

Deuteronomy Chapter 30

Verses 1-20

This chapter contains a call to decision: Life and blessing or death and cursing (verses 15-18).

Verses 1-10

In this chapter is a plain intimation of the mercy God has in store for Israel in the latter days.

This passage refers to the prophetic warnings of the last two chapters, which have been mainly fulfilled in the destruction of Jerusalem by the Romans.

And in their dispersion to the present day.

And there can be no doubt that the prophetic promise contained in these verses yet remains and will come to pass.

The Jewish nation shall in some future period, perhaps not very distant, be converted to the faith of Christ.

And, many think, again settled in the land of Canaan.

The language here used is in a great measure absolute promises; not merely a conditional engagement, but declaring an event assuredly to take place.

For the LORD himself here engages to circumcise their hearts.

And when regenerating grace has removed corrupt nature, and Divine love has supplanted the love of sin, they certainly will reflect, repent, return to God, and obey him.

And he will rejoice in doing them good.

The change that will be wrought upon them will not be only outward, or consisting in mere opinions; it will reach to their souls.

It will produce in them an utter hatred of all sin, and a fervent love to God, as their reconciled God in Christ Jesus.

They will love him with all their hearts, and with all their soul.

They are very far from this state of mind at present, but so were the murderers of the Lord Jesus, on the day of Pentecost.

Who yet in one hour were converted unto God.

So shall it be in the day of God's power; a nation shall be born in a day.

The Lord will hasten it in his time.

As a conditional promise this passage belongs to all persons and all people, not to Israel only.

It assures us that the greatest sinners, if they repent and are converted, shall have their sins pardoned, and be restored to God's favor.

The rejection of God by Israel, and of Israel by God and the subsequent dispersion were not the end of the story of God's people.

Having anticipated a time when Israel's disobedience would lead to her captivity in a foreign land.

Moses looked beyond the destruction of that time of judgment to an even more distant time of restoration and redemption for Israel (compare Lev. 26:40-45).

This future restoration and blessing of Israel would take place under the New Covenant (see notes on Jer. 31:31-34; 32:36-41; Ezek. 36:25-27).

For a comparison of the new Covenant with the Old Covenant (see notes on 2 Cor. 3:6-18).

Repentance and forgiveness.

Israel had been "driven" away by the LORD (28:64), and now if the people "shalt return unto the LORD", God will "turn thy captivity, and have compassion ... and will return and gather thee from all the nations".

This will occur at the second coming of Christ (Ezek. 36:24-36; 37:23-28; Mark 13:26-27; Rom. 11:25-27 are of interest).

They will be restored to the land (verse 5); and God will do a work of grace in their hearts (verse 6), will judge Israel's enemies (verse 7; Joel 3:1-2), and will produce prosperity in the land (verse 9; Amos 9:11-15).

Verses 1-3

"Shalt call them to mind":

Moses moved to the future when curses would be over and blessing would come.

At some future time, after disobedience to the LORD brought upon Israel the curses of the covenant, the people will remember that the circumstances in which they found themselves were the inevitable consequence of their disobedience, and in repentance they will return to the LORD.

The repentance will lead to a wholehearted commitment of obedience to God's commandments (verse 8), and the consequent end of Israel's distress (verse 3).

This is the ultimate salvation of Israel by faith in Christ, spoken of by Isaiah (54:4-8), Jeremiah (31:31-34; 32:37-42), Ezekiel (36:23-38); Hosea (14:1-9), Joel (3:16-21), Amos (9:11-15), Zephaniah (3-14-20), Zechariah (12:10 - 13:9), Malachi (3:16 - 4:4), and Paul (Rom. 11:25-27).

Built into the law is a mechanism for repentance and renewal.

God knows His people will rebel, and yet in His grace, He provides a way to return to Him (Lev. 26:40; Neh. 1:9; Psalm 106:45; Isa. 55:7).

Deuteronomy 30:1 "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,"

Declared, pronounced, foretold, and prophesied of in the three preceding chapters.

Especially in (Deut. 28:1).

"The blessing and the curse, which I have set before thee":

The blessings promised to those that pay a regard to the will of God and obey his voice.

