



שָׁכַב עִם-אִשְׁתּוֹ
אֲבִיו-כִּי גִלָּה בְּנֶפֶץ
וְאָמַר כָּל-הָעָם
אָמֵן וְס'
אֵלֶיךָ

אֵלֶיךָ
מִטֶּמֶת מִטֶּמֶת
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וְאֵלֶיךָ
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Deuteronomy 27:14

וְאָמַר כָּל-הָעָם
אָמֵן וְס'

וְאָמַר כָּל-הָעָם
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וְאָמַר כָּל-הָעָם
אָמֵן וְס'

AND the Levites
shall speak with a loud voice
and say to all the men of Israel:
קוֹל רָם
{ס}

31st October 2021 KALLERSON

Deuteronomy 27:11-26

All the Words of This Law

October 31, 2021

11 And Moses commanded the people on the same day, saying, 12 "These shall stand on Mount Gerizim to bless the people, when you have crossed over the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin; 13 and these shall stand on Mount Ebal to curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. 14 "And the Levites shall speak with a loud voice and say to all the men of Israel: 15 'Cursed is the one who makes a carved or molded image, an abomination to the LORD, the work of the hands of the craftsman, and sets it up in secret.' "And all the people shall answer and say, 'Amen!' 16 'Cursed is the one who treats his father or his mother with contempt.' "And all the people shall say, 'Amen!' 17 'Cursed is the one who moves his neighbor's landmark.' "And all the people shall say, 'Amen!' 18 'Cursed is the one who makes the blind to wander off the road.' "And all the people shall say, 'Amen!' 19 'Cursed is the one who perverts the justice due the stranger, the fatherless, and widow.' "And all the people shall say, 'Amen!' 20 'Cursed is the one who lies with his father's wife, because he has uncovered his father's bed.' "And all the people shall say, 'Amen!' 21 'Cursed is the one who lies with any kind of animal.' "And all the people shall say, 'Amen!' 22 'Cursed is the one who lies with his sister, the daughter of his father or the daughter of his mother.' "And all the people shall say, 'Amen!' 23 'Cursed is the one who lies with his mother-in-law.' And all the people shall say, 'Amen!' 24 'Cursed is the one who attacks his neighbor secretly.' "And all the people shall say, 'Amen!' 25 'Cursed is the one who takes a bribe to slay an innocent person.' "And all the people shall say, 'Amen!' 26 'Cursed is the one who does not confirm all the words of this law by observing them.' "And all the people shall say, 'Amen!'"

One of the things about the series Star Trek, at least the original series, is that it touched upon countless aspects of humanity that often merged with man's seeking out a relationship with the Creator. This was often only subtly seen, and at times it was overt.

One episode, Bread and Circuses, dealt with the issue on a surprising level. The ship arrived at a planet that resembled ancient Rome. The persecuted Roman citizens had put their trust in the "sun." At the end of the show, a surprising exchange took place –

SPOCK: I wish we could have examined that belief of his more closely. It seems illogical for a sun worshiper to develop a philosophy of total brotherhood. Sun worship is usually a primitive superstition religion.

UHURA: I'm afraid you have it all wrong, Mister Spock, all of you. I've been monitoring some of their old-style radio waves, the empire spokesman trying to ridicule their religion. But he couldn't. Don't you understand? It's not the sun up in the sky. It's the Son of God.

KIRK: Caesar and Christ. They had them both. And the word is spreading only now.

One of their full-length films followed a path toward the divine as well. Spock's brother was intent on going to meet "God." In order to do so, he hijacked the Enterprise and headed for his destination, being summoned by a call he could not seem to resist.

Text Verse: *"Behold, I set before you today a blessing and a curse: ²⁷ the blessing, if you obey the commandments of the LORD your God which I command you today; ²⁸ and the curse, if you do not obey the commandments of the LORD your God, but turn aside from the way which I command you today, to go after other gods which you have not known."*

-Deuteronomy 11:26-28

Towards the end of the movie, while the voyagers were on the planet they had been summoned to, an almost comical exchange took place. This supposed "god" asked about how they came to him. They told him it was by a starship. This "god" then asked if the starship could carry his wisdom beyond the great barrier. When he was told it could, he then said, "Then I will make use of this starship."

