

# Deuteronomy 29:25

Authorized King James Version (KJV)

Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

## Analysis

**Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt**—(על אשר עזבו את-ברית יהוה) The answer to v. 24's question begins with al asher azvu ("because they forsook"). The verb azav means to abandon, leave, forsake—covenant desertion, not minor infraction. They broke the berit YHWH Elohei avotam ("covenant of the LORD God of their fathers").

The relative clause asher karat lahem ("which he cut with them") uses covenant-making terminology—karat berit (literally "cut covenant") references animal-cutting ceremonies symbolizing covenant obligations (Genesis 15:17-18, Jeremiah 34:18-19). The temporal marker be-hotzi'o otam me-eretz Mitzrayim ("when bringing them out from the land of Egypt") grounds covenant identity in exodus redemption.

This analysis emphasizes covenant's foundational importance. Israel isn't judged for being generically sinful nations but for covenant violation—breaking sworn commitments to their redeemer. The exodus reference recalls covenant grace: Yahweh initiated relationship by redemptive deliverance, not because Israel merited favor. Covenant breaking thus represents supreme ingratitude—spurning the God who saved them.

## Historical Context

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The Mosaic covenant was established at Sinai (Exodus 19-24) shortly after exodus liberation. Deuteronomy 29 occurs forty years later, renewing that covenant with the second generation. The answer given in v. 25 reflects what prophets like Jeremiah repeatedly explained during and after exile: judgment traced to covenant abandonment, particularly idolatry and social injustice. The nations' theological verdict (vv. 24-28) mirrors Israel's prophets—covenant theology wasn't obscure but publicly evident through judgment's explanatory power.

## Related Passages

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**Genesis 1:1** — Creation of heavens and earth

**Psalm 19:1** — Heavens declare God's glory

## Study Questions

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1. How does covenant theology explain suffering better than moralistic cause-effect thinking?
2. What parallels exist between Israel forsaking the old covenant and Christians forsaking the new covenant (Hebrews 10:29)?

## Interlinear Text

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וְאֵלֶּה מִרְאֵת	אֲשֶׁר עָזָבְנִי	אֲתָה בָּרִית
Then men shall say	Because they have forsaken	the covenant
H559	H5800	H1285
הָאָבָתָם אֱלֹהֵינוּ הָיָה	אֲשֶׁר כְּבָר תִּמְצָא	עַתָּה
of the LORD	God	of the covenant
H3068	H430	H5973
אֲבָתָם אֱלֹהֵינוּ הָיָה	אֲשֶׁר כְּבָר תִּמְצָא	מִצְרָיִם
of their fathers	which he made	of Egypt
H1	H3772	H4714
בְּהַזְכִּיאָה	אֲתָה מִן	
with them when he brought them forth	out of the land	
H3318	H776	

## Additional Cross-References

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**Hebrews 8:9** (Covenant): Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

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