And curses threatened to them (see Deut. 28:1).

"And thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee":

Recollect the promises and the threatenings, and observe the exact accomplishment of them in their captivities, and especially in this their last and present captivity.

The LORD will drive them into the foreign lands to chastise them, and cause them to realize the error of following after false gods.

Notice it was the LORD who had driven them to the foreign lands.

Deuteronomy 30:2 "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;"

By repentance, acknowledging their manifold sins and transgressions.

Particularly their disbelief and rejection of the Messiah, now seeking him and salvation by him (see Hosea 3:5).

"And shalt obey his voice":

In the Gospel, yielding the obedience of faith to that.

Embracing the Gospel, and submitting to the ordinances of it.

"According to all that I command thee this day, thou, and thy children":

Which was to love the LORD, and walk in his ways, directed to in the Gospel.

And which were to be regarded from a principle of love to God and the blessed Redeemer (see Deut. 30:6).

"With all thine heart, and with all thy soul":

That is, both their return unto the LORD, and their obedience to his voice or word, should be hearty and sincere.

Which being the case, the following things would be done for them.

After they have been driven from their homeland and are captives in another land, they can still repent and turn to God.

He will accept them back, if they return to Him with all their hearts.

The parents must also instruct the children, and they must turn to God their selves also.

It seems Israel is very much like we Christians are.

They do not appreciate God until they seem to have lost Him.

God is never very far away however.

He loves them and wants to forgive them.

They are just a prayer away from His help.

Verses 3-5

“The LORD thy God will turn thy captivity” conveys God’s plan to intervene and regather the repentant nation in its land.

This later became a dominant theme of the prophets (Jer. 30:18; 32:44; 33:11, 26; Joel 3:1), who declared that this great restoration will happen at the Second Coming of the Messiah just before Christ initiates His millennial reign on the earth (Isa. 59:20 - 60:12; Matt. 24:31; Mark 13:27).

Deuteronomy 30:3 "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."

Return them from their captivity, or bring them out of it.

Both in a temporal and spiritual sense.

Free them from their present exile, and deliver them from the bondage of sin, Satan, and the law.

And all this as the effect of his grace and mercy towards them, and compassion on them (see Jer. 30:18).

The Targum of Jonathan is, "his Word shall receive with good will your repentance;" it being cordial and unfeigned, and fruits meet for it brought forth.

"And will return and gather thee from all the nations, whither the LORD thy God hath scattered thee":

Or, "will again gather thee"; as he had gathered them out of all places where they had been scattered, on their return from the Babylonish captivity.

So will he again gather them from all the nations of the earth.

East, west, north, and south, where they are now dispersed.

When they shall turn to the LORD, and seek David their King, the true Messiah.

God had heard their cries when they were captives in Egypt, and He will hear their prayers again and help them.

This has happened with them many times.

One of the best remembered is when he freed them from Babylon after 70 years.

Even today, God is gathering them home to Israel again.

It seems this situation has happened over and over with them.

Verses 4-5

The gathering of Jews out of all the countries of the earth will follow Israel's final redemption.

Restoration to the Land will be in fulfillment of the promise of the covenant given to Abraham (see Gen. 12:7; 13:15; 15:18-21; 17:8), and so often reiterated by Moses and the prophets.

Deuteronomy 30:4 "If [any] of thine be driven out unto the outmost [parts] of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:"

This part of the prophecy has been fulfilled; they have been thus driven away.

"From thence will the LORD thy God gather thee, and from thence will he fetch thee":

Whose eye is omniscient, and reaches every part of the world.

And whose arm is omnipotent, and none can stay it, or turn it back.

The Targum of Jonathan is, "from thence will he bring you near by the hands of the King Messiah."

This is possibly speaking of today, when they are on the other side of the world from Israel.

Literally hundreds of thousands of Jews are returning to Israel from all over the world.

It is as if there is an irresistible desire for them to come home to Israel.

Deuteronomy 30:5 "And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers."

That the Jews upon their conversion in the latter day will return to the land of Judea again, and possess it, is the sense of many passages of Scripture.

Among others (see Jer. 30:18).

The Targum is; "the Word of the LORD will bring thee, etc."