At this point, an obvious question arose from Captain Kirk, "Excuse me. ...I'd just like to ask a question. ...What does God need with a starship?" It was a good question to ask.

In one of our verses today, the people are told "Cursed is the one who makes a carved or molded image, an abomination to the Lord, the work of the hands of the craftsman, and sets it up in secret." A set of similar questions could be asked of us. If there is a God, why do we need a carved or molded image, why do we need to carve it with our own hands, and why do we need to set it up in secret."

What is it about the search for God, whether in a movie to stimulate our thoughts, or in our own actions, that is often so incorrect?

There were over fourteen hundred years of the law, and not a single person lived through the ordeal. Not one. And then came Christ Jesus. He not only lived under it, He died in fulfillment of it, and He resurrected to prove it. And yet, to this day, people keep trying to do better than He did.

The morning I typed this sermon, someone who had already been counseled on the futility of this emailed back attempting to explain why the law still had merit to live by. I responded, but it is pretty certain to me that my reply will go nowhere.

What is it about grace that we just cannot get? It is that we simply cannot let go of our own pride. Pay attention today. After evaluating these words of law and condemnation, we'll explain – once again – how to avoid both.

Great things, such as the infinitely marvelous grace of God are to be found in His superior word. And so, let us turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

I. Twelve Curses (verses 11-26)

¹¹ And Moses commanded the people on the same day, saying,

The words of this verse follow after those of verse 1, which said, “Now Moses, with the elders of Israel, commanded the people, saying: ‘Keep all the commandments which I command you today.’”

First came the instructions for the building of the edifice on which was to be written all the words of the law. With those instructions complete, Moses now immediately (on the same day) turns to the rite that is to be conducted once that altar was completed. The instructions for that rite begin with...

¹² “These shall stand on Mount Gerizim to bless the people,

Mount Gerizim is the mountain of blessing. The name Gerizim comes from the word garaz – to cut, cut up, or cut off. Being a plural word, the meaning is something like, “The Cutters Down.” It may refer to those who harvest, due to the fertility of the mountain.

This then would be in complete contrast to Mt. Ebal which, as was noted last week, is the bald mountain. As far as the Hebrew, it says the people shall stand al har Gerizim, or “upon mount Gerizim.” However, Joshua 8 seems to contradict this, saying –

“Then all Israel, with their elders and officers and judges, stood on either side of the ark before the priests, the Levites, who bore the ark of the covenant of the *LORD*, the stranger as well as he who was born among them. Half of them were in front of Mount Gerizim and half of them in front of Mount Ebal, as Moses the servant of the *LORD* had commanded before, that they should bless the people of Israel.” Joshua 8:33

There, the Hebrew reads el mul, or “to front,” rather than “upon.” One could infer that they are not on top of the mountain, but rather on the side of it, or are at the base of it. But one could also infer that Joshua is speaking of the opposite tribes facing one another.

Thus, they could all be “on” their assigned mountain while facing “to front” those on the other mountain. In whatever way they were actually situated in Joshua, Moses now substantially repeats the thought of verse 27:2 –

12 (con't) when you have crossed over the Jordan:

In verse 27:2, he said “in the day you cross over.” Here, he says, b’averekem, or “in your crossing over.” In other words, it is to be as close to the time of crossing over as is reasonable. From the time they cross the Jordan, it should be a fixed goal to proceed with building this altar and conducting this rite. As such, those who are to stand and bless are...

12 (con't) Simeon, Levi, Judah, Issachar, Joseph, and Benjamin;

The Hebrew is more specific, “Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin. Each of these descends from the two wives of Jacob, Leah and Rachel. These were both the free women, not the servants.

As such, it forms the same picture as Sarah and Hagar make which is used by Paul in Galatians 4. The free woman represents the blessings of Christ upon the people apart from the law because of His fulfillment of it.

The first four sons noted here are from Leah, in order of birth. The last two are from Rachel, in order of birth. Next...

13 and these shall stand on Mount Ebal to curse:

The Hebrew is more specific, using a noun, not a verb, when referring to the curse: v’eleh yaamdu al ha’qelalah b’har eval – “and these standing upon the curse in Mount Ebal.” The law is written on Mount Ebal.

