

**Deuteronomy II**  
***Instructions for Setting up the Law***  
**Deuteronomy 27:1-26**

I. INTRODUCTORY THOUGHTS

A. Theme of the Chapter

- i. Instruction
- ii. Admonition
- iii. Obedience
- iv. Relationship(s) – between man and man; between God and man.

B. Usage of Words

- i. “*thou*”
  1. Used thirteen (13 x) times in nine (9) verses ( Deuteronomy 27:2; Deuteronomy 27:3; Deuteronomy 27:4; Deuteronomy 27:5; Deuteronomy 27:6; Deuteronomy 27:7; Deuteronomy 27:8; Deuteronomy 27:9; Deuteronomy 27:10)
  2. Used to refer to Children of Israel and individuals in the chapter.
- ii. “*thy*”
  1. Used nine (9 x) times in seven (7) verses (Deuteronomy 27:2; Deuteronomy 27:3; Deuteronomy 27:5; Deuteronomy 27:6; Deuteronomy 27:7; Deuteronomy 27:9; Deuteronomy 27:10)
  2. Used in the possessive sense, referring to the Children of Israel.
- iii. “*command; commanded; commandments*”
  1. Used six (3 x) times in three (3) verses in its various forms (Deuteronomy 27:1; Deuteronomy 27:4; Deuteronomy 27:10)
  2. Used to instruct the Children of Israel.

C. Usage of Phrases

- i. “*This day*”
  1. Used four (4 x) times in four (4) verses (Deuteronomy 27:1; Deuteronomy 27:4; Deuteronomy 27:9; Deuteronomy 27:10)
  2. Used in reference of instructing the Children of Israel.
- ii. “*Thou shalt*”
  1. Used eight (8 x) times in seven (7) verses (Deuteronomy 27:2; Deuteronomy 27:3; Deuteronomy 27:4; Deuteronomy 27:6; Deuteronomy 27:7; Deuteronomy 27:8; Deuteronomy 27:10)
  2. Used to instruct the Children of Israel.
- iii. “*Thou shalt not*”
  1. Used one (1 x) time in one (1) verse (Deuteronomy 27:5)
  2. Used to instruct the Children of Israel in what not to do.

iv. *“LORD thy God”*

1. Used eight (8 x) times in seven (7) verses (Deuteronomy 27:2; Deuteronomy 27:3; Deuteronomy 27:5; Deuteronomy 27:6; Deuteronomy 27:7; Deuteronomy 27:9; Deuteronomy 27:10)
2. Used to show the relationship of the congregation and God.

## II. A CALL TO KEEP ALL OF THE COMMANDMENTS (Deuteronomy 27:1-10)

### A. The Writing of the Law (Deuteronomy 27:1-4, 8)

- i. To be done in the land
- ii. Upon great stones
  1. After passing over Jordan
  2. To be done in Mount Ebal

### B. To Offer Sacrifices (Deuteronomy 27:5-7)

- i. The altar (Deuteronomy 27:5-6)
  1. To be built by the people
  2. With whole stones (Joshua 8:30-31)
    - a. No tool to be used on the stones
    - b. Less the altar would be polluted (Exodus 20:25)
      - i) Our own sacrifices to God should not those done in our own strength and/or of earthly things.
      - ii) We are to give spiritual sacrifices. Sacrifices that are made to God (1 Peter 2:5; Revelation 12:1-2)
        - a) The sacrifice of giving one’s life to the LORD (Philippians 2:17)
        - b) Our praise and thanksgiving to God (Hebrews 13:15, 16)
- ii. The Offerings to be made (Deuteronomy 27:6-7)
  1. Burnt offerings (Deuteronomy 27:6; Leviticus 1:1-3)
    - a. Could be made from the herd, flock, or fowl (for the poor)
    - b. A male without blemish
    - c. Offered voluntarily
    - d. The symbolism of the sacrifice
      - i) Christ gave Himself entirely to God being fully consumed in His surrender to the Father
      - ii) Christ being our example, we too should be fully surrendered to the will of the Father
  2. Peace offerings (Deuteronomy 27:7; Leviticus 3:1-17)
    - a. Could be made with a bullock (the herd), lamb, or a goat
    - b. A voluntary offering
    - c. Could be male or female
    - d. Without blemish (man is to give his very best to God)

