

# Deuteronomy 27

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[ 0 : 00 ] We'll start in verse 1 and we'll just read to the end of the chapter. Deuteronomy 27. Then Moses and the elders. By the way, let's pay close attention to that.

I have that portion underlined in my Bible. Then Moses and the elders. It's important because now this is the leaders of the nation.

It's not just one man declaring a fact. Not one man declaring a truth. It's also important because Moses is about to depart. He's not going to be on the scene forever. This is not just what Moses thinks should be done.

This is what all of God's appointed ordained leaders of the nation declare should be done. Because while the life of Moses is about to cease.

The ministry of Moses continues on. Or the requirements that he is declaring to them. Then Moses and the elders of Israel charged the people saying. Keep all the commandments which I command you today.

[ 1 : 02 ] So it shall be on the day when you cross the Jordan to the land which the Lord your God gives you. That you shall set up for yourself large stones and coat them with lime. And write on them all the words of this law.

When you cross over so that you may enter the land which the Lord your God gives you. A land flowing with milk and honey as the Lord the God of your fathers promised you. So it shall be when you cross the Jordan you shall set up on Mount Abel these stones as I am commanding you today. And you shall coat them with lime or plaster them. Moreover you shall build there an altar to the Lord your God an altar of stones. You shall not wield an iron tool on them. You shall build the altar of the Lord your God of uncut stones.

And you shall offer on it burnt offerings to the Lord your God. And you shall sacrifice peace offerings and eat there and rejoice before the Lord your God. Verse 8. You shall write on the stones all the words of this law very distinctly.

Then Moses and the Levitical priests spoke to all Israel saying. Be silent and listen O Israel. This day you have become a people for the Lord your God. You shall therefore obey the Lord your God and do his commandments and his statutes which I command you today.

[ 2 : 11 ] Moses also charged the people on that day saying. When you cross the Jordan there shall stand on Mount Gerizim to bless the people. Simeon, Levi, Judah, Issachar, Joseph, and Benjamin.

For the curse these shall stand on Mount Abel, Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. The Levites, the Levitical priests, shall then answer and say to all the men of Israel with a loud voice.

Cursed is the man who makes an idol or a molten image or an abomination to the Lord. For the work of the hands of the craftsmen and sets it up in secret. And all the people shall answer and say amen.

Cursed is he who dishonors his father and mother. And all the people shall say amen. Cursed is he who moves his neighbor's boundary mark. And all the people shall say amen. Cursed is he who misleads a blind person on the road.

And all the people shall say amen. Cursed is he who distorts the justice due. And all the people shall say amen. Cursed is he who lies with his father's wife, because he has uncovered his father's skirt.

[ 3 : 11 ] And all the people shall say amen. Cursed is he who lies with any animal. And all the people shall say amen. Cursed is he who lies with his sister, the daughter of his father, or of his mother. And all the people shall say amen.

Cursed is he who lies with his mother-in-law. And all the people shall say amen. Cursed is he who strikes his neighbor in secret. And all the people shall say amen. Cursed is he who accepts a bride to strike down an innocent person.

And all the people shall say amen. Verse 26. Cursed is he who does not confirm the words of this law by doing them. And all the people shall say amen.

Deuteronomy chapter 27. I want you to see here a reaffirmed covenant in a revisited place. A reaffirmed covenant in a revisited place. Moses again is giving instructions of things that are about to take place.

Or things that are ordained of the Lord their God to take place. Immediately after they're coming into the promised land. Now we do not need to assume that this would happen like first thing.

[ 4 : 13 ] Like as soon as they cross the Jordan River. Because we know that they go to the walls of Jericho. But rather this is something that is going to take place. It's going to be an interruption to their campaign of displacing the nations.

And taking occupation of the land. This is something that is going to be intentionally done. And this is something that is going to take place at a particular location. And really this is a reaffirming of the covenant.

And it's in a revisited place. We'll get to that in just a moment. This is not because he says today you have become the people of the Lord. Well they have been the people of the Lord for some time. But they are reaffirming here the covenant. And reminding themselves of their covenantal relationship that they have with Yahweh. And they are declaring that they are people living under his lordship according to his standards.

