

Deuteronomy 25

Good morning and thank you for joining us. Would you please turn in your bibles to Deuteronomy chapter 25? We'll also be participating in communion this morning as well.

Last week we studied 3 chapters as we reviewed about 35 laws. This morning we're also going to study 3 chapters 25, 26 and 27, but this morning is really a monumental morning for Calvary chapel. This morning in our text, we finish the OT law. Now Deuteronomy continues to chapter 34, but as for the law of Moses, it's completed in chapter 26.

And I want to tell you how proud I am of you. I know it hasn't always been easy or exciting as we've explored Exodus, and lumbered through Leviticus, and navigated through Numbers, and now diving into Deuteronomy.

But I pray you've seen the critical importance of studying these verses, as they really unlock deeper truths as we continue to study God's Word. So I just want to say well done!

The title of this morning's message is THE END OF THE LAW.

LETS PRAY

I was about 5 years old when my brother told me the sinister plot. It didn't seem sinister to me at the time, again I was only 5, but it didn't seem right either. But as my brother laid out the instructions, I figured-'hey he's my big bro, I need to do as he tells me'.

So, per my brother's orders, I picked up a handful dirt from my back yard, walked up to my sister who was about 11 at the time, and threw a handful of dirt right in her eyes.

I didn't have to get spanked a lot as a kid. That was one I won't forget.

I learned quickly to ensure the instruction I followed was truly the proper instruction.

And for the Israelites, God continues to lay out His instructions for the Hebrews to live by as they get ready to enter the promised land. The Israelites will need to be obedient to God's ways, and not be influenced by the wickedness of their future neighbors.

The first section of chapter 25 lays out laws of social responsibility

1-3

1 "If there is a dispute between men, and they come to court, that the judges may judge them, and they justify the righteous and condemn the wicked, 2 then it shall be, if the wicked man deserves to be beaten, that the judge will cause him to lie down and be beaten in his presence, according to his guilt, with a certain number of blows. 3 Forty blows he may give him and no more, lest he should exceed this and beat him with many blows above these, and your brother be humiliated in your sight. This prevented emotion from getting in the way of the just punishment.

Now Jewish tradition said if the one administering the beating exceeded 40 strikes - then he himself received 40 blows. This is why to be on the safe side the man with the whip usually stopped at 39. This brings Paul's statement to life in **2 Corinthians 11:24**
From the Jews five times I received forty stripes minus one.

4 "You shall not muzzle an ox while it treads out the grain. This is another be-kind-to-your-animal verse like we saw last week. God commands to let the ox eat from the results of his labor. In 1 Corinthians 9 Paul utilizes this verse to mandate kindness to those who serve in ministry.

5-6

5 “If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband’s brother shall go in to her, take her as his wife, and perform the duty of a husband’s brother to her. 6 And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel. If a man died, his brother was to marry the widow. Their firstborn would bear the dead husband’s name in order that his lineage would continue.

This helps us understand the scene in **Matthew 22:23** The same day the Sadducees, who say there is no resurrection, came to Him and asked Him, 24 saying: “Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. 25 Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. 26 Likewise the second also, and the third, even to the seventh. 27 Last of all the woman died also. 28 Therefore, in the resurrection, whose wife of the seven will she be? For they all had her.”

29 Jesus answered and said to them, “You are mistaken, not knowing the Scriptures nor the power of God. 30 For in the resurrection they neither marry nor are given in marriage, but are like angels of God^[fn] in heaven.

The question the Sadducees asked wasn’t merely hypothetical. There will be many in heaven who have had more than one spouse, for any number of reasons. So, based on this command in Deuteronomy, whose wife will the widow’s be when they go to heaven?

In heaven, all earthly relationships are eclipsed by our relationship with God. Earthly marriage is only an illustration of Christ and His Bride. In heaven the illustration becomes reality.

