

## **220413-4 Deu 27, The Declarations to Be Made at Gerizim & Ebal—CThurman**

Beginning in the 12<sup>th</sup> chapter and to the end of the 26<sup>th</sup> chapter Moses reminded Israel of the statutes and judgments which they were to observe *in the land* all the days that they lived upon it. The 26<sup>th</sup> divided into these three parts:

The firstfruits (1-11) – The third-year tithe (12-15) – The avouchments: the people said that the LORD is their God and the LORD said that they are His people (16-19)

Under firstfruits national Israel was to confess he was a Syrian and ready to perish, but that LORD worked mightily to bring them to this place. This basket of firstfruits is a kind of token of *every good thing which the LORD* hath given them, the Levite and the stranger.

Then under the third-year tithe, after all of the tithes had been imparted to the Levite, the stranger, the fatherless and the widow Israel again made confession. This confession was an acknowledgement that he had held back nothing that the LORD had them dedicate to the Levite, stranger, fatherless, and widow; that they observed this tithe as the LORD directed, with rejoicing. And for this Israel besought the LORD for *continued* blessing. The chapter closed with the avouchments.

Chapters 27 through to the end of chapter 30 have to do with the curses and her blessings for Israel under the covenant given them at Sinai. Chapter 27 instructs Israel where they are to go and what they are to do soon after coming into Canaan.

**1 ¶ And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.**

**2 And it shall be on the day when ye shall pass over Jordan unto the land in, at that**

**on the day**, בַּיּוֹם, *bahy-yōhm* – This preposition phrase translated from this Hebrew word, a prefixed preposition to the word for *day*, can be also *tss. in the day, at that day*. Joshua's account shows that it is weeks after Israel

crosses the Jordan River before they can travel northward to the place to carry out the instructions given here.

For example: There is the time required to accomplish the circumcision of the new generation that has come on this end of the 40-yr. wilderness experience, the week of the siege of Jericho, the sin for the accursed thing in the conflict with Ai and then Ai's subsequent defeat. This is all before Israel can come up to Gerizim and Ebal.

***which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister:***

*plaister*, here a verb טָשָׁה, seed, so the act of plastering, only in Qal and tss. *to plaister* (only Deu.27.2, 4); the masc. noun טָשָׁה, seed, is tss. *plaister* (only Deu.27.2, 4), *lime* (Is.33.12; Am.2.1).

***3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.***

So the idea is that a day will come when you cross over Jordan to take the land promised to your fathers that you shall take up some large stones.

***4 Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.***

Then, after these rocks are set up on mount Ebal that you will cover them with plaster so that all the words of this law might be written upon them.

***5 And there shalt thou build an altar unto the LORD thy God,***

*and ... shalt thou build*, of the verb בָּנָה, tss. *to build* (Qal fut., Deu.22.8 & 27.6; 28.30), *to make* (Ge.2.22, Qal fut.), *to build up*

(Deu.22.9, Qal fut.), *to repair, to set up; and shalt thou build*  
(Deu.27.5)

***an altar of stones: thou shalt not lift up any iron tool upon them.***

*lift up*, Hiphil (causative act.) fut. of the verb נָוַח, *nooph*, tss. *to perfume* (Pr.7.17), *to lift up* (Ex.20.25), *to shake* [his hand] (Is.10.32), *to wave* (Ex.29.24), *to offer* [to wave], (Nu.8.11), *to strick* [his hand over the place] (2Ki.5.11), *to sift* [the nations] (Is.30.28), *to move* [a sickle] (Deu.23.25), *to send* [a plentiful rain] (Ps.68.9).

This particular rule was first to Sinai when they first received the law.

*Ex.20.25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted (defaced) it.*

*polluted*, Piel (intensive act.) fut. of the verb חָלַל, *chah-lal*, tss. *to wound, to defile, to profane, to pollute, to eat, to prostitute, to break, to slay.*

Lifting up a tool against these stones that were used to build an altar of the LORD represented a synergistic effort by sinful man and God. But the offerings, when properly interpreted all speak of what God alone did for sinners through Jesus Christ apart from the works of sinners.

