

**Text: Dt 27.1-28.14**

## THEOLOGICAL OUTLINE OF DEUTERONOMY<sup>1</sup>

1. **Consider:** a review of God's faithfulness (1.6–4.40)
2. **Covenant:** an exposition of the law (5–26)
3. **Commence:** preparations for renewing the covenant (27.1–28.68)
4. **Commit:** an exhortation to obedience (29.2–30.20)

## Deuteronomy 27.1-28.14

Finally, we move to the third sermon recorded in the Book of Deuteronomy. This is much shorter than the main bulk of the book, the second sermon.

### The divisions of the chapter

1. Verses 1-8: **Directions for the ceremony**
2. Verses 9-10: **Affirmation of the Covenant**
3. Verses 11-14: **Organizing the Ceremony**
4. Verses 15-26: **The Curses of Mt. Ebal**

### Ch. 28

5. Verses 1-2: **The Promise of Blessing**
6. Verses 3-6: **The Blessings of Daily Life**
7. Verses 7-14: **The Blessings of the Nation**

We are only looking at a part of this message. There are several literary devices in use in this sermon.

**Chiasm:** Curses (27.15-26), Blessings (28.1-14), Curses (28.15ff.)

**Merism:** "Merism is a literary device that uses an abbreviated list to suggest the whole."<sup>2</sup>

**Inclusion:** (see chiasm above) and see the blessing as a nation (28.1) and (28.13), also a short one "if you obey" at beginning of 28.1 and end of 28.2

<sup>1</sup> Adapted from an outline in Lawrence O Richards, *The Bible Readers Companion*, electronic ed. (Wheaton: Victor Books, 1991), 117.

<sup>2</sup> Tremper Longman, "Merism," in *Dictionary of the Old Testament: Wisdom, Poetry & Writings*, ed. Peter Enns (Downers Grove, Ill.: InterVarsity Press, 2008), 464.

“We should read the instructions for this ceremony together with Joshua 8:30–35, where God recorded the fulfillment of Moses’ commands. Mt. Gerizim was the southern of the two small mountains, and Mt. Ebal the northern, on either side of Shechem. As Israel faced east, Mt. Gerizim would have been on her right hand, the traditional place of blessing, and Mt. Ebal on her left, the traditional place of cursing.”<sup>3</sup>

On the setting:

“The writing of the law upon stones, which were erected on a mountain in the midst of the land, with the solemn proclamation of blessings and curses, was a practical acknowledgment of the law of the Lord on the part of Israel, — a substantial declaration that they would make the law the rule and standard of their life and conduct in the land which the Lord had given them for an inheritance.”<sup>4</sup>

Note on 27.9: “This day you have become a people for the LORD your God.” [They have been God’s people all along, so what does this signify?]

“What is suggested is that affirmation of that special relationship must be made over and over again, particularly at strategic moments such as that of covenant renewal.”<sup>5</sup>

On the form of the blessings in ch. 28:

“Neither the instructions for the Shechem covenant convocation here nor the account of its fulfillment in Josh 8:30–35 provides insight about how the blessings section was to function on that occasion. Presumably the tribes remained on their respective mountainsides; the Levites with the ark stayed in the valley between, and there was some form of tribal affirmation as the blessings were recited.”<sup>6</sup>

“The key to Israel’s blessing would be her obedience to God. It does not take a brilliant person to become a great Christian; it takes an obedient person.”<sup>7</sup>

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<sup>3</sup> Tom Constable, *Tom Constable’s Expository Notes on the Bible* (Galaxie Software, 2003), Dt 27.11.

<sup>4</sup> Carl Friedrich Keil and Franz Delitzsch, *Biblical Commentary on the Old Testament: The Pentateuch*, trans. James Martin, vol. 3 (Grand Rapids: Eerdmans, n.d.), 430.

<sup>5</sup> Eugene H. Merrill, *Deuteronomy*, The New American Commentary, v. 4 (Nashville, Tenn.: Broadman & Holman, 1994), 344.

<sup>6</sup> Merrill, 352.

<sup>7</sup> Constable, *Expository Notes*, Dt 28.1.