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Restoration After Repentance

30: 1-10

Restoration after repentance DIG: How does Isra'el come full circle in verse 1-3? What does it mean to return to ADONAI (see verses 2, 4, 6, 8, and 10)? What promises from God make this repentance possible (see verses 3, 5, 7, and 9)? How does verse 6 fit with 29:4? What in a "circumcised heart" enables one to see with spiritual understanding?

REFLECT: Has God ever restored you? How so? What does it mean for you to "return to the Lord?" How often do you "return?" Why? How has ADONAI changed your heart? Is there any area of your life where you need "heart surgery?" What can you do? What in these verses encourages you? Why? Who can you encourage this week?

A new heart would be an essential feature of the B'rit Chadashah, which will not be fulfilled for Isra'el as a nation until the return of Yeshua Messiah.

The day before Moses died.

So often in Scripture, the thundering voice of judgment is followed by the loving voice of hope. Unfortunately, **Isra'el** did commit spiritual adultery and follow after other gods, and **Ha'Shem** did bring on **His people the curses** stated in **His covenant**. No **nation** in history has suffered as much as **the nation of Isra'el**, and yet no **nation** has given so much spiritual wealth to the world. In this chapter, **Moshe** looked down through centuries and saw the future **restoration** of their **Land** and under **the blessing** of **God**.⁶⁴²

Restoration (30:1-3): After **the dire curses** of **Chapter 28** and the compressed warnings of **29:22-28**, this section comes like an oxygen mask to revive hope . . . **God** will not be defeated by **Isra'el's** response, nor bound and imprisoned by the past. **Now when all these things come upon you - the blessing and the curse that I have set before you - and you take them to heart in all the nations where ADONAI your God has banished you, and you return** (Hebrew: *shuwb*, *to return*, or *to turn back*) **to ADONAI your God and listen to His voice according to all that I am commanding you today - you and**

your children - with all your heart and with all your soul, then ADONAI your God will bring you back from captivity and have compassion on you, and He will return (Hebrew: *shuwb*) and gather you from all the peoples where ADONAI your God has scattered you (30:1-3).

Notice the language of **God's** Word in this text that is spoken by the mouth of **Moses!** **Moses** does not say, "If you sin and **God** sends you out of your country into exile, and you receive the curses of **the Torah** upon yourself." As a prophet of **God**, **Moses** says: **When all these things come upon you.** In other words, this is going to happen to you, you will sin and you will bring upon yourselves **God's curses, the curses of the Torah,** and you will be scattered among the nations because you didn't obey **the LORD. Isra'el's repentance** would not obligate **YHVH** to act, but **He** chose to restore **His people** to a place of favor. **He** will turn from sending judgment on **them** to showing favor to **them** and to **gathering them to the Land He promised them.**⁶⁴³

To some extent **the near historical gathering** occurred after the Babylonian exile (see the commentary on **Jeremiah, to see link click Gu - Seventy Years of Imperial Babylonian Rule**), when a believing remnant returned to **the Land** and rebuilt **the Temple** (see the commentary on **Ezra-Nehemiah As - Opposition to Rebuilding the Temple**). But **the far eschatological** fulfillment of this promise will not take place until **the Lord** returns (see the commentary on **Isaiah Kg - The Second Coming of Jesus Christ to Bozrah**). But first, a spiritual "operation" must take place, **the circumcision of their hearts** so that **they** will receive **their Messiah, love their Lord,** and experience the spiritual life that **He** promised.⁶⁴⁴



Repentance (30:5-7): A new **heart** is an essential feature of the B'rit Chadashah (**Ezeki'el 36:24-32**), which will not be fulfilled for **Isra'el** as a **nation** until the return of **Yeshua Messiah**. Even if your outcasts are at the ends of the heavens, from there **ADONAI your God** will gather you (see the commentary on **Isaiah De - God Is My Salvation, I Will Trust and Not Be Afraid**), and from there **He** will bring you.