If you remember at the end of chapter 26. That we cannot declare that he is Lord. Unless we are willing to accept the obedience that comes with that.

[ 5 : 16 ] That to say he is the Lord their God. Was to submit to the reality that they must walk in absolute obedience to his expectations. Commandments.

Declarations. And truth. And here they reaffirm this. Or they remind themselves after coming into the land which he has promised them. And Moses and the elders do this together.

Because Moses knows that he will not be there. We do find them doing this in the book of Joshua. Where Joshua has led them into the land. And they actually do this event.

So unlike some of the other things introduced to us in the book of Deuteronomy. We do see this transpiring or coming about. This is something they actually do.

They reaffirm that covenant. And they reaffirm that covenant in a very very particular place. There are two mountains there. Mount Gerizim and Mount Ebel.

[ 6 : 16 ] And there are two locations that rise up. And the Levite was to stand in the valley of these two. Now we kind of lose the weight of this here. Because we read these two mounts. But what we need to know is that this area is in the land of Shechem.

Because those two mounts really encompass the area of Shechem. That's important. And the reason that's important. Because if you were to open up Genesis chapter 12.

Genesis chapter 12 all of a sudden should spark something in the mind of the Bible student.

Because Genesis chapter 12 is a very very important passage of scripture. When we study the book of Genesis.

Every problem of man is introduced in the first 11 chapters. Right? Genesis 1 through 11. Declare to us every problem that man has. And ultimately it is this coronation of problems. Man in Genesis 11 is trying to reach heaven without God.

They're building what is referred to as the Tower of Babel. Or a ziggurat. A staircase. They're trying to ascend and promote themselves. And to take the place of God. And they're going to set themselves on high. And every problem that man has really is a result of that man wanting to be king of his own mountain.

[ 7 : 21 ] Rather than submitting to the lordship of Yahweh. So we are introduced here to every problem of man in Genesis 1 through 11. Genesis 12 begins the answer that God has for man's problem.

And he answers that by calling a particular man. Abram out of the land of the earth. The Chaldeans. And we begin the introduction of Abraham.

And if you read Genesis chapter 12. You will see after a number of verses that Abraham comes to a very particular location. A very specific place. And in that place he builds an altar.

And upon that altar it says he calls upon the name of the Lord. And you remember the theme that runs in the book of Genesis. To call upon the name of the Lord is not just to cry out to him in prayer. But really to declare his goodness and his greatness.

It would be what we call preaching. Right? And this is why the inhabitants of Canaan are inexcusable in their rejection. Because we see this even from the very beginning. Where people begin to call upon the name of the Lord.

[ 8 : 18 ] And they're saying God is God. And he is Yahweh. And Abraham builds this altar. And he calls upon the name of the Lord. And he builds that altar in the place of Shechem. And after building that altar.

And calling upon the name of the Lord. In Shechem God makes a promise. And the promise that the Lord God gives Abram in Shechem is. I will give this land to your descendants.

He makes that promise in Shechem. Your descendants will inhabit this land. It is not coincidental that God says when you come into that land.

Go to Shechem. And reaffirm the covenant. Because that which God had promised centuries before. Is now been fulfilled.

And there is this reminder. When you come into the land which the Lord your God promised your fathers. Go to the very place where he promised it.

[ 9 : 20 ] And reaffirm your relationship with him. And that reaffirmation. In that specific place. Was full of three realities.

The first one is the reality of the word. Because when they went to that place. They were to have two large stones. And they were to plaster these stones. Or to take lime and put it upon these stones.

And upon these stones. They were to write the very word of God. They were to erect these stones. And they were to write the covenant. Or the commandments. And the standards that God expected.

Now think of the weight of this reaffirmation. Because they were to come to a place. And erect two large stones. And upon these large stones. They were to write the very word of God.

And the covenants and the commandments. Are the promises of God. And they were to write and declare the promises of God. In the very place where God had promised to give Abraham the land. So upon their writing.