"And he will do thee good":

Both in things temporal and spiritual (see Ezek. 34:24).

"And multiply thee above thy fathers":

Increase their number more than ever they were in any age.

For they shall be as the sand of the sea, which cannot be numbered (Hosea 1:10).

All that is required of them, is that they remain faithful to God.

He will pour them out a blessing beyond their imagination, if they will love Him above everyone and everything else.

2 Chronicles 7:14 "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Deuteronomy 30:6 "And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live."

"The LORD ... will circumcise thine heart" (compare 10:16).

This work of God in the innermost being of the individual is the true salvation that grants a new will to obey Him in place of the former spiritual insensitivity and stubbornness (compare Jer. 4:4; 9:25; Rom. 2:28-29).

This new heart will allow the Israelite to love the LORD wholeheartedly, and is the essential feature of the new Covenant (see 29:4, 18; 30:10, 17; Jer. 31:31-34; 32:37-42; Ezek. 11:19; 36:26; see note on Jer. 4:4).

This is speaking of cutting away earthly lust from their hearts.

God Himself, will cut away their evil hearts of unbelief.

Hebrews 8:10-11 "For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:" "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

Deuteronomy 30:7 "And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee."

"All these curses" that the LORD might bring to Israel would now come to their "enemies".

The warning to any nation that would mistreat Israel was one aspect of the LORD's promises to Abram (Abraham; in Genesis 12:3).

This was not an isolated promise but one reiterated in Hebrew Scripture (Num. chapters 22-25; Isa. 54:15-17).

“Thine enemies”:

The curses that had fallen on Israel because of disobedience will in the future come upon the nations that have enslaved the Jews.

The judgment of God would come upon those who cursed the physical seed of Abraham in fulfillment of (Gen. 12:3).

This was the promise from the beginning.

God would bless those that bless them, and curse those who hate them.

Genesis 12:3 "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."

Verses 8-9

“Shalt return and obey the voice of the LORD”:

With a new heart under the New Covenant, Israel would obey all the commandments of the LORD.

This would result in the LORD’s blessing, which would bring greater prosperity than Israel had ever previously experienced.

Deuteronomy 30:8 "And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day."

In the Gospel.

Obey the form of doctrine delivered to them, embrace the truth of the Gospel cordially, and yield a cheerful subjection to the ordinances of it.

Or receive the Word of the Lord, as the Targum of Jonathan.

Christ, the essential Word, by faith, as the Savior and Redeemer, Mediator, Prophet, Priest, and King.

"And do all his commandments which I command thee this day":

The commandment nigh unto them, in their mouths and hearts, even the word of faith, the ministers of Christ preach (Deut. 30:11).

Besides, all the moral precepts and commands of the law, which will then be in force, being eternal and invariable.

Which faith in Christ, and love to him, will influence and constrain them to observe.

Those who truly love God, obey His commandments.

Their well-being is dependent upon their obeying the commandments of God.

Blessings beyond their imagination will come to them, if they do this.

Deuteronomy 30:9 "And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:"

In every manufacture, trade, or business of life in which they should be employed.

The meaning is, that the LORD will greatly bless them in all that they shall set their hands to in a lawful way.

So that they shall abound in good things, and have enough and to spare.

A redundancy of the good things of life, great plenty of them.

"In the fruit of thy body":

An abundance of children.

"And in the fruit of thy cattle":

A large increase of oxen and sheep.

"And in the fruit of thy land, for good":

It being by the blessing of God on their labors restored to its former fertility.

Though now barren through want of inhabitants, and the slothfulness of those that are possessed of it.

For travelers observe, the soil is still good, only needs to be properly manured and cultivated.

"For the LORD will again rejoice over thee for good, as he rejoiced over thy fathers":

Particularly in the days of Solomon and David, when the people of Israel enjoyed plenty of all good things, and so they will hereafter (see Hosea 2:15).

The Targum of Jonathan is, "the Word of the LORD will return to rejoice" (see Jer. 32:41).

God loves them, and wants to bless them.

He reminds me of the parable that Jesus told of the prodigal son.

When the prodigal son repented and came home, his father gave a big party for him in celebration.