Because of the specific wording, it is as apparent as the nose on one’s face that Mount Ebal, representing the law – because that is where the law is written upon the altar – signifies a curse. Paul states this explicitly in Galatians 3 –

“For as many as are of the works of the law are under the curse; for it is written, ‘Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.’ ¹¹ But that no one is justified by the law in the sight of God is evident, for ‘the just shall live by faith.’ ¹² Yet the law is not of faith, but ‘the man who does them shall live by them.’

¹³ Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, ‘Cursed is everyone who hangs on a tree’), ¹⁴ that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.” Galatians 3:10-14

Those designated to stand upon the curse are...

¹³ (con't) **Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.**

Two of these are sons of Leah, Reuben and Zebulun. Reuben is designated here to stand on the curse because he lay with Bilhah, his father's concubine, thus forfeiting his rights of the firstborn. Zebulun, simply being the youngest of Leah, was stuck being on Mount Ebal in order to even out the number of tribes.

Of the other four, Gad and Asher were born to Leah's maidservant Zilpah while Dan and Naphtali were born to Rachel's maidservant Bilhah. Even though the two from Bilhah were born first, they are noted not in that order. Rather, they are by order of mother. The sons of Leah, though younger, are listed in birth order, and then those of Rachel, though older, are then listed in birth order.

Finally, Zebulun is listed after the sons of Bilhah, but before the sons of Zilpah, even though he was born last in this list. Thus, he is put behind Leah, but before Rachel. There is a definite order that is carefully followed in the listing of the sons, placing Leah (who pictures the law) before Rachel (who pictures grace). The lesson is that only in the fulfilling of the curse of the law can grace then be bestowed.

Of these two facing mountains, Gerizim is to the south and Ebal is to the north. Or, in reference to the layout of directions in the Bible, Gerizim is to the right, and Ebal is to the left. Thus, it matches the scriptural pattern of the right hand of blessing and the left hand of cursing. For example –

“When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. ³² All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. ³³ And He will set the sheep on His right hand, but the goats on the left.” Matthew 25:31-33

In the state of the two mountains, one can see a contrast. The mount of blessing is the fertile mountain. The mountain of curse is the bald mountain. Thus, there is metaphor being conveyed. Obedience to the Lord will bring blessing to the land while disobedience will bring a curse.

¹⁴ **“And the Levites shall speak with a loud voice and say to all the men of Israel:**

Rather than “speak,” the word used, *anah*, signifies to respond, or answer. In other words, when the people are properly situated, that is the cue to respond with their voices. There is an order being followed with one step leading to the next.

The word translated as “loud” is rum. It means to be high or exalted. Thus, the voice is to be lifted so that it will carry between the two parties standing on each mountain. This is the only time that the phrase qol ram, or “voice lifted,” is seen.

As was noted in Joshua 8, the ark was in the middle of the two companies with the priests that bore it. If all the Levites called out together, it would be a tremendously loud call. Their number was recorded in the census of Numbers 26 –

“Now those who were numbered of them were twenty-three thousand, every male from a month old and above; for they were not numbered among the other children of Israel, because there was no inheritance given to them among the children of Israel.”

-Numbers 26:62

However, there are various interpretations as to who actually does the calling. Is it the Levites on Mount Gerizim? Is it the Levitical priests in the middle? Is it some of the Levites in the middle?

The account is not specific except to say, “the Levites.” Hence, there is no reason to assume that it is only the priests, but rather the entire congregation of Levites who are standing on Mount Gerizim. If so, it would be an immense lifting of the voice so that it could easily be heard a long distance away. Of the scene before us, Keil states –

“From the expression ‘all the men of Israel,’ it is perfectly evident that in this particular ceremony the people were not represented by their elders or heads, but were present in the persons of all their adult men who were over twenty years of age; and with this Joshua 8:33, when rightly interpreted, fully harmonizes.” Keil

First, neither account says anything of the age of the men. Secondly, the term qal ish Yisrael, or “all men of Israel,” doesn’t mean “‘only’ all the men.” Rather, Joshua 8 goes on to say –

“There was not a word of all that Moses had commanded which Joshua did not read before all the assembly of Israel, with the women, the little ones, and the strangers who were living among them.” Joshua 8:35

In other words, every single person of Israel is referred to. The masculine “all men of Israel” speaks for the whole. Thus, when someone says the words, “when rightly interpreted,” it doesn’t necessarily mean what they are saying is, in fact, rightly interpreted. Use care when evaluating the words of those who evaluate the word.