***6 Thou shalt build the altar of the LORD thy God of whole stones:***  
uncut  
Green's Interlinear Bible

*whole*, שָׁלֵם, *shah-lehm*, an adj. tss. *full, peaceable, whole, ready, perfect, quiet.*

***and thou shalt offer burnt offerings thereon unto the LORD thy God:***

The burnt offering was a voluntary offering. If this burnt offering was of the herd it represented that which was the most costly. If of the flock, it represented that which was the most precious. And, if of fowl (dove or pigeon) it represented that which was the least esteemed. This offering represented something of Jesus Christ's offering for sin before God. The body of the sacrificial animal was fully consumed by the fire upon this altar. (cf. Leviticus ch.1) To this was added the meal and drink offerings which completed the service making it a sweet savor, a pleasant odor to the LORD. (Nu.15.1-16)

***7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.***

Following the order of sacrifices the peace offering followed the burnt offering. The peace offering was offered upon the burnt offering. In this offering the offeror (I assume in this instance of a national offering the offeror would be the high priest and the nation would be in clean state.) would lay his hands upon the head of the animal, in this case a sign for substitutionary death. Then all of the fat upon the inwards, with the kidneys and the caul was the LORD's and consumed by the fire of this altar. (cf. Leviticus ch. 3) The rest of the animal was to be eaten that day, if considered a *sacrifice of thanksgiving*, but if otherwise voluntary it was to be eaten by the next day and any remained to the third day was burned upon the fire of the altar. With this was unleavened cakes, wafers and fried cakes, of which a portion heaved becomes the part of the priest which officiated the sacrifice. (cf. Le.7.11-21)

***8 And thou shalt write upon the stones all the words of this law very plainly.***

*plainly*, this Hebrew is only in Piel and three times in the OT, בָּאֵר, bah-ar, *to declare* [this law] (Deu.1.5), *plainly* (Wigram, *to declare* [well]), and *to make* [it] *plain* (Hab.2.2).

***9 And Moses and the priests the Levites spake unto all Israel, saying,***

and ... spake; to promise, to declare, to pronounce, etc.; Deu.27.9; 31.1, 28, 30; 32.1, and I will speak, 32.44, 48 and spake, Piel fut. verb, spake.

**Take heed, and hearken,**  
Keep silence            listen

*take heed*, Hiphil (causative act.) imper. of the verb טָכַת, sah-kath, only this once in the OT.

BDB Lexicon defines this verb *be silent, to pay attention, to show silence, to keep silence* and listen.

H.W.F. Gesenius Lexicon, says it is kindred to טָקַת, shah-qat, *to be quiet*. Also showing the LXX, σιώπα; Vulg. *attende*.

What a simple thought: 'Be silent and listen.' In other words, 'Stop talking, stop thinking in order to hear my words.' It's interesting, someone pointed out to me a few months back that the words *silent* and *listen* are spelled using the very same letters of the alphabet.

The prerequisite to hearing is silence. This was very important for them. It is very important to us.

**O Israel; this day thou art become the people of the LORD thy God.**  
you have become

*thou art become*, Niphal (simple pass.) pret. of the verb הָיָה, hah-yah, tss. *to be*. J. P. Green, Sr., Interlinear Bible tss. this *you have become*.

Israel was the people of the LORD this day. Because you are the people of the Lord this day ...

**10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.**

Why? That it might be well with them. The land to which they are coming is a land that the LORD cares for, and it is not like the land of Egypt.

*Deu.11.10 For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:*

The land of Egypt was compared to an herb garden that required much attention.

*11 But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:*

*12 A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.*

And the LORD would have His people not to be like the Egyptians.

**11 ¶ And Moses charged the people the same day, saying,**

*Deu.11.26 ¶ Behold, I set before you this day a blessing and a curse;*

*27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:*

*28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.*

*29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.*

*30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?*

*31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.*

*32 And ye shall observe to do all the statutes and judgments which I set before you this day.*

*Jos.8.30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal,*

*31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.*

*32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.*

*33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against (אֶל-מִוֶּלֶת, אֶל, with, beside, over, against & מִוֶּלֶת, before, front; against the front of ) mount Gerizim, and half of them over against (against the front of) mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.*

*34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.*

*35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.*

עַל

**12 These shall stand upon mount Gerizim to bless the people,**  
against [to the south]

**These** – as we shall see, refers to six of the twelve sons, not tribes, of Jacob.

Gerizim is the southernmost mountain of the two, Gerizim and Ebal. They are about 60 miles north of Israel’s present location, which is in the plains of Moab.