[ 10 : 19 ] They would say. It is here that God promised to do something. And now we have come back and seen. God fulfilled that very promise. And now we again. Not only reaffirm it. But we declare. And we write the very word of God.

Because covenantal relationship. Is based. Not solely. But primarily upon the declared word of God. Thus says the Lord. It is what he has commanded.

And what he has declared. A covenant is normally in our own life. I will have the blessing. I've had the blessing of officiating a number of weddings.

A number of. In our own church weddings. I have the blessing at the end of May of officiating.

Unless my son and his fiance decide to change their mind. Between now and then. Of officiating their wedding.

And when we stand up. And we enter into a covenant. I met a lady. There is a lady that works at the New Covenant bookstore. And we went in there this week. And she says it.

[ 11 : 22 ] And I told my wife. I wish she would say it differently. She said. Oh he married my grandson. No. I did not marry your grandson. I officiated your grandson's wedding.

That's the way we need to say it. But he married my grandson. That also. So here's man. I hope that she doesn't say that too loud. Because I did not marry her grandson. But there is this reality that.

What happens. And I tell the couples. The three of us are standing up there. And the three of us are entering into a covenant. And I am a party of that covenant. Right. I am a part of that.

And I take that weight seriously. Because it is not just a one way street here. I declare to the husband to be. And he repeats that. And I declare to the bride to be.

And she repeats that. And after everyone has agreed to the terms. And everyone has spoken their part. Then the covenant is ratified. The covenantal relationship with God is based solely upon what he has said.

[ 12 : 21 ] Right. He declares it. It is one of the great things that we have seen in scripture. It is a one way covenant. That whole picture of when Abraham fell asleep. And there is an animal split in two. And he woke up.

And the fiery furnace was passing back and forth. It means he did not have anything to do.

Traditionally. He would have went one way. And the other individual would have went the other

way. And they would have walked back and forth. Passing each other. And this would have been a sign of each of them taking part in the covenant.

And they were both responsible for certain aspects. Where the reason God waited until Abraham fell asleep. Is because Abraham didn't need to have a part. The covenant was based upon God and God alone. It is the word of God.

And here we see that they reaffirmed this covenant. By erecting these large stones. And setting these large stones. And writing the word of God here. They are writing these commandments. And these standards. And they are writing. And it says in verse 8. You shall write them distinctly. Other translations say clearly. And the wording there is.

[13:19] They shall be legible. This is why you are to take lime. And make the stone whites. And you are to take your time. Really that word distinctly. Or clearly is full of meaning. It just means to take your time.

And to write it in such a fashion. That it could be easily read. And. So. Not only. Is. Is the. The assurance of the word there.

Because of the location. God has promised before. And God keeps his promises. Also. There is clarity of the word. Because. They are told to write it. In such a way. That any can walk up to the stone.

And read it. Because the word is to be clear. God is not a God of confusion. We don't have to wonder. And worry. What does God expect? What does God require?

We have passages in scripture. What does God require of a man? Right. I mean. I love the fact that God is pointed. And he's clear. And the word is.

[14:14] We don't need to be. And at times I'm guilty of this. Because. I think I have it all right in my mind. But then sometimes. I make it confusing. And.

Adrian Rogers used to say. Pastor learn the text. Learn the truth of the text. He said. Learn the truth of the text. And get the weight of the text. And he said. And once you have it figured out.

Then. Then dumb it down. He said. And then dumb it down some more. And dumb it down some more. And Adrian used to say. Get to the point where you're. It's so simple.

You're almost too embarrassed to preach it. And then preach it. And then. And then preach it. He said. Because you need to take those cookies. And put them on the bottom shelf. For the smallest of children.

To be able to reach them. And at times I don't do that. Right. I wrestle. Because I have so many things going on. In my mind. But. It's the same weight here. The Bible should be clear.

[15:10] Clear. Most of scripture is written. In about a sixth grade education level. For that common day. For the average man. The Bible was written for the average man. And we want it to be.

