּלַח, pah-lah, tss. *to be wonderful, marvelous, too to be too hard, to be too high, to accomplish, to perform.*

plagues, here a fem. noun in the plural, מַכּוֹת, tss. *plagues, wounds, sores, blows, slaughters, beatings, stripes.*

and the plagues of thy seed, even great plagues, and of long continuance (steadfast, established), **and sore** (bad, evil) **sicknesses, and of long continuance** (steadfast, established).

long continuance, the verb Niphal (simple pass.) part. in both uses in this verse, the cases אָמַן, tss. *to be a nursing father, to nurse, to bring up, to be faithful, to be established, to be steadfast, to be verified, to be trusty, to stand fast, to believe, to trust; v.66, Hiphil (causative act.) fut., shalt have ... assurance.*

The idea here is probably that the physical ailments and diseases are without remedy.

60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

diseases, מַדְוָה, mad-veh, only twice in the OT, both in Deuteronomy and tss. *diseases [of Egypt]. cf. Deu.7.15; 28.60*

61 Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

Deu.7.12 ¶ Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you

[in the land];

so the LORD will rejoice over you to destroy you, and to bring you to nought;

and to bring you to nought, the verb שָׁמַד, shah-mad, tss. to destroy, to perish, to overthrow, to bring to nought, to come into destruction; v.48, Hiphil (causative act.) infin., he have destroyed thee, and v.63, same verb, and to bring you to nought.

and ye shall be plucked from off the land whither thou goest to possess it.

rooted

and ye shall be plucked, Niphal (simple pass.) pret. of the verb נָחַץ, nah-sach, tss. to pluck, to pluck off, to root.

64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

stedfastness

shalt have ... assurance, Hiphil (causative act.) fut. of the verb יָמַץ, tss. to be a nursing father, to nurse, to bring up, to be faithful, to be established, to be stedfast, to be verified, to be trusty, to stand fast, to believe, to trust; v.59, Niphal (Simple pass.) part., long continuance.

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

Consider what has been said in this chapter. The first fifteen verses mark the great blessings promised to Israel if they hearkened to all of the commandments of the LORD. The remaining verses of the chapter, vss. 15-68, mark the sad history of the nation for transgressing His commandments. I want to read now the first verse of the next chapter (29).

De 29:1 These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

We know for a matter of fact that the LORD has promised or covenanted to Abraham, Isaac and Jacob that they and their seed, the nation of Israel,

shall have this land, be the greatest and most blessed nation on the earth one day; and that this blessing shall come into the nations. It seems to me that what we have read is an interim covenant, a covenant over natural Israel, apart from the Law Covenant given at Sinai. And this covenant carries them along until the LORD is pleased to bring them into the actual participation of those promises. As much as Israel shall suffer for their disobedience under the hand of the LORD, no matter how dark the clouds of judgment are over them the LORD will keep His promises to them. He will never cast Israel away. Remember that.

Le 26:44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant (that promise which He made with Abraham, Isaac, Jacob and the nation.) with them: for I am the LORD their God.

Jer.31.35 ¶ Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

38 Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.

39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

The covenant which the LORD made with Abraham, Isaac and Jacob, Ge.12.1-3; 15.18-21; 17.5, 6) is also called a promise. (Ps.105.8-13, 42;

Ac.7.5-7; He.11.9, 13, 39) This promise includes having the land of Canaan. This land is theirs, and they shall have it one day. This land shall be turned into Eden for its beauty and fruitfulness. (cf. Is.51.1-3; Ez.36.35) But let there be no doubt about this: this land is Israel's land! (cf. Ex.2.24; 6.4, 5; Lev.26.42-44; Deu.4.31, 32; 7.12; 8.18; 29.1, 12, 14; Jud. 2.1; Neh.9.8; Jer.31.35-40; Ez.16.59, 60 [Here are 11 texts to that effect.]

The prophets all agree in their testimony that one day Israel shall return to the LORD and *to the land of Canaan*.

The prophets spoke of national Israel's return to the land of Canaan: Is.25.6, 7; **66.5-14**; Jer.23.7, 8; 32.41; Ez.37.-28; **39.23-29**; Dan.9.24; Hos.2.14, 15, 18b-20; 14.4-8; Joel 3.1, 7; Zep.3.14-20; Hag. 2.6-9; Zec.3.9; Mal.3.17, 18; Lk.13.28, 29 (Here are 15 texts to this effect.)

Israel is going to be blessed in every way imaginable by the LORD. The LORD will bless the people with health and longevity of life, their houses, their labor, the travels they take, their fields, their cattle, the wild beasts of the woods, all with peace and security. Then Israel will never again apostatize.

The promises that the LORD made to Abraham, Isaac and Jacob were understood by these men and the nation literally. The prophets prophesied in literal terms and these same prophesies shall be fulfilled literally in the not-so-distant future.

Jer 32:42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

The same LORD Jesus that Israel rejected and crucified shall come to them. Then they shall repent and abhor themselves for what they did. (cf. Zec.12.10) And the LORD will forgive them. (cf. **Jer.32.36-44**) When will this be? It will be at the second coming of Jesus Christ. All of this comes together as Christ sets up His millennial kingdom.

The great time of Israel's blessing in the land of Canaan. (cf. millennial Psalms, Ps.96.10-13; 98.4-9 [the joy of the whole earth]; Is.2.1-4; 11.4-9; 65.18-25; Ez.34.25-31; 36.6-15 [Ezekiel prophesying to the mountains and the land of Canaan], 25-38 [Israel's regeneration]; Am.9.11-15; Mic.4.1-7 [note vss.3, 4]; Zec.14.8-11; 16-21; Re.20.3.

Will these things really come to pass as it is written in our Bible? Yes. While a lot of folks today deny the things I've said here let me close with this text.

2Co 1:20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

The LORD will keep all of the promises that He has made. One day *the earth shall be full of the knowledge of the LORD, as the waters cover the sea.* (Isa 11:9)