

“God’s Treasured Possession!”

The Book of Deuteronomy

- Old Israel and New Israel = The Church

Lesson 24 for us: “Obey the voice of the Lord your God, keeping his commandments and his statutes”

Date: 4-23-17 Study: #24 Text: Chapter 27

(1) Now Moses and the elders of Israel commanded the people, saying, "Keep the whole commandment that I command you today. (2) And on the day you cross over the Jordan to the land that **the Lord your God** is giving you, you shall set up large stones and plaster them with plaster. (3) And you shall write on them all the words of this law, when you cross over to enter the land that the **Lord your God** is giving you, a land flowing with milk and honey, as **the Lord, the God of your fathers**, has promised you.

(4) And when you have crossed over the Jordan, you shall set up these stones, concerning which I command you today, on Mount Ebal, and you shall plaster them with plaster. (5) And there you shall build **an altar to the Lord your God**, an altar of stones. You shall wield no iron tool on them; (6) you shall build **an altar to the Lord your God** of uncut stones. And you shall offer burnt offerings on it to **the Lord your God**, (7) and you shall sacrifice peace offerings and shall eat there, and you shall rejoice before **the Lord your God**. (8) And you shall write on the stones all the words of this law very plainly."

(9) Then Moses and the Levitical priests said to all Israel, "Keep silence and hear, O Israel: this day you have become the people of **the Lord your God**. (10) You shall therefore obey **the voice of the Lord your God, keeping his commandments and his statutes**, which I command you today." (11) That day Moses charged the people, saying, (12) "When you have crossed over the Jordan, these shall stand on Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. (13) And these shall stand on Mount Ebal for the curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. (14) And the Levites shall declare to all the men of Israel in a loud voice:

(15) "'Cursed be the man who makes a carved or cast metal image, an abomination to **the Lord**, a thing made by the hands of a craftsman, and sets it up in secret.' And all the people shall answer and say, 'Amen.'

(16) "'Cursed be anyone who dishonors his father or his mother.' And all the people shall say, 'Amen.'

(17) "'Cursed be anyone who moves his neighbor's landmark.' And all the people shall say, 'Amen.'

(18) "'Cursed be anyone who misleads a blind man on the road.' And all the people shall say, 'Amen.'

(19) "'Cursed be anyone who perverts the justice due to the sojourner, the fatherless, and the widow.'

And all the people shall say, 'Amen.'

(20) "'Cursed be anyone who lies with his father's wife, because he has uncovered his father's nakedness.' And all the people shall say, 'Amen.'

(21) "'Cursed be anyone who lies with any kind of animal.' And all the people shall say, 'Amen.'

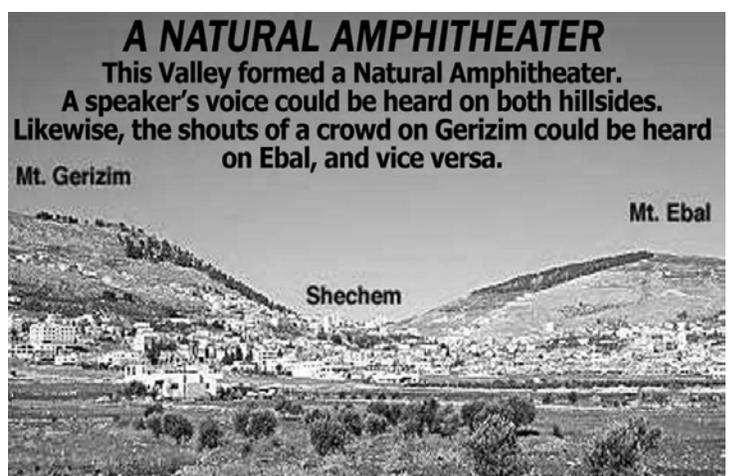
(22) "'Cursed be anyone who lies with his sister, whether the daughter of his father or the daughter of his mother.' And all the people shall say, 'Amen.'

(23) "'Cursed be anyone who lies with his mother-in-law.' And all the people shall say, 'Amen.'