God will return all the blessings they had, before they went astray.

In fact, they will be blessed even above that.

Deuteronomy 30:10 "If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, [and] if thou turn unto the LORD thy God with all thine heart, and with all thy soul."

Here is a renewed enforcement of the indispensable fruit of salvation and another echo of the constant theme of this book.

There are conditions to receive these blessings, as there had been in the beginning.

They cannot plead ignorance.

The law God wants them to keep is written down.

The main thing God wants from them is spoken by Jesus in the following verse.

Mark 12:30 "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this [is] the first commandment."

Verses 11-20

This section is a solemn appeal to choose life.

The people are called upon to make a decision (Joshua 24:15).

(Deut. 29:29), mentioned that some things are known only to God, but the commands to Israel were not "hidden" (verse 11).

They were written down for all to read.

Neither were they “far off”.

They were available (See Rom. 10:6-10 and Paul’s use of this passage).

The law lay at everyone’s door.

“Heaven and earth” are invoked as God’s witnesses (4:26; Micah 6:1-2), which was a regular formula of the secular treaties.

Verses 11-14

When Moses gave the Law to the Hebrew people, it was neither “hidden” (literally “too difficult”), nor was it too “far off” in the distance to be found.

Paul would one day take this passage regarding the Law and apply it to faith in Christ, saying that “the word is nigh” and is in every believer’s “mouth” and “heart” so that he or she will know what to do (Rom. 10:6-8).

After remembering the failures of the past and the prospects for the future, Moses earnestly admonished the people to make the right choice.

The issue facing them was to enjoy salvation and blessing by loving God so wholeheartedly that they would willingly live in obedience to His Word.

The choice was simple, yet profound.

It was stated in simple terms so that they could understand and grasp what God expected of them (verse 11).

Although God had spoken from heaven, He had spoken through Moses in words every person could understand (verse 12).

They did not have to search at some point beyond the sea (verse 13).

The truth was there, through Moses, now in their hearts and minds (verse 14).

All the truth necessary for choosing to love and obey God and thus avoid disobedience and cursing, they had heard and known (verse 15).

Paul quotes (verses 12-14 in Rom. 10:6-8).

The law is not too high for thee.

It is not only known afar off; it is not confined to men of learning.

It is written in thy books and made plain, so that he who runs may read it.

It is in thy mouth, in the tongue commonly used by thee, in which thou mayest hear it read, and talk of it among thy children.

It is delivered so that it is level to the understanding of the most average person.

This is especially true of the gospel of Christ, to which the apostle applies it.

But the word is nigh us, and Christ in that word.

So that if we believe with the heart, that the promises of the Messiah are fulfilled in our Lord Jesus, and confess them with our mouth, we then have Christ with us.

Deuteronomy 30:11 "For this commandment which I command thee this day, it [is] not hidden from thee, neither [is] it far off."

Which the Jews understand of the law.

But the Apostle Paul has taught us to interpret it of the word of faith, the Gospel preached by him and other ministers (Rom. 10:6).

Which better suits with the context, and the prophecies before delivered concerning the conversion of the Jews, their reception of the Messiah, and his Gospel.

"It is not hidden from thee":

Being clearly revealed, plainly and fully preached.

If hidden from any, it is from them that are lost.

From the wise and prudent.

While it is revealed to babes, and given to them to know the mysteries of it.

Or too "wonderful"; hard, difficult, and impossible.

Its doctrines are not beyond the understanding of an enlightened person.

They are all plain to them that understand and find the knowledge of them.

And the ordinances of it are not too hard and difficult to be kept.

The commandments of Christ are not grievous.

"Neither is it far off":

For though it is good news from a far country, from heaven, it is come down from there.

It is brought near in the ministry of the word to the ears and hearts of men.

God had revealed His commandments to the people of Israel.

He gave them His law on the way to the Promised Land.

The rest of the world did not have God's law.

God had made His law, and Himself, real to them on the 40 year journey across the wilderness to the Promised Land.

Deuteronomy 30:12 "It [is] not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?"

The scheme of it was formed in heaven, it was hidden in the heart of God there, before being revealed.

It was ordained before the world was for our glory.