The most intimate, enjoyable, fulfilling - and loving relationship in heaven is the marriage between Christ and His Church. We'll spend forever with our Savior. He'll dominate our interest. This is why Christians are called the bride of Christ.

Does this mean we won't recognize our spouses in heaven? The bible is silent on this specific topic, but based on other areas of scripture, I do believe we will recognize one another in heaven and we'll be able to rejoice with Jesus together.

In Luke 16 the rich man Jesus described in the afterlife was aware of his family relationships.

7-10

7 But if the man does not want to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, 'My husband's brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband's brother.' 8 Then the elders of his city shall call him and speak to him. But if he stands firm and says, 'I do not want to take her,' 9 then his brother's wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, 'So shall it be done to the man who will not build up his brother's house.' 10 And his name shall be called in Israel, 'The house of him who had his sandal removed.' If a man refused to marry his deceased brother's wife, his brother's widow was to take off his shoe and spit in his face.

Clearly, carrying on the lineage of a Hebrew family was a major deal. And verses 11 and 12 give a new law that emphasizes the importance of lineage.

11 "If two men fight together, and the wife of one draws near to rescue her husband from the hand of the one attacking him, and puts out her hand and seizes him by the genitals, 12 then you

shall cut off her hand; your eye shall not pity her. Any attack on a Hebrew man's ability to reproduce was considered a major offense.

13-16

13 "You shall not have in your bag differing weights, a heavy and a light. 14 You shall not have in your house differing measures, a large and a small. 15 You shall have a perfect and just weight, a perfect and just measure, that your days may be lengthened in the land which the LORD your God is giving you. 16 For all who do such things, all who behave unrighteously, are an abomination to the LORD your God. In ancient times business transactions were conducted with the use of scales. Everything from grain to gold was weighed, and God demanded they use honest scales. This is why God rebuked Israel in **Micah 6:11 Shall I count pure those with the wicked scales,**

And with the bag of deceitful weights?

Verses 17-19 talk about destroying the Amalekites

17 "Remember what Amalek did to you on the way as you were coming out of Egypt, 18 how he met you on the way and attacked your rear ranks, all the stragglers at your rear, when you were tired and weary; and he did not fear God.

19 Therefore it shall be, when the LORD your God has given you rest from your enemies all around, in the land which the LORD your God is giving you to possess as an inheritance, that you will blot out the remembrance of Amalek from under heaven. You shall not forget. God didn't forget the ruthlessness of the Amalekites, and God commanded that Israel not forget either. Four centuries after this, God will command King Saul to annihilate the Amalekites. And his unwillingness to do so will cost Saul his throne

Chapter 26 records the prayer a worshipper was to say when they offered their tithe to the Lord.

Tithing isn't just about what was given to God, but what was said along with their offering, because it revealed their heart.

And it's a reminder to us that our giving is as much an act of worship as our singing, or our serving.

1 “And it shall be, when you come into the land which the LORD your God is giving you as an inheritance, and you possess it and dwell in it, Remember, they're just about to cross over the Jordan to enter it...

2 that you shall take some of the first of all the produce of the ground, which you shall bring from your land that the LORD your God is giving you, and put it in a basket and go to the place where the LORD your God chooses to make His name abide. 3 And you shall go to the one who is priest in those days, and say to him, 'I declare today to the LORD your God that I have come to the country which the LORD swore to our fathers to give us.' When the children of Israel entered the Promised Land, they were to place the firstfruits of the land in a basket and bring them to the tabernacle—later on the temple—where they were to audibly testify of the Lord's goodness in bringing them to the promised land.

4-9

4 “Then the priest shall take the basket out of your hand and set it down before the altar of the LORD your God.