Whatever actually occurred concerning “which Levites” were the ones to call out, it is the voices of the Levites that begin the antiphonal recitation of the twelve curses, saying...

¹⁵ ‘Cursed is the one who makes a carved or molded image,

Each of these curses has already been addressed. Moses is citing examples of various sorts of laws from these different sections in order to bind all of the sections together in the minds of the people. There isn't some type of elevation of certain laws, such as the Ten Commandments, above other laws, such as those that define sexual morality in Leviticus.

Each violation of the law violates the law and results in that person becoming a curse. This will be especially highlighted in the final pronouncement. It is exactly what James states –

“For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.”
-James 2:10

This first call of cursing addresses an offense against the nature and character of God. In forming an image, it denies Him the glory He is due. The first word is pesel. It is a carved image, coming from pasal, meaning to hew into shape. It was first noted in Exodus 20 at the giving of the Ten Commandments –

“You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.” Exodus 20:4

The next word is masekah. It comes from nasak, signifying “to pour out.” Thus, it is an image made from molten metal; a cast image. That was first seen at the infamous account of the golden calf in Exodus 32 –

“And he received the gold from their hand, and he fashioned it with an engraving tool, and made a molded calf.” Exodus 32:4

Of these, Moses says they are...

¹⁵ (con't) an abomination to the LORD,

toavat Yehovah – “abomination Yehovah.” It is not so much an abomination to the Lord as it is something the Lord has declared as such. The state of the thing, its very existence, is abominable. To explain this, Moses next says...

¹⁵ (con't) the work of the hands of the craftsman,

The purpose of a carved or molded image is to worship it. The irony of worshiping something made by the hands of man is evident. The utterly stupid thought that someone would do this demonstrates that there is 1) no heart for the Creator, and 2) no sense in the head of the man.

Despite this, though, the next words actually reveal the depth of the stupidity in his head...

15 (con't) and sets it up in secret.'

v'sam ba'sater – “and sets in the secret.” For a person to set such an idol up in secret means that he is hiding himself and it. But if this is a god, then it should be able to deliver him. So why does he need to have it set up in secret?

It shows an implicit knowledge that God exists, but that the knowledge is suppressed. He cannot hide it from God, and yet he tries to hide it from God. It is exactly what Paul refers to in Romans 1. Suppressing the truth, becoming futile in one's thoughts, and having foolish hearts that are darkened.

15 (con't) “And all the people shall answer and say, ‘Amen!’

In these words, there is a difference from the next 11 curses. Here it says, “And (they, plural) shall answer all the people and (they, plural) say, ‘Amen.’” After this, each such statement will be in the singular. It is not clear why this change is here, but it simply could be Moses' way of unambiguously stating that everyone – without exception – is to be included in the antiphonal response.

Regardless, the calling out of “Amen” is an acknowledgment of the truth of the words and of the justice of the curse. It places what has been said as a statement of certainty, confirmed by the utterance – “So be it.”

16 ‘Cursed is the one who treats his father or his mother with contempt.’

Just as an offense against the character of God was the example in the previous verse, it now speaks of an offense against the character of the parent. The word is qalah. It signifies to lightly esteem, or dishonor. Thus, to do so is to treat a parent with contempt. It is similar to the words of Leviticus 20:9 –

“For everyone who curses his father or his mother shall surely be put to death. He has cursed his father or his mother. His blood shall be upon him.”

The word there is similar, but not the same as stated now by Moses. It is qalal, to despise. The effect of using two different words is to ensure that the people would not be flippant in how they treated such things, such as using exact words to claim innocence.

In other words, a general precept arises from Moses' use of multiple words, thus bolstering the words of the Fifth Commandment, "Honor your father and your mother." For those who fail to do so, the call out is that they are a curse. As such...

¹⁶ (con't) **"And all the people shall say, 'Amen!'"**

v'amar kal ha'am amen – "And shall say (singular) all the people, 'Amen.'" It is in this singular manner that the rest of the antiphonal responses are directed to be made. Next...

¹⁷ **'Cursed is the one who moves his neighbor's landmark.'**
"And all the people shall say, 'Amen!'"