It was brought down from there by Christ, and committed to his apostles and ministers of the word to preach it to men.

And has been ever since continued on earth.

And will be at the time of the conversion of the Jews.

"That thou shouldest say":

That there should be any occasion of saying.

It forbids any such kind of speech as follows.

"Who shall go up for us to heaven, and bring it to us, that we may hear it, and do it?"

There is no need of that, for it is brought from there already, and may be heard, and should be obeyed.

For to put such a question would be the same as to ask, "to bring Christ down from above".

Who is come down already by the assumption of human nature, to preach the Gospel.

To give the sense of the law, and fulfil it.

To do the will of his Father, bring in an everlasting righteousness, and save his people.

So that there is no need of his coming again on the same errand, since he has obtained eternal redemption.

And is the author of everlasting salvation, which is the sum and substance of the Gospel.

Deuteronomy 30:13 "Neither [is] it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?"

There is no need to travel into foreign parts, into transmarine countries for it, as the Heathen philosophers did to get knowledge.

For the Gospel is to be preached to all the world, and sent into all nations.

And at the time of the conversion of the Jews the earth will be filled with the knowledge of it, as the waters cover the sea.

So that there will be no need to go into distant countries for it; nor any occasion;

"That thou shouldest say, who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?"

Which would be to desire "to bring up Christ again from the dead".

When he is already risen, and is gone to heaven, where he ever lives to make intercession for us.

Is thereby declared to be the Son of God with power, and is discharged as the surety of his people, having done completely what he engaged to do.

And is risen for their justification, and become the firstfruits of the resurrection of the dead.

Wherefore whoever confesses with his mouth, and believes with his heart, that God has raised him from the dead, that is enough, he shall be saved.

What a sublime sense of the words is this the apostle gives and how immature is that of the Chaldee paraphrase in comparison of it!

See notes on (Rom. 10:6).

The law of God was available to them at all times.

Not only were the Ten Commandments written in stone, but God had spoken them aloud at Mount Horeb (Sinai), to them.

They did not have to travel anywhere to find them.

The law travelled with them, and settled when they settled.

Their people were known as the people with the law.

Deuteronomy 30:14 But the word [is] very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

In the ministration of it by those who clearly, plainly, and faithfully preach it.

And in the application of it by the Spirit of God to the heart.

And in the gracious experience converted persons have of the power and efficacy of it in them, and of the comfort they receive from it.

"In thy mouth, and in thy heart, that thou mayest do it":

In the mouth by confession, being not ashamed to own it, and profess it before men.

And in the heart, where it is come with power, has a place, and works effectually, and is cordially believed, and comfortably experienced.

And when this is the case, its ordinances will be faithfully kept as delivered, and cheerfully submitted to.

We read earlier, how God had written His law in their hearts.

The mouth speaks what is in the heart.

Their mouths should speak the law of God because it is in their hearts.

Deuteronomy 30:15 "See, I have set before thee this day life and good, and death and evil;"

Here Moses pinpoints the choice, to love and obey God is life and prosperity, to reject God is death and adversity.

If they chose to love God and obey His Word, they would enjoy all God's blessings (verse 16).

If they refused to love and obey Him, they would be severely and immediately punished (verses 17-18).

Paul, in speaking about salvation in the New Testament, makes use of this appeal made by Moses (Rom. 10:1-13).

Like Moses, Paul is saying that the message of salvation is plain and understandable.

God has offered them everything good.

He has offered them life.

They must accept it though. They may decide to leave the good and go to the evil.

God has made them a free agent, and it is their choice.

They choose life or death.

Deuteronomy 30:16 "In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it."

Which is the sum and substance of the first table of the law, and includes the whole worship of God, the contrary to which are idolatry, superstition, and will worship.

From which Moses had been dissuading and deterring them.

"To walk in his ways":

Which he has prescribed, as his will to walk in, and his law directs to.

"And to keep his commandments and his statutes, and his judgments":

His laws, moral, ceremonial, and judicial, Moses had been repeating and reciting.

"That thou mayest live and multiply":

Live in the land of Canaan, and have a numerous offspring and posterity to succeed and continue in it.

Which is confirmed by what follows.