Clearly presented. So we see this covenant is reaffirmed. According to the word. The word is. Really taking a place of. Preeminence.

Or prominence among them. Because it is displayed on these two large stones. Just one location. And there is also worship. Not only the word.

But there is their worship. Warren Wearsby is correct. In stating. That if there had been the word without worship. There would have been no hope. But there would only have been condemnation. Because the law.

Makes an individual aware of sin. But does not remove sin. The letter of the law. Or the word. Declares the sin of the individual.

[16:10] But in no way. Ratifies. Or restores the individual. As a result of that sin. Only worship does that. But God in his mercy.

Declared it. Not only would they display the word. They would also take part in worship. Because as they erected the word. And they looked at the standard of the law. I mean. All these things we've seen.

We would surely be able to look. At this clearly written word. And say. Wow. I have fallen here. And I have fallen here. And I have fallen here. And I've messed up here. And I've messed up here. And now this word. Or the word of God.

Has revealed my problems. And what do I do as a result of my problem. And God says. There's this invitation to worship. Worship. He said. Erect an altar. Build an altar there. And build that altar.

And he says. And use no iron tools. So don't cut the stones. Right. This is not some cut stone. Perfectly fashioned. He says. Use only uncut stones. Now I think that's intentional.

[17:05] Because worship is not the work of man. Worship is all the work of God. Use uncut stones. Sometimes worship is not always perfect.

Right. Sometimes it's a little irregular. But God says. I'm inviting you to come. And to use what I've created. Not what you can fashion. Not what you create.

Not what you can build. Not what you can boast in. But you use my resources. And you come to me with what I have created. And you worship. And there's two aspects to this worship.

Because you were to worship the burnt offerings. Which were whole burnt offerings. Right. He says. Come before me. And up on that altar. Give burnt offerings. Now that was a result of sin. When you found out sin.

You would. The way you would atone for sin. Would be to lay down a burnt offering. And dedicate it wholly to the Lord your God. Right. To atone for sin. So.

[18:01] Their worship was to. Be a display of total dedication. To the Lord your God. This is the burnt offering. Through this offering. Upon this altar. Of uncut stones.

We are going to display. Our total dedication. To you. To you. Our total commitment. To you. For our forgiveness. We sing about that.

In songs such as. I surrender all. Or I have decided. To follow Jesus. It is. A worship. That displays. A absolute commitment. To the Lord.

God alone. It is laying it. All on the altar. And presenting ourselves. As a burnt offering. And saying. Lord. I am given. Holy. To you. But they were also. To offer. Not only just the burnt offering. They were to sacrifice. A peace offering. Now a peace offering.

[18:56] Was so much different. Than a burnt offering. Because a peace offering. Was not something. That was absolutely consumed. The peace offering. That was something. That was partially consumed. Because a part. Was laid up on the altar.

And a part. Was shared. Among one another. This is. What it says. Here. It says. That you shall eat. There. And rejoice. Before the Lord God. So you were to not only.

Offer the burnt offering. Which was a display. Of absolute commitment. You were to offer. A peace offering. Which would be. A sign of concern. For one another. So worship.

Was really. Wrapped up. In these two aspects. We are absolutely. Committed to the Lord. And we absolutely. Have a concern. For one another. Because the peace offering.

Is also referred to. As the fellowship meal offering. Which you would share. With the people around you. So worship. Was not just a singular aspect. Right? Some Bible scholars.

[19:50] And commentators. Have accurately said. That God always unites. Concern for individuals. With commitment to him. And we see that. All throughout scripture. Not only are they called.

To worship. As a result. Of the word. And to show. Their commitment to God. But that word is also. To lead them. To concern for one another. So this is why God says. Both offerings would be made. In our own lives. We don't offer. These type of offerings. But we still live. With the same reality. Right? Our lives ought to be. Absolutely surrendered. And wholly cast. Upon the Lord.

Jesus Christ. And we are absolutely. Committed to him. But our commitment to him. Only increases. Our concern for one another. Rather than diminishing that.