5 And you shall answer and say before the LORD your God: 'My father was a Syrian,[fn] about to perish, and he went down to Egypt and dwelt there, few in number; and there he became a

nation, great, mighty, and populous. 6 But the Egyptians mistreated us, afflicted us, and laid hard bondage on us. 7 Then we cried out to the LORD God of our fathers, and the LORD heard our voice and looked on our affliction and our labor and our oppression. 8 So the LORD brought us out of Egypt with a mighty hand and with an outstretched arm, with great terror and with signs and wonders. 9 He has brought us to this place and has given us this land, “a land flowing with milk and honey”;^[fn] Each individual was to remember the history of Israel from the time of Jacob and his family in the land of Canaan, to the family's going down into Egypt, and to the eventual deliverance and Exodus into the Promised Land.

Remember, the entire nation of Israel began as a family of 70.

Genesis 46:27 And the sons of Joseph who were born to him in Egypt were two persons. All the persons of the house of Jacob who went to Egypt were seventy.

Verse 10 the prayer of thanksgiving continues...

10 and now, behold, I have brought the firstfruits of the land which you, O LORD, have given me.

“Then you shall set it before the LORD your God, and worship before the LORD your God. ’ So as they gave their tithes, they were praising God, remembering His faithfulness. It wasn't enough to just give the tithe, what mattered to God was the heart behind the giving.

11 So you shall rejoice in every good thing which the LORD your God has given to you and your house, you and the Levite and the stranger who is among you. When some folks tithe, their focus is on what they're losing out on. But God commanded the Israelites to rejoice in every good thing the Lord has given!

12 “When you have finished laying aside all the tithe of your increase in the third year—the year of tithing—and have given it to the Levite, the stranger, the fatherless, and the widow, so that they may eat within your gates and be filled, 13 then you shall say before the LORD your God: ‘I have removed the holy tithe from my house, and also have given them to the Levite, the stranger, the fatherless, and the widow, according to all Your commandments which You have commanded me; I have not transgressed Your commandments, nor have I forgotten them. 14 I have not eaten any of it when in mourning, nor have I removed any of it for an unclean use, nor given any of it for the dead. I have obeyed the voice of the LORD my God, and have done according to all that You have commanded me. The tithe was required of Israel every year, but every third year, there was an additional tithe given for the stranger, orphan and widow. So as they gave this additional tithe, verse 15 give us their prayer...

15 Look down from Your holy habitation, from heaven, and bless Your people Israel and the land which You have given us, just as You swore to our fathers, “a land flowing with milk and honey.” They asked the Lord to bless their land because of their obedience to His commands.

Deuteronomy 4:1 began this long section with the words **Now, O Israel, listen to the statutes and the judgments which I teach you to observe, that you may live, and go in and possess the land which the LORD God of your fathers is giving you.**

From Deuteronomy chapter 4 through chapter 26, Moses has reminded Israel of God's commands. Now he exhorted them to keep the commands.

16 “This day the LORD your God commands you to observe these statutes and judgments; therefore you shall be careful to observe them with all your heart and with all your soul. Being

obedient to God isn't just about going through the motions. God is interested in the heart behind the action.

17-19

17 Today you have proclaimed the LORD to be your God, and that you will walk in His ways and keep His statutes, His commandments, and His judgments, and that you will obey His voice. 18 Also today the LORD has proclaimed you to be His special people, just as He promised you, that you should keep all His commandments, 19 and that He will set you high above all nations which He has made, in praise, in name, and in honor, and that you may be a holy people to the LORD your God, just as He has spoken.” Israel was called to have a total commitment to God and to His commands. And these verses also affirm God's commitment to Israel. God promised to exalt an obedient Israel over all the nations of the earth. In following God's instruction, Israel was to be a light to all other nations. Sadly, Israel failed in their calling.