"And the LORD thy God shall bless thee in the land whither thou goest to possess it":

With health and happiness, with an affluence of all good things, in the land of Canaan they were just entering into to take possession of.

This is a description of what they receive, when they choose good over evil.

Loving the LORD, and walking in His ways, brings life and blessings.

God will continue to bless them, as long as they love Him and walk in His ways.

Deuteronomy 30:17 "But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;"

From the true God, and the right worship of him, and from his commands, statutes, and judgments.

"So that thou wilt not hear":

The voice of the LORD and obey it, or hearken to his laws, and do them.

"But shalt be drawn away":

By an evil heart, and by the ill examples of others.

"And worship other gods, and serve them":

The gods of the Gentiles, the idols of the people, besides the one living and true God, the God of Israel.

Deuteronomy 30:18 "I denounce unto you this day, that ye shall surely perish, [and that] ye shall not prolong [your] days upon the land, whither thou passest over Jordan to go to possess it."

By one judgment or another.

This he most solemnly states, and it might be depended upon that it would certainly be their case (see Deut. 4:26).

"And that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it":

But be cut short by death, of one kind or another, by sword, or famine, or pestilence.

Or be carried into captivity; one or other of which were frequently their case.

If they refuse to love God and to walk in His ways, there is nothing but hard times ahead for them.

The only thing that would cause them to do this, is following after false gods.

God will not share them with false gods.

If they insist on following false gods, God will send the curses to them.

Verses 19-20

Moses summarizes his message: choosing to “Love” and “obey” Yahweh is the path to life and blessing (10:20; 11:22; 13:4; 30:6, 16).

Deuteronomy 30:19 "I call heaven and earth to record this day against you, [that] I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:"

“Choose life”:

Moses forces the decision, exhorting Israel on the plains of Moab before God (heaven), and man (earth), to choose by believing in and loving God, the life available through the New Covenant (see verse 6).

Sadly, Israel failed to respond to this call to the right choice (see 31:16-18, 27-29).

Choosing life or death was also emphasized by Jesus.

The one who believed in Him had the promise of eternal life; while the one who refused to believe faced eternal death (compare John 3:1-36).

Every person faces this same choice.

All of creation is a witness to the promises God has made them.

He offers them life or death.

It is each person's choice.

If they choose God, they are blessed.

If they choose the false gods, they will receive curses.

Life is available to them and their generations who follow them.

They must accept it for themselves.

Deuteronomy 30:20 "That thou mayest love the LORD thy God, [and] that thou mayest obey his voice, and that thou mayest cleave unto him: for he [is] thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

And show it by keeping his commands.

"And that thou mayest obey his voice":

In his word, and by his prophets.

"And that thou mayest cleave unto him":

And to his worship, and not follow after and serve other gods.

"For he is thy life, and the length of thy days":

The God of their lives, and the Father of their mercies; the giver of long life, and all the blessings of it.

And which he had promised to those that were obedient to him, and which they might expect.

"That thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them":

The land of Canaan, often thus described.

This was the grand promise made to obedience to the law, and was typical of eternal life and happiness.

Which is had, not through man's obedience to the law, but through the obedience and righteousness of Christ.

To love the Lord and walk in His statutes, is to rise above the filth of the world.

It is called living a new life in Him.

1 John 1:7 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Deuteronomy Chapter 30 Questions

1. Where will the LORD drive them, if they do not obey Him?
2. What is verse 2 speaking of?
3. How is Israel very much like the Christians?
4. When were some specific times, God heard their cries from captivity?
5. What time is verse 4, probably, speaking of?
6. What is required of them for God to bring them home and bless them?
7. The LORD thy God will circumcise thine _____.

8. What is meant by this?
9. When God blesses Israel, what does He do to their enemies?
10. Those who truly love God, _____ His _____.
11. What are the ways verse 9 says, God will bless them?
12. What conditions must they comply with to be blessed?
13. Who had God revealed His law to?
14. How had they been made aware of the ten commandments, besides them being written in stone?
15. The mouth speaks what is in the _____.
16. What choices had God given them?
17. What would cause God to denounce them?
18. Who did God call for witnesses?
19. Who had God made His promises to from the beginning?