ADONAI your God will bring you into the Land that your fathers possessed, and you will possess all of it (see the commentary on [Isaiah Kp - My Chosen People Will Inherit My Mountains](#)); **and He will do you good and multiply you more than your fathers. Also, ADONAI your God will circumcise your heart and the heart of your descendants to love ADONAI your God with all your heart and with all your soul, in order that you may live. ADONAI your God will put all these curses on your enemies and on those who hate you, who persecuted you (30:5-7).** The total picture is quite different from the one we see in modern Isra'el, where there is little evidence of **repentance** and where great numbers of people are agnostic.

This is what is called progressive revelation: from **Genesis** (see the commentary on [Genesis En - For Generations to Come Every Male Who is Eight Days Old Must be Circumcised](#)), to here in **Deuteronomy**, to **Jeremiah** (see my commentary on [Jeremiah Eo - The Days are Coming, declares the LORD, When I Will Make a New Covenant with the People of Isra'el](#)), and then to **Colossians 2:1-3**. In each step along the way **God** gives us more clarity about what it means to **circumcise our hearts**.

Reflection: How do **10:16** and **30:6** harmonize? How should one explain the “tension” between **YHVH's** demand that **Isra'el circumcise their hearts** in **10:16**, and **His** own promise to **circumcise their hearts** in **30:6**? The emphasis is quite different in each context. In **10:26** the **circumcision of the heart** is a part of the appeal to obedience. It was something required of **the people** that **they** were capable of doing. Here in **30:6**, however, it is seen to be an act of **God**, and therefore indicates the B'rit Chadashah, when **the LORD** would in **His** grace deal with mankind's basic spiritual problem.⁶⁴⁵

Restoration (30:8-10): After making it clear that **YHVH** alone can remake **Isra'el's heart**, **Moshe** returns to **God's** expectations of **His covenantal people**. This message, however, was not just for some distant generation of **Israelites**. The emphatic pronoun that begins the next verse applies the need for covenantal renewal to **Moses' own audience** as well.⁶⁴⁶ **But as for you - you will return** (Hebrew: *shuwb*) **and listen to the voice of ADONAI and do all His mitzvot that I am commanding you today.** The outcome of obedience is **blessing**. **ADONAI your God will make you prosper in all the work of your hand - in the fruit of your womb, and the offspring of your livestock, and the produce of your soil - for good. The future blessing** would still be contingent upon obedience, an obedience springing out of **love for God** in **His** continuing mercy and grace.⁶⁴⁷ **For ADONAI will again rejoice over you for good, as He rejoiced over your fathers - when you listen to the voice of ADONAI your God, to keep His mitzvot and**

His statutes that are written in this scroll of the Torah, when you turn to ADONAI your God with all your heart and with all your soul (30:8-10). Repentance and obedience are necessary for everyone to come back to God.

*Dear Loving Heavenly **Father**, How marvelous **Your** willingness to forgive and to restore! I worship **You!** **Your** merciful and gracious **love** is fantastic; but **Your love** is not a free ticket to do as we please. **You** are holy. **You** offer salvation to all who “believe.” **For if you confess with your mouth that Yeshua is Lord, and believe in your heart that God raised Him from the dead, you will be saved. For with the heart it is believed for righteousness, and with the mouth it is confessed for salvation (Romans 10:9-10). Repentance** which results in obedience is how true **love/belief** is shown. Believing in one’s heart is an action belief. The mind may believe something is true, but do nothing about it; but when the heart believes - then the call to action is heard and is heeded.*

*If someone says to **You** a million times they **love You**, but go their own way - what good is it? **But be doers of the word, and not hearers only, deluding yourselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror - - for once he looks at himself and goes away, he immediately forgets what sort of person he was. But the one who looks intently into the perfect Torah, the Torah that gives freedom, and continues in it, not becoming a hearer who forgets but a doer who acts - he shall be blessed in what he does (James 1:22-25).***

*Praise **You** for accepting our **repentance** when we turn back to **You**. Praise **You** that when **Your** child **repents**, **You** forgive even when the sin is as big as adultery and murder as in King **David’s** repentance and **Your** forgiveness of him. **He said: Blessed is the one whose transgression is forgiven, whose sin is pardoned. Blessed is the one whose guilt ADONAI does not count, and in whose spirit there is no deceit (Psalms 32:1-2).** **You** are a wonderful **Father!** In **Your** holy **Son Yeshua’s** name and the power of **His** resurrection. Amen*