It increases that. So any action. Or worship. Which belittles. Our concern for others. Is not authentic worship. Any worship.

[20:46] Quote unquote. Or activity. Which lessens. Our concern for the people around us. The needy. The unfortunate.

The hurting. And the sick. Anything which belittles that. Is not authentic worship. Because authentic worship. That cast itself. Upon God. Always.

Is united. With a growing concern. For one another. Always. Because it begins to. Unite us.

To the body. So this covenant. Is reaffirmed. Through the word. Through worship. And then third. And finally. Through. Their witness. The two mountains.

Are displayed. When we get into chapters 28. And 29. We get the blessings. And curses. Kind of the blessings. Stated there. In chapter 28. The beginning. And then the result. Of these curses. Or what's going to happen.

[ 21 : 41 ] If the people are cursed. Through their failure. To keep this standard. Are displayed. But. We are introduced here. Into the majority. Or the second half. Of chapter 27.

To the. Really the declarations. Of the curses. Right. So they. They split the nation. And. And six people. Are on the mount. Of blessing. Or six people. Six groups. Or families. Or clans. Within. Are on the mount. Of blessing. And six. Are on the mount. Of curses. And we have them. Divided here. And Moses tells them. Who should be where. And then we get. Into the valley. There's this valley. Between the two mountains. And the valley. The Levitical priest. Shall stand. And the Levitical priest. Shall declare. It says. And they shall cry out. Loudly. Some say. That it made a natural.

Amphitheater. In this area. So that it would be. Heard. By all that were involved. And they were to declare out. In a loud voice. And make this covenant. Or this. Reaffirmation. With the entire. Group of people.

[ 22 : 36 ] So the entire nation. Was involved in this. No one was left out. That's important. Because after doing this. They were to read. These standards. And all these curses. Now this. Cursed is.

Or cursed will be. Those who do these things. And what we need to understand here. Is Moses has moved. Beyond. What man can do. To other men. When they sin.

Or when they break the law. To the reality. Of what God. Will do. To the individual. When he sins. No longer. Are we looking at.

Just what man's consequences. Will be to one another. Now we're looking at. The consequences. Man will have. Before a holy God. And that's what these curses are. And because.

And we see that. Because two of these curses. Remind us. That if it is done. In secret. He is still cursed. So if he sets up an idol. And no one sees it. The work of his own head.

[ 23 : 30 ] And it's done in secret. He's still cursed. Now he's stoned. If man sees it. But even if no one sees it. It's done in secret. He's still cursed. If.

He takes a bribe. To slay an innocent man. In secret. Nobody knows about it. He's still cursed. And you see. The exaltation of this.

Right. How he's exalted. The consequences are raised. No longer is it. What men will do. To other men. Now it's. How they stand. Before the Lord. Their God. And all we need.

To understand in this. Is as they hear. These things. There's 12 of them. Right. There's 12 of them. And the 12 of them. Really resonate with. Within the Decalogue.

With the Ten Commandments. And keeping the priority of God. Making the Lord. Their God. First God. And honoring. Their father and mother. Maintaining purity. And fleeing. From immorality. And not murdering.

[ 24 : 27 ] And really. Regarding the life. Of individuals. As important. And not taking a bribery. And not being false. And all these things. Not coveting. They're all caught up in here. But as they declare them.

And it has this wording. And all the people shall say. Amen. All the people shall say. Amen. Amen means. So be it.

Right. Amen means. So be it. It's not something we do very often. It's not something we do very often. In Anglo-Caucasian. Baptist churches.

It means we've lost a little bit of our soul. I enjoy listening to the preachers. Such as S.M. Lockridge. And others.

Where you can hear the congregation around them. Reaffirming the preacher. And saying amen. Amen. And there's these. This resonating theme throughout it.

[ 25 : 27 ] And even this week. I was listening to a sermon. And you could hear the congregation. Getting a little into it. And reaffirming the truth. And amening.

And it does so much more. Than just pumping up the pastor. That's not what it's saying. It's saying pastor. I'm joining into that with you. That truth you are declaring. I join into it with you.

