

Joshua 8

ISRAEL AT GERIZIM AND ABEL

Joshua 8: 30-35

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I. The Ceremony

A. All Israel (women, children, and strangers (35) were to take part in this ceremony (Deut. 27:12,13).

B. The priests with the ark of the covenant were in the valley between them (God Himself is witness to their agreement).

C. They were to take great stones and plaster them white (27:2).

D. Then they were to read publicly the whole law of blessings and curses.

II. An altar was built on Ebal (30), constructed out of twelve whole (uncut) stones (Deut. 27:5).

A. Offer burnt and peace offerings (6,7), indicating godly sorrow and need for redemption, consecration and thanksgiving.

B. Note that at Sinai and here God wondrously displays His grace and power for them.

1. The claims of the law were made in a striking and impressive manner.

2. The law is read and answered with a “loud voice” (Deut. 27:14), not with an apologetic whisper.

III. The significance is found in Deut. 11:26-28.

A. In the time of types and shadows God declared His saving relationship in a positive way. God is always blessing His own!

1. The blessing and the cursing are God's causal and effectual word, which brings to pass what is spoken.
2. The land of Canaan is a picture of heaven because of the presence of God with His covenant people.

B. They are not all Israel that are called Israel (Rom. 9:6b), so the blessing is set before them as a particular blessing which

from an ethical viewpoint is on those who obey – in the way of their obeying/loving God.

1. Only in the way of righteousness could they know and taste that they were God's people.

2. The truth symbolized in Gerizim and Ebal is the gospel presented by Him Who only is able to bless and to curse.

C. The people said: "Amen."