- e. This offering was a time of fellowship between God and His people.
  - f. This was the only offering where the one making the offering could partake of the offering. The offering was to be divided between the Lord, the priests, and the people.
  - g. The symbolism of the sacrifice
    - i) Christ made peace with God on the behalf of man and opened the way for true fellowship with God.
    - ii) A picture of God sitting down in fellowship around a meal with His people (Genesis 18:1-8; Luke 22:7-20; Revelation 19:5-9)
  - iii. To Rejoice Before the LORD (Deuteronomy 27:7)
- C. A Covenant Made (Deuteronomy 27:9-10)
- i. In Moab (The Covenant of Moab)
  - ii. To be the people of God (Deuteronomy 27:9)
    - 1. “This day”
    - 2. “thou art become the people”
    - 3. “the LORD thy God”
  - iii. What the covenant deals with
    - 1. This covenant deals more with the heart and the motive of love.
    - 2. We will look at one of the major provisions of the covenant and apply it to our lives.
    - 3. In this covenant they especially became the people of God. (Deuteronomy 27:9-10; Deuteronomy 29:12-13)
      - a. A people saved by the Lord (Deuteronomy 33:29)
      - b. A people loved by God (Deuteronomy 7:6-8; Deuteronomy 10:15); and who return this love (Deuteronomy 6:4-5)
      - c. A people of inheritance (Deuteronomy 4:20-21); see Ephesians 1:18.
      - d. A people of the word (Deuteronomy 4:5-8); with a heart to perceive it (Deuteronomy 29:2-4)
      - e. A people obedient to God’s commandments (Deuteronomy 26:16-19); that might have a heart to fear God and obey Him (Deuteronomy 5:29)
      - f. A people separated from the world (Deuteronomy 14:1-3, 21); see New Testament application (Titus 2:14; 1 Peter 2:9)
      - g. A people blessed by God (Deuteronomy 28:1-9)
  - iv. Symbolism in the Covenant and in the Old Testament
    - 1. The crossing of the Red Sea is a picture of salvation
    - 2. The wandering in the wilderness is a picture of spiritual weakness
    - 3. The crossing of the Jordan is a picture of full surrender to the Lord

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III. THE DIVIDING OF THE TRIBES (Deuteronomy 27:11-13; Deuteronomy 11:26-29;  
Joshua 8:33-34)

- A. The Tribes Divided for the Blessings (Deuteronomy 27:12)
- B. The Tribes Divided for the Curses (Deuteronomy 27:13)

IV. THE CURSES RECITED FROM THE MOUNT (Deuteronomy 27:14-26)

- A. To Be Recited in the Land Upon the Mountains (Deuteronomy 27:11, 14;  
Deuteronomy 11:29-32; Joshua 8:30-33, 34-35)
  - i. Mount Gerizim
  - ii. Mount Ebal
- B. The Curses to Be Recited (Deuteronomy 27:14-26)
  - i. Cursed be the man that maketh any graven or molten image
  - ii. Cursed be he that setteth light by his father or mother
  - iii. Cursed be he that removeth his neighbor's landmark
  - iv. Cursed be he that maketh the blind to wander out of the way
  - v. Cursed be that perverteth the judgment of the stranger, fatherless, and widow
  - vi. Cursed be he that lieth with his father's wife
  - vii. Cursed be he that lieth with any manner of beast
  - viii. Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother
  - ix. Cursed be he that lieth with his mother in law
  - x. Cursed be he that smiteth his neighbour secretly
  - xi. Cursed be he that taketh reward to slay an innocent person
  - xii. Cursed be he that confirmeth not all the words of this law to do them
  - xiii. Always followed by "And all the people shall say, Amen."