From an offense against the parent, the words now speak of an offense against one's neighbor. This was cited as a commandment in Chapter 19 –

"You shall not remove your neighbor's landmark, which the men of old have set, in your inheritance which you will inherit in the land that the LORD your God is giving you to possess." Deuteronomy 19:14

The incorporation of this into the twelve curses is to demonstrate what a great offense doing such a thing is. It is deceitful, it is theft, and it is understood by all to be wrong. Even Job, who was outside of the covenant people, demonstrates that this is so –

"Some remove landmarks; They seize flocks violently and feed on them; ³ They drive away the donkey of the fatherless; They take the widow's ox as a pledge." Job 24:2, 3

Job was referring to those people who do not know the ways of the Almighty. In other words, he notes that doing such a thing was an offense to the all-powerful Creator.

The precept is referred to twice by Solomon in the proverbs, and the act is considered so reprehensible to the Lord, that it is used as a comparative form of wickedness, meaning it is a seriously grave sin. It is one of the reasons He gave for His coming wrath upon the land of Judah –

"The princes of Judah are like those who remove a landmark; I will pour out My wrath on them like water." Hosea 5:10

From conduct towards one's neighbor, Moses now turns to conduct towards the helpless, saying...

¹⁸ ‘Cursed is the one who makes the blind to wander off the road.’ “And all the people shall say, ‘Amen!’

The words here are similar in thought to those of Leviticus 19:14 –

“You shall not curse the deaf, nor put a stumbling block before the blind, but shall fear your God: I am the *LORD*.”

This is certainly referring to actual blindness, but both the Lord and Moses have spoken of blindness in a spiritual sense as well. The Lord first said this –

“And you shall take no bribe, for a bribe blinds the discerning and perverts the words of the righteous.” Exodus 23:8

Later, Moses restated the same precept –

“You shall not pervert justice; you shall not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous.” Deuteronomy 16:19

As such, this must extend to deception of those who simply don’t see or know concerning a particular matter. To put a stumbling block before the blind, or to cause the blind to go astray in the way, should be taken in both a literal and in a spiritual sense.

Job understood the need to direct the blind and stated as much while defending his righteousness –

“I was eyes to the blind, And I was feet to the lame.” Job 29:15

¹⁹ ‘Cursed is the one who perverts the justice due the stranger, the fatherless, and widow.’ “And all the people shall say, ‘Amen!’

arur mateh mishpat ger yatom v’almanah – “Cursed he who extends justice stranger, fatherless, and widow. The idea here is also included in the words we just cited for the previous verse –

“You shall not pervert justice; you shall not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous.” Deuteronomy 16:19

The word translated as “pervert” is natah. It signifies to stretch out, extend, bend, and so on. This then must go both ways. The lack of any preposition before “stranger, fatherless, and

widow” is telling. It doesn’t say, “‘due’ the stranger,” “‘from’ the stranger,” “‘for’ the stranger,” or any other such thing.

This is inclusive of any stretching of justice – for them or against them. In Exodus 23, we read of both –

You shall not show partiality to a poor man in his dispute. Exodus 23:3

“You shall not pervert the judgment of your poor in his dispute.” Exodus 23:6

The idea here in Deuteronomy covers both thoughts. What is right is right and justice is to be blind to the status of the individual. A poor man is never to be given a favorable, but unrighteous decision simply because he is poor. Nor is a poor man to be abused in justice because he is poor. Jeremiah 5 speaks of the latter –

“They have grown fat, they are sleek; Yes, they surpass the deeds of the wicked; They do not plead the cause, The cause of the fatherless; Yet they prosper, And the right of the needy they do not defend.” Jeremiah 5:28

Anyone who perverts justice, extending it for the stranger, the fatherless, and the widow beyond what is proper is cursed. With these laws so far stated, Moses now turns to four matters concerning sexual immorality, beginning with...

²⁰ ‘Cursed is the one who lies with his father’s wife, because he has uncovered his father’s bed.’ “And all the people shall say, ‘Amen!’

This was stated in Leviticus 18 –

“You do not uncover the nakedness of your father and the nakedness of your mother, she [is] your mother; you do not uncover her nakedness. ⁸You do not uncover the nakedness of the wife of your father; it [is] the nakedness of your father.”