And this is. As they read this. They are saying amen. And the reason this gets pastors. Or at least this pastor. So excited. When you get to that point. And I don't want to fabricate.

I'm never looking for that. But I've been in services. I remember I went to Utah. And preached in ordination service. And I've told you guys about that. But I about didn't make it out of there.

I got so carried away. Because people got excited. We had. Within the congregation. People from Japan. People from Haiti. People from Texas. People from. You know.

[ 26 : 24 ] They're all over. And there were some Haitians. On the front row. And evidently. They were amen and brothers. And they got into it. And got me excited. And I got a little carried away. But the reason I get so excited. Is not because it pumps the ego. That means people are taking responsibility. For what is being declared. Right.

And this is what's happening. Curses everyone who does this. Amen. I own that. And everyone shall say amen. Because what is this now?

This is a witness. This is a witness. And by the way. I think this is a reality. Of why we are so hesitant to do it. Just to be honest. It's because.

By saying amen. Or so be it. What they are declaring. Is if I mess up. And this is the consequences. For my action. I myself. Have already testified.

[ 27 : 18 ] Against myself. I agree with the Lord. That this is what I deserve. If I do that. This is the witness.

Against myself. That if I have done something. That deserves the cursings of God. Then when those curses are evident. In my life.

I myself. Am my own witness. And declare. This is what I deserve. Amen. And this is the reality we see. They themselves.

Are the witnesses. To the realities. Of what the consequences should be. Paul uses this 12th one. The one that is recorded for you there.

In verse 26. Cursed is he who does not confirm. The words of the law. By doing them. And all the people shall say. Amen. If you turn in your Bibles.

[ 28 : 14 ] To the book of Galatians. To the third chapter. In the tenth verse. I'm not going to ask you to turn there. Right before Galatians chapter 3. Verse 10. Because the question.

In the book of Galatians. Is should we keep the law. Or is faith in Jesus enough. Do I need to be circumcised. And Paul saw circumcision.

As just the opening of the door. Do I need to be a law keeper. Or is faith in Christ enough. In Galatians chapter 3.

He's really in the meat of his argument. And in the ninth. The eighth and ninth verse. Paul makes this declaration. That everyone who seeks to keep the law.

Is cursed. He says. Everyone who seeks to keep the law. Is cursed. And the witness.

[ 29 : 07 ] He calls to the stand. Is Deuteronomy. Chapter 27. Verse 26. Because in Galatians 3. Verse 10. He says. For it is written.

Cursed is everyone. Who does not keep the law. And all the people said. Amen. Because if I cannot keep the law.

In its totality. And I cannot keep it. In its perfection. Then the witness. That I must declare. Is. I am cursed. And this is the very witness.

That Paul says. Therefore. We no longer seek to keep the law. But we turn to Christ. Because the letter of the law.

Kills. But the spirit of Christ. Brings life. And this. Is the thing. That witnesses. To that reality. And this.

[ 30 : 13 ] Is the thing. That God. Is setting up. As they reaffirm. The covenant. In this. Revisited place. That the standard. Is too high. And man. Will never meet it.

So according. To the keeping. Of the law. Man. Is declared. Cursed. But through the power. Of Christ. And the death. Buried. And resurrection. Man. Is declared.

Restored. And we see that reality. For us in scripture. Let's pray. God. Thank you so much. For this evening. Thank you for the opportunity.

Of gathering together. And we thank you. For your word. We pray. That the truth of it. Would captivate our hearts. And change the way we live. We pray. That we would live.

In the light. Of the truth of scripture. And that we would live. In the hope. That we find in Christ. May it be evident. In our lives. The remainder of this day. And through the remainder.

[ 31 : 06 ] Of this week. And may you be glorified. And honored. In all that we do. We ask it in Christ's name. And amen. Amen. Amen.

Amen. Amen.

Amen. Thank you.

Thank you.

Thank you.

[ 35 : 04 ] Thank you.

Thank you.

Thank you.