**when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar,**  
[Leah’s] [Leah’s] [Leah’s] [Leah’s]  
birth order 2 3 4 9

**and Joseph, and Benjamin:**  
 [Rachel's] [Rachel's]  
 birth order 11 12

On Gerizim's side		On Ebal's side	
Simeon	22,200	Reuben	43,730
Levi	23,000	Gad	40,500
Judah	76,500	Asher	53,400
Issachar	64,300	Zebulun	60,500
Joseph	85,200	Dan	64,400
Benjamin	45,600	Naphtali	45,400
<b>Total</b>	<b>316,800</b>	<b>Total</b>	<b>307,930</b>
<b>Difference of</b>	<b>+8,670</b>		

Israel, but for Levi, are numbered from 20 yrs. of age and upward. The Levites are numbered from a mo. old and upward.

ל

**13 And these shall stand upon mount Ebal to curse;**  
 [to the north] [the people]

**These** – refers to the other six sons of Jacob.

**Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.**  
 [Leah's] [Zilpah's] [Zilpah's] [Leah's] [Bilhah's] [Bilhah's]  
 birth order 1 7 8 10 5 6

**14 And the Levites shall speak, and say unto all the men of Israel with a loud voice,**

So what is the arrangement at this place? When the time comes all of the twelve families or sons of Jacob shall divide into two parts. Now, God is a God of order. The nation of Israel for the past 40-year sojourn has marched 600,000+ warriors strong through the wilderness according to the order given in Numbers chapter 10. This will be described in a moment. But first we know that the nation encamped around the tabernacle. The banner of Judah, under which were three tribes, camped to the east. The banner of

Reuben, under which were three tribes, camped to the south. The banner of Ephraim, under which were three tribes, camped to the west. And the banner of Dan, under which were three tribes, camped to the north. When the time came for the nation to pull up stakes the it did not fall into disarray. Rather everyone knew what they were to do and where they were to assemble. The high priest, his sons, and the sons of Levi began disassembling the tabernacle and readying the materials for transport.

Particularly note that the ark was first prepared for transport. The high priest and his sons would first take down the vail of the sanctuary and cover the ark of the covenant with its mercyseat. Then a covering of badger skins was laid upon the vail, followed with a blue cloth as a final covering. After this the gold-covered shittim wood staves were inserted through the four rings so that the sons of Kohath might bear it up and carry it forward before the camp.

Once everything was prepared the encampments fell into six ranks. (cf. Nu. 10) Then the cloudy pillar in the day and the fiery pillar in the night would lead to the forefront of the nation the Kohathites which bore up the ark of the covenant. And this pillar would show them which way they should go.

So, it appears that coming to Gerizim and Ebal will be the last such march for Israel. As Israel came into this valley the six ranks of Israel's march formed into two massive companies that constituted two large family groups; the sons of Jacob. One company parted to the side on which mount Gerizim is located and the other company parted to the side where Ebal is. Between these two companies the ark of the covenant with the Levites (Kohathites) which bare the ark, and perhaps Joshua and the high priest. Probably over the next several days Joshua will read the entire law of Moses to the nation one more time. The Kohathites will proclaim these twelve 'curses, and the burnt offering and peace offerings will be offered and a time of for the camp to eat and rejoice before the LORD. But do not overlook that these curses that are shouted by the Kohathites before the nation are directed especially to the men of this nation.

Years ago I remember hearing someone say to the effect that as the family goes so goes the nation, and I understand what they mean. But really, as the men go so will the nation. Society is driven mainly by the men.

Now, these curses that are given in the following verses appear to be especially those kinds of sins that are committed in the dark or in secret.