-Leviticus 18:7, 8 (LSV)

In Leviticus 18:7, the second clause explains the first. As the father and mother are one flesh due to their union, a son sleeping with his mother would then uncover both her nakedness and the father’s. This then is further defined by verse 18:8. The idea is that of the two being one.

A man is not to have sex with his father’s wife, even if she is not the person’s mother. This would then also uncover the father’s nakedness. Some claim this is what Ham did to Noah, but that has to be read into the account.

In fact, that actually seems more unlikely because it is something that Reuben, the eldest of Jacob, did when he slept with Bilhah, Jacob's concubine. In that account, which also predates the law, the wording is specific. But the account of Ham and Noah makes no such inferences. What he did was probably mocking or homosexual in nature.

Absalom also slept with his father David's concubines in 2 Samuel 16. Despite not being under the Law of Moses, this is also what occurred in 1 Corinthians 5. Paul fully condemned that as perverse. Moses next turns towards even more unnatural relations...

²¹ 'Cursed is the one who lies with any kind of animal.' "And all the people shall say, 'Amen!'

This has already been stated in one way or another three times. It was first stated in Exodus 22:19 –

“Whoever lies with an animal shall surely be put to death.”

The precept was then expanded on in Leviticus 18:23 and Leviticus 20:15, 16. Any who do this are cursed. Next, he says...

²² 'Cursed is the one who lies with his sister, the daughter of his father or the daughter of his mother.' "And all the people shall say, 'Amen!'

This was stated in Leviticus 18:9 –

“The nakedness of your sister, the daughter of your father, or the daughter of your mother, whether born at home or elsewhere, their nakedness you shall not uncover.”

It is often asked why this was considered ok prior to the law, such as with Abraham, but not afterward. There are several reasons for this, such as the fact that if people didn't intermarry, there would be no people. Adam and Eve had children. If they couldn't intermarry, that would be the end of the human race.

Another reason is that the world worked differently. People lived extended periods, implying that they were not physically affected in the same way we are today. After the flood, things changed. The gene pool is now breaking down at a different rate, and it is no longer an acceptable practice. For Israel, it is law. Those who do this are cursed. Also...

²³ 'Cursed is the one who lies with his mother-in-law.' "And all the people shall say, 'Amen!'

The word translated as “mother-in-law” is khatan. It signifies to join in affinity. The Greek translation of this verse says, “daughter-in-law.” Either way, this was also stated in Leviticus –

“You shall not uncover the nakedness of a woman and her daughter, nor shall you take her son’s daughter or her daughter’s daughter, to uncover her nakedness. They are near of kin to her. It is wickedness.” Leviticus 18:17

“If a man marries a woman and her mother, it is wickedness. They shall be burned with fire, both he and they, that there may be no wickedness among you.” Leviticus 20:14

Such unions were considered completely unacceptable and resulted in being cursed. From acts of sexual immorality, it next states...

²⁴ ‘Cursed is the one who attacks his neighbor secretly.’ “And all the people shall say, ‘Amen!’

The word is nakah. It means to strike. It can mean to kill, but there are also other words or descriptors that can be used to explain that. And yet, it is the same word used to describe what Moses did in Exodus 2 when he killed an Egyptian. To some, the words, “in secret,” support the idea of murder. It is as if he has killed, and no one saw.

Because the act of murder isn’t clearly defined, this could simply be referring to someone who arbitrarily attacks another, even without killing him. Probably, the idea is simply attached to the word ba’sater, or “in the secret.” A person who attacks and strikes another, though he thinks he got away with it, is cursed.

²⁵ ‘Cursed is the one who takes a bribe to slay an innocent person.’ “And all the people shall say, ‘Amen!’

The words of this verse are more specific. It uses the same word, nakah, or strike, but it then defines that: arur loqeakh shokhad l’hakoth nephesh dam naqi – “Cursed he who takes bribe to strike soul blood innocent.”

The paying of bribes has already been denounced in both Exodus and Deuteronomy. In the case of this, it is surely speaking of taking one for the purpose of killing the person. The blood is the soul (Deuteronomy 12:23). As such, the wording is implying that to take a payment in order to kill another will lead to that person being cursed. It is an offense noted as occurring in Jerusalem in Ezekiel 22:12, saying, “In you they take bribes to shed blood.”

With each of these statements now made, and all coming from various parts of the law as a summary, but not an exhaustive list, of what brings a curse, Moses finishes with bad news for those who think they are ok because they haven’t done any of the previous things mentioned...