Chapter 27 1-5

1 Now Moses, with the elders of Israel, commanded the people, saying: “Keep all the commandments which I command you today. 2 And it shall be, on the day when you cross over the Jordan to the land which the LORD your God is giving you, that you shall set up for yourselves large stones, and whitewash them with lime. 3 You shall write on them all the words of this law, when you have crossed over, that you may enter the land which the LORD your God is giving you, ‘a land flowing with milk and honey,’ just as the LORD God of your fathers promised you. 4 Therefore it shall be, when you have crossed over the Jordan, that on Mount Ebal you shall set up these stones, which I command you today, and you shall whitewash them with lime. 5 And there you shall build an altar to the LORD your God, an altar

of stones; you shall not use an iron tool on them. When the nation arrives in the promised land, they were to setup large stone pillars. They would whitewash the stones with lime and then all the law was to be written on the stones. These inscribed stones would offer a constant reminder and testimony of their relationship to God and His law. This would be a vivid illustration.

6 You shall build with whole stones the altar of the LORD your God, and offer burnt offerings on it to the LORD your God. 7 You shall offer peace offerings, and shall eat there, and rejoice before the LORD your God.

8 And you shall write very plainly on the stones all the words of this law.” So try to picture this scene. As the people approached the altar, they would be reminded of God’s law with each footstep they took closer to it. It was a powerful reminder.

9 Then Moses and the priests, the Levites, spoke to all Israel, saying, “Take heed and listen, O Israel: This day you have become the people of the LORD your God. 10 Therefore you shall obey the voice of the LORD your God, and observe His commandments and His statutes which I command you today.” Now, to emphasize the teaching, there is going to be a church service unlike any other that the Israelites have experienced.

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. When Israel came into the Promised Land, they were to separate the tribes according to these two groups. One group would gather on Mount Gerizim, and they would bless the people. The other group would stand on Mount Ebal and they would curse those who disobeyed the law of God.

Mount Gerizim and Mount Ebal are each about 2,000 feet high. Between them is a valley that served as a natural amphitheater. With six tribes on each mountain and the priests and leaders in between, the stage was set for an illustrated sermon the children of Israel would not soon forget...

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!’ Why amen? It means let it be so, or so be it. It’s confirming what was said.

Let’s finish the chapter....

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!’” As the Law was read, the tribes on Mount Ebal would say, “Amen” to the curses.

Now look back at verse 4 Therefore it shall be, when you have crossed over the Jordan, that on Mount Ebal you shall set up these stones, which I command you today, and you shall whitewash them with lime. 5 And there you shall build an altar to the LORD your God, an altar of stones; you shall not use an iron tool on them.

The pronouncement of cursing was given from the same mountain where the sacrifices were to take place. This of course is pointing to the ultimate sacrifice, Jesus Christ.

It’s important to remember that we, in Jesus Christ, do not have an Old Covenant relationship with God. We expect to be blessed, not because of our obedience to the law, but because of our

position in Jesus. The curse we deserved was laid upon Him
Galatians 3:10-14 10 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." [fn] 11 But that no one is justified by the law in
the sight of God is evident, for "the just shall live by faith." [fn] 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" [fn]), 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.

Though there are very real consequences for our sin, under the
New Covenant, God doesn't punish us or curse us - because all
that we deserved, past, present, and future, was poured out upon
Jesus.

You and I deserve the cursing and punishment of God. But Jesus
took our punishment upon Himself.

And this is what we remember with communion. The one who
was born to die. Hebrews 10 5 Therefore, when He came into the
world, He said:

"Sacrifice and offering You did not desire,

But a body You have prepared for Me.

6 In burnt offerings and sacrifices for sin

You had no pleasure.

7 Then I said, 'Behold, I have come—

In the volume of the book it is written of Me—

To do Your will, O God.' "[fn]

8 Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the law), 9 then He said, "Behold, I have come to do Your will, O God."^[fn] He takes away the first that He may establish the second. 10 By that will we have been sanctified through the offering of the body of Jesus Christ once for all.

We remember this morning through participating in communion together the sacrifice of Christ. We remember His unceasing love for us, by satisfying God's perfect and holy requirements through His law. We remember Jesus.

Luke 22 19 And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

And

Luke 22: 20 Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you."