*Eph.5.11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.*

*12 For it is a shame even to speak of those things which are done of them in secret.*

**15 Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen.**

covert

*and putteth it of the verb שׁוּם, soom or שִׁים, seem, tss. to make, to put, to set, to lay, to bring, etc.*

Due.17.14, 15, three times (in any wise + set + shalt thou set);  
22.8, 14, 17; 26.2; 27.15; 31.19, 26; 32.46; 33.10

*in a secret place, masc. noun סֵתֶר, she-ther, tss. secretly, secret place, a covering, a disguise, a hiding place, a covert, backbiting [tongue]. vss. 15, 24.*

**16 Cursed be he that setteth light by his father or his mother.**

lightly esteems  
despises

*setteth light by, Hiphil (causative act.) part. of the verb קָלַהּ, qah-lah, tss. to be vile, to contemn, to lightly esteem, to despise, to be base, to be light.*

**And all the people shall say, Amen.**

**17 Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen.**

**18 Cursed be he that maketh the blind to wander out of the way.**

*he that maketh ... to wander, Hiphil (causative act.) part. of the verb* *הָגַח*, *shah-gah, tss. to err, to ravish, to go astray, to wander, to deceive.*

**And all the people shall say, Amen.**

**19 Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.**

Verses 18, 19 especially taking advantage of the infirm, weak, vulnerable, helpless.

**20 Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.**

**21 Cursed be he that lieth with any manner of beast. And all the people shall say, Amen.**

**22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.**

**23 Cursed be he that lieth with his mother in law. And all the people shall say, Amen.**

Of course there other sexual sins, but, apart from bestiality this is sin against the nearest of kin, and particularly destructive to the family.

**24 Cursed be he that smiteth his neighbour secretly.**

*in a secret place, masc. noun* *סֵתֶר*, *she-ther, tss. secretly, secret place, a covering, a disguise, a hiding place, a covert, backbiting [tongue]. vss. 15, 24.*

To lie in wait to murder someone.

**And all the people shall say, Amen.**

*hath slain him*, הִכָּהוּ, Hiphil (causative act.) pret. of the verb נָכַח, nah-kah, tss. *to smite, to punish, to slay, to kill, to strike, to beat, to give strips*; 25.2, Hiphil pret., *and to be beaten*; 25.2 Hiphil infin., *to be beaten*, 25.3, *and beat*; **27.25**, *to slay*; 25.3, Hiphil fut., *stripes he may give him*; 28.22, 28, 35, *shall smite thee*; 28.27, *will smite thee*; 29.7, *we smote them*; 25.11, Hiphil part., *him that smiteth him*; **27.24**, *he that smiteth*.

**25 Cursed be he that taketh reward to slay an innocent person.**  
bribe, gift

*reward*, a masc. noun שָׂחָד, shah-chad, tss. *a reward, a gift* (Ex.23.8; Deu.16.10, *a bribe, a present*).

*innocent*, נָקִי, nah-kee, an Hebrew adj. tss. *to clear, to be blameless, to be quit, to be guiltless, to exempt, to be innocent* (**19.10, 13; 21.8, 9; 27.25**), *free* (**24.5, so, exempted**).

Ps.15.1 « A Psalm of David. » LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not.

5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

**And all the people shall say, Amen.**

**26 Cursed be he that confirmeth not all the words of this law to do them.**  
upholds

*confirmeth*, Hiphil (causative act.) fut. of the verb **קָוַם**, qoom, tss. *to set up, to establish, to raise up, to perform, to accomplish, to uphold.*

**27.2 [Hiphil pret.], *that thou shalt set ... up*; 27.4 [Hiphil fut.], *ye shall set up*; 27.26 [Hiphil fut.], *confirmeth.***

When the people have no regard for the word of God they cannot continue long in the land.

***And all the people shall say, Amen.***

Here the law was written plainly upon great stones that were covered with plaster/lime. It could be said that these stones represented the hard hearts of Israel against the will of God. (cf. Ez.11.19; 36.26; 2Co.3.3, 7) Did you notice that there were no blessings here cited; only the curses? The plaster lends to the idea that the curse of the law over the people of God should one day be removed. We know that at this time all of them that have faith in Jesus Christ are no longer under the curse. Christ was made a curse for them.

*Ga 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree ...*

And more directly, one day the stony hearts of all of the nation of Israel shall be removed and a fleshy heart given them, and their curse removed.

*Eze 11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:  
20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.*

All because of what Jesus Christ did on the cross when He died some 2,000 years ago.