***26 (fin) ‘Cursed is the one who does not confirm all the words of this law by observing them.’
“And all the people shall say, ‘Amen!’”**

The word “all” is not in the Hebrew. However, it is implied nonetheless. It says: Cursed who not does confirm words the Torah, the this, to do them.” But Adam Clarke instructs us further, saying –

“The word כל col, All, is not found in any printed copy of the Hebrew text; but the Samaritan preserves it, and so do six MSS. in the collections of Kennicott and De Rossi, besides several copies of the Chaldee Targum. The Septuagint also, and St. Paul in his quotation of this place, Galatians 3:10. St. Jerome says that the Jews suppressed the word, that it might not appear that they were bound to fulfill All the precepts in the law of Moses.”

Due to the number of witnesses that say “all,” it appears that someone may have taken out the word at some point, understanding the magnitude of what is being conveyed. Paul is certainly citing the Septuagint, and the words are clear –

“Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.” Galatians 3:10

Moses is clearly stating the basis for the precept that James later made, and which we cited earlier – if you stumble in one point of the law, you are guilty of all

And this isn’t just an attempt to perform all of what is stated in the law and then give up, having attained perfection. One must perfectly do all the law requires, and then continue to do so. Anything less brings a curse. And the fact is that none of us can do what the law demands. Of this thought, Charles Ellicott says –

“For no man can do all of them. And therefore it is impossible to secure the blessing of Gerizim except through Him who bare the curse of Ebal.”

In other words, what we have failed at, Christ accomplished. And in His accomplishment of those things, He took the curse of the law, inscribed openly on Mt. Ebal, upon Himself. The meaning of the number twelve is “governmental perfection,” or “perfection of government.”

The Law of Moses was given as the governmental code by which Israel was to live. In order to find life, one would have to perfectly perform these mandates. When Christ came, He gave hints as to something new that was coming. In Matthew 5, he also went up on a mountain, but instead of calling out curses, he called out blessings, eight of them –

“Blessed are the poor in spirit, For theirs is the kingdom of heaven. ⁴ Blessed are those who mourn, For they shall be comforted. ⁵ Blessed are the meek, For they shall inherit the earth. ⁶ Blessed are those who hunger and thirst for righteousness, For they shall be filled. ⁷ Blessed are the merciful, For they shall obtain mercy. ⁸ Blessed are the pure in heart, For they shall see God. ⁹ Blessed are the peacemakers, For they shall be called sons of God. ¹⁰ Blessed are those who are persecuted for righteousness’ sake, For theirs is the kingdom of heaven.” Matthew 5:3-10

Eight is the superabundant number. As a stand-alone number, it signifies “Resurrection and Regeneration, and the beginning of a new era or order” (Bullinger). He was conveying to us that something new was coming, and that it would be found in Him. Upon conveying His eight blessings, He then added a ninth –

“Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. ¹² Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.” Matthew 5:11, 12

Jesus was giving them a hint of what was coming. It would be He that would fulfill the Law. He would die in fulfillment of it, and then He would return to life because the Man who does the things of the law shall live by them. In the people’s turning to Him, even if reviled and persecuted, they would find reward in heaven.

In this ninth blessing, Bullinger defines its meaning, saying. it, “is thus significant of the end of man, and the summation of all man’s works. Nine is, therefore, THE NUMBER OF FINALITY OR JUDGMENT.”

That is perfectly in accord with Jesus’ ninth blessing. What is the word that is pleasing to God? What is that allows man to stand before Him with everything to offer while having nothing of His own to offer? What is it that is acceptable at the judgment of man? Jesus Himself tells us in John 6:29 –

“This is the work of God, that you believe in Him whom He sent.”

Moses says, “Cursed is the one who does not confirm all the words of this law by observing them.” Jesus says, “I have confirmed all of the words of the law by observing them. Now, trust Me. That is your work. Simply believe that I have done what you cannot do.” As an addendum, to our thoughts, the John Lange Commentary says –

“‘Not the hearers of the law are justified, but the doers (Rom. 2:13).’ Vain are the hopes of men founded upon their obedience to the law. The Amen is a condemnation upon ourselves,

and shuts us up to Christ, who alone has set up, established the words of this law to do them, and in whom therefore there is blessing instead of the curse. —A.G.]”