(24) "'Cursed be anyone who strikes down his neighbor in secret.' And all the people shall say, 'Amen.'

(25) "'Cursed be anyone who takes a bribe to shed innocent blood.' And all the people shall say, 'Amen.'

(26) "'Cursed be anyone who does not confirm the words of this law by doing them.' And all the people shall say, 'Amen.'



B. Study Notes:

1. They set up natural stones, covered in plaster, for words to be remembered so that the text would stand out clearly and could be read and be seen. **(Nu 22:5)**
2. The words of the law are in **Exodus ch. 20.**
3. The antiphonal speaking of the curses takes place in a dramatic setting with words resounding back and forth between Mt. Gerazim and Mt. Ebal. The tribes on Mt. Gerazim were some of the descendants of Jacob by Rachel and Leah **(Gen 35:23,24)**. The tribes on Mt. Gerazim were some of the descendants of Jacob from Leah, and the maidservants Zilpah and Bilhah **(Gen 35:23-26)**.
4. The speaking of the **“Amen”** is a solemn and formal assertion that the people acknowledge both the curses and the blessings **(Num 5:22; 1 Chr 16:36; Neh 8:6; Ps 106:48; 1 Cor 14:16; Gal 1:5; Rev 5:14; 7:12)**
5. In v. 15, the carving of an image / idol was a breaking of the 1st table of the Law (Commandments 1-3) and was the first and foremost of the 10 Commandments.
(Ex 20:1; Is 40:19-20; 41:7; 44:9-20; 45:16; Jer 10:3-9; Hos 8:4-6 13:3; 1 Cor 12:2,3; 2 Cor 6:16; 1 Thes 1:9,10; 1 Jn 5:21; Rev 9:20,21)
6. The curses in **vv. 15-26** are repeating of what was said throughout the books of Exodus and Leviticus
(Ex 20:12,19; 20:13; 21:12; Lev 18:8,9; 20:15,16; 24:17,21)
7. **V. 26** is quoted in **(Gal. 3:10-14)** to show the old Adam is under a curse because we do not keep the Law of God fully and we do not live by its stipulations. **(Gen 3:14-17; 27:29; Jer 11:3; 17:5; Mal 2:2; Mt 25:41-46)**

Luther's Works Volume 42, Pages 76–77 The Little Word “Amen”

“The little word “Amen” is of Hebrew or Jewish origin. It means that something is most certainly true. It is good to remember that this word expresses the faith that we should have in praying every petition. Christ says, “Whatever you ask in prayer, you will receive, if you have faith” [Matt. 21:22]. And in another passage he says, “Therefore I tell you, whatever you ask in prayer, believe that you will receive it, and you will” [Mark 11:24]. This is why the Gentile woman was heard: she asked with such persistence and believed so firmly that the Lord said to her, “O woman, great is your faith! Be it done for you as you desire and pray” [Matt. 15:28]. And in James 1 [:6–8] we read, “Let him ask in faith, without doubting, for he who doubts in his faith must not suppose that he will receive anything from the Lord.” Therefore the wise man declares that the end of a prayer is better than its beginning [Eccles. 7:8]. If we conclude our prayer with the word “Amen,” spoken with confidence and strong faith, it is surely sealed and heard. But without this conclusion neither the beginning nor the middle of the prayer serves any purpose...

Therefore the little word “Amen” means the same as truly, verily, certainly. It is a word uttered by the firm faith of the heart. It is as though you were to say, “O my God and Father, I have no doubt that you will grant the things for which I petitioned, not because of my prayer, but because of your command to me to request them and because of your promise to hear me. I am convinced, O God, that you are truthful, that you cannot lie. It is not the worthiness of my prayer, but the certainty of your truthfulness, that leads me to believe this firmly. I have no doubt that my petition will become and be an Amen.”

C. LIFE APPLICATION:

1. How do we escape the curse that God brings upon the wicked unbelieving world?
2. When do we say “Amen” in the divine service and in our own personal lives?