

## Deuteronomy Chapter 29:14-15

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- The word “**covenant**” or in Hebrew the word “**berith**” is used 7 times in this chapter, God’s covenant with Israel is the subject of this chapter.
- Chapter 29 brings us to this new generation standing at the border of the promise land, and God is renewing His covenant with His people.
- Then God says that it’s not just going to be a covenant them, meaning the Jewish people, but with every nation, family, tribe, and tongue.

*This is consistent with:*

**John 3:16** “For God so loved the “world” that He gave His only begotten Son, that whosoever should believe in Him should not perish, but have everlasting life.”

*Also:*

**2 Peter 3:9** “The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”

- So in this chapter we’ve come to the renewal of the covenant, the covenant given originally on Mt. Sinai / Horeb, now re-affirmed in Moab as the children of Israel prepare to enter into the promise land.
1. Even as God was renewing the covenant He knew they would be unable to keep it and of their eventual failure, and what that would lead to.
  2. While in some ways this should have been a time of rejoicing, it was also a time of grief on the part of Moses because God had already revealed to him what was going to happen, and that they would eventually bring all the curses spoken of in Deuteronomy 28 upon themselves.
  3. Chapter 30 starts off with that premise, that when you are displaced in foreign lands, when all these things have come to pass, you shall call these things to memory and eventually He will bring them back into the land.

**Deuteronomy 30:1-3** “<sup>1</sup>And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, <sup>2</sup>and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; <sup>3</sup>That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.”

- Chapter 29, particularly verses 14 & 15 point towards the future, after their failures when something different would take place, something extraordinary.

**Deuteronomy 29: 14-15** “<sup>14</sup>Neither with you only do I make this covenant and this oath; <sup>15</sup>but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day.”

- So this covenant spoken of is not only with the children of Israel standing there that day, but also with their descendants – and with those that would come to faith in the future, meaning the gentile believers.

**Genesis 12:2-3** “<sup>2</sup>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: <sup>3</sup>And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

- God isn't just going to renew the old covenant; He is going to make a whole new covenant that is different, yet will fulfill all the righteous requirements of the first, the covenant of the Law, and it's going to involve all the families of the earth.

**Jeremiah 31:31** “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.”

- We see another hint of this in Isaiah:

**Isaiah 42:6-7** “<sup>6</sup>I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; <sup>7</sup>to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.”

- Something was going to change that would not only bring the gentiles into God's covenant relationship with Him, but also allow the children of Israel to truly draw near to God and truly be His people based on the fulfillment of the Old Testament, the first covenant with God – which they had never done before.
- That new covenant would be the New Testament, which is the covenant of blood:

*Jesus said:*

**Matthew 26:28** “For this is My blood of the New Testament, which is shed for many of the remission of sins.”

- Now in Jesus Christ, God has established a new covenant.
- The basic difference between the old covenant that God had with Israel, and the new covenant that God has with His church is that the old covenant did not stand, because it was predicated upon the faithfulness of the people, and their obedience to the law of God, their ability to fulfill it.
- God has established a new covenant through His Son, Jesus Christ, a covenant that cannot be broken, cannot fail because it is based on His performance, God's performance and His ability to fulfill, based on that which He has done.

- This new covenant is based on the completed work of the cross.

*When Jesus said:*

**John 19:30** "... it is finished:..." He was saying it is paid in full, the requirements have been met, there is nothing left to do.

- Being predicated upon God's ability and God's work, means that God gets all the glory as opposed to man.

**1 Corinthians 1:29-31** <sup>29</sup>That no flesh should glory in His presence. <sup>30</sup>But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: <sup>31</sup>That, according as it is written, he that glorieth, let him glory in the Lord."

- All of this because:

*Again as Paul put it:*

**2 Corinthians 5:21** "For he hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

- Jesus became sin for us, He took our sin upon Himself.
- Jesus became our sacrificial lamb, but not just the gentiles, or just the Jews, but for the church which is made up of anyone and everyone who has put their faith in Jesus.

*That is why John the Baptist said:*

**John 1:29** "Behold the lamb of God which taketh away the sin of the world."

- John knew that Jesus was our ultimate sin offering; the Jesus would take our place on the cross and die for our sins because we'd fallen short of God's righteous standard with is perfection.

*Jesus is that High Priest spoken of in Hebrews:*

**Hebrews 8:25-27** <sup>25</sup>Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. <sup>26</sup>For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; <sup>27</sup>who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself."

*Paul tells us:*

**Romans 3:20-22** <sup>20</sup>Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. <sup>21</sup>But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; <sup>22</sup>Even the righteousness of God which is by faith of Jess Christ unto all and upon all them that believe: for there is no difference."

- Paul truly had a burden in his heart for his Jewish brethren, he knew that they were operating under false assumptions:

**Romans 10:1-4** “<sup>1</sup>Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. <sup>2</sup>For I bear them record that they have a zeal for God, but not according to knowledge. <sup>3</sup>For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. <sup>4</sup>For Christ is the end of the law for righteousness to every one that believeth.”

- Paul recognized that God’s plan for redemption included the Gentiles, or as our text put it: “<sup>15</sup>... and also with him that is not here with us this day:”

**Galatians 3:28** “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”

- It is interesting how this works both ways; we are all either under the same condemnation, even as Gentiles of having broken the Law, having fallen short of God’s righteousness – or we are saved by His grace, because of His atoning sacrifice on the cross.
- As Moses describes that the Gentiles were and are part of God’s plan from the beginning we should be grateful to God and receptive for His offer of salvation.

**Hebrews 2:3** “How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him.”

- We can be like the religious people of old and harden our hearts, we can make ourselves dull of hearing, and not see the blessing – but if that is so then one day we will see the reality of the curse which is hell.

*Speaking of God our Savior:*

**1 Timothy 2:4** “Who will have all men to be saved, and to come unto the knowledge of the truth.”

- The truth is that God has made a way for us from the beginning of time and it is described here in Deuteronomy.
- The truth is that we are all sinners in need of a savior, and that we can’t do it ourselves.
- The truth is that we need Jesus to be the fulfillment of the Law, we need Jesus to take our sins away, otherwise we are stuck with the curse, the effect of the law – condemnation – damnation – hell.

**Romans 10:13** “For whosoever shall call upon the name of the Lord shall be saved.”