This is true. When we Amen the law, we simply condemn ourselves. When we rely on and Amen the work of Jesus Christ, nothing can ever separate us again from the love of God which is found in Him. Be sure to trust Him and put your hopes in Him. Trusting in your own righteousness will only lead you to a sad and bitter end.

Thank God for Jesus Christ who became sin so that we could become the righteousness of God in Him. Yes. Thank God for our Lord JESUS.

They came from everywhere
to hear You speak,
to see the signs,
to sit at your feet.

They came with brokenness,
with hope to their soul,
with different walks of life
they came to the cross.

But just how many,
chose to believe?
How many followed,
and bowed at your feet?

How many understood
the meaning of the cross?
How many knew
that You are their only hope?

How many still today
come to see You Lord,
who want all your blessings
but not the cross?

How many still come
to hear you speak,
to see the signs,
to sit at your feet?

But in their hearts
they choose not to believe
that YOU ARE THE LIFE
and The GOD WHO LIVES!

Yet, there [are] still some
who accept your Grace,
the life through the cross
as the only way.

And still the wise
seek after Your Love,
the Love which for their sake
was nailed to the cross.
Izabela Bednara

Closing Verse: *“Do not think that I shall accuse you to the Father; there is one who accuses you—Moses, in whom you trust. ⁴⁶ For if you believed Moses, you would believe Me; for he wrote about Me. ⁴⁷ But if you do not believe his writings, how will you believe My words?”*
-John 5:45-47

Next Week: Deuteronomy 28:1-14 We'll start the chapter with 14 verses. In this we will have begun.. (The Blessings and the Curses, Part I) (77th Deuteronomy Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. But He also has expectations of you as He prepares you for entrance into His Land of Promise. So, follow Him and trust Him and He will do marvelous things for you and through you.

All the Words of This Law

And Moses commanded the people on the same day, saying
“These shall stand on Mount Gerizim to bless the people
------(as directed by him)

When you have crossed over the Jordan:
Simeon, Levi, Judah, Issachar, Joseph, and Benjamin

And these shall stand on Mount Ebal to curse: so shall it be
Reuben, Gad, Asher, Zebulun, Dan, and Naphtali

“And the Levites shall speak with a loud voice and say
-----to all the men of Israel

'Cursed is the one who makes a carved or molded image
-----yes, you bet
An abomination to the LORD
The work of the hands of the craftsman, and sets it up in secret

And all the people shall answer and say, "Amen!"

'Cursed is the one who treats his father or his mother with contempt
None who do this will be exempt

And all the people shall say, "Amen!"

'Cursed is the one who moves his neighbor's landmark
Such a person's soul is cold and dark

And all the people shall say, "Amen!"

'Cursed is the one who makes the blind to wander off the road
The door to hell he will be showed

And all the people shall say, "Amen!"

'Cursed is the one who perverts the justice due the stranger
-----the fatherless, and widow
That rotten scoundrel has got to go

"And all the people shall say, "Amen!"

'Cursed is the one who lies with his father's wife, because
-----he has uncovered his father's bed
The guy who does this is as good as dead

And all the people shall say, "Amen!"

'Cursed is the one who with any kind of animal lies
He is cursed until, and after, he dies

And all the people shall say, "Amen!"

'Cursed is the one who lies with his sister, the daughter of his
----- father or the daughter of his mother

He has taken the bad course, I guarantee that, brother

“And all the people shall say, “Amen!”

‘Cursed is the one who lies with his mother-in-law
In pain and anguish his tongue he will gnaw

“And all the people shall say, “Amen!”

‘Cursed is the one who attacks his neighbor secretly
Open and exposed his sins will be

“And all the people shall say, “Amen!”

‘Cursed is the one who takes a bribe to an innocent person slay
He will meet the devil in hell some fearful day

“And all the people shall say, “Amen!”

‘Cursed is the one who does not confirm all the words of this law
----- by observing them
His life will end in turmoil and mayhem

And all the people shall say, “Amen!”

Lord God, turn our hearts to be obedient to Your word
Give us wisdom to be ever faithful to You
May we carefully heed each thing we have heard
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone
We will follow You as we sing our songs of praise
Hallelujah to You; to us Your path You have shown
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...