

Deuteronomy Chapter 27

Verses 27:1 – 28:68

In these two chapters, Moses explained the curses and the blessings associated with the Sinaitic covenant.

He first called to Israel to perform an elaborate ceremony to ratify the covenant when they entered the Land (27:1-26); carried out by Joshua (in Joshua 8:30-35).

This was to remind the people that it was essential to obey the covenant and its laws.

Then, Moses further explained the blessings for obedience and the curses for disobedience (read 28:1-68).

Verses 1-10: As soon as they were come into Canaan, they must set up a monument, on which they must write the words of this law.

They must set up an altar.

The word and prayer must go together.

Though they might not, of their own heads, set up any altar besides that at the tabernacle; yet, by the appointment of God, they might upon special occasion.

This altar must be made of unhewn stones, such as they found upon the field.

Christ, our Altar, is a stone cut out of the mountain without hands, refused by the builders, as having no form or comeliness.

But accepted of God the Father, and made the Head of the corner.

In the Old Testament, the words of the law are written, with the curse annexed.

Which would overcome us with horror, if we had not, in the New Testament, an altar erected close by, which gives consolation.

Blessed be God, the printed copies of the Scriptures among us, do away the necessity of such methods as were presented to Israel.

The end of the gospel ministry is, and the end of preachers ought to be, to make the word of God as plain as possible.

Yet, unless the Spirit of God prosper such labors with Divine power, we shall not, even by these means, be made wise unto salvation.

For this blessing, we should therefore daily and earnestly pray.

These verses begin the address of Moses; the blessings and curses extend through (28:68).

In (27:1-26), the renewal of the covenant is commanded.

This particular section (verses 1-10), relates to the writing of the law and the offering of sacrifices.

“Plaster them with plaster” meant to coat the stones with lime or gypsum, in order to secure a surface on which the wording inscribed might be clearly legible.

This practice was quite common in Egypt.

“Not lift up any iron tool upon them”:

Since Israel did not have iron at an early time (1 Sam. 13:19-23).

This prohibition perhaps was given so they would not show any dependence on Gentiles, a thing discouraged by the exclusive nature of the covenant relationship.

Verses 1-8:

It was a practice in Egypt to write laws on “great stones” and plaster them with plaster”.

The phrase “all the words of this Law” refers to the Book of Deuteronomy as a whole.

These written stones would commemorate the faithfulness of “the LORD God of thy fathers” (1:11, 21: 4:1; 6:3; 12:1; 27:3).

The stones were to be “set up ... in Mount Ebal”, at the base of which lay the city of Shechem, the place where the LORD first appeared to Abraham and where Abraham built his first altar to the LORD (Gen. 12:6-7).

Deuteronomy 27:1 "And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day."

The seventy elders, at the head of whom was Moses, which made the great Sanhedrin, or council of the nation.

Moses having recited all the laws of God to the people, these joined with him in an exhortation to them to observe and obey them.

"Keep all the commandments which I command you this day":

Not in his own name, as being the supreme legislator, but in the name of the LORD.

Whom they had avouched to be their God and King, from whom he had received them.

This is not speaking of just the Ten Commandments, but of all the statutes and ordinances Moses gave.

Verses 2 and 4

“Plaster them with plaster”:

Upon arrival in the Land of Promise, under Joshua, large stone pillars were to be erected.

Following the method used in Egypt, they were to be prepared for writing by whitewashing with plaster.

When the law was written on the stones, the white background would make it clearly visible and easily read.

These inscribed stones were to offer constant testimony to all people and coming generations of their relationship to God and His law (compare 31:26; Joshua chapters 24, 26 and 27).

Deuteronomy 27:2 And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster:

Not the precise day exactly, but about that time.

A little after they passed that river, as soon as they conveniently could.

For it was not till after Ai was destroyed that the following order was put in execution.

Indeed, as soon as they passed over Jordan, they were ordered to take twelve stones, and did.

But then they were set up in a different place, and for a different purpose (see Joshua 4:3).

"Unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones":

Not in Jordan, as Jarchi, but on Mount Ebal (Deut. 27:4).

Nor had the stones set up in Jordan any such inscription as what is here ordered to be set on these.

"And plaster them with plaster":

That so words might be written upon them, and be more conspicuous, and more easily read.

The word "great" describing the stones, is probably an understatement.

It is possible that there were many stones, rather than just one huge stone.

To have all of these laws and statutes written, would take quite a large area.

The plastering them with plaster makes a smooth place to write upon.

Deuteronomy 27:3 "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."

Not the whole book of Deuteronomy, as some think.

At least not the historical part of it, only what concerns the laws of God.

And it may be only a summary or abstract of them, and perhaps only the Ten Commandments.

Josephus is of opinion that the blessings and the curses after recited were what were written on them.

"When thou art passed over":

That is, the river Jordan.

"That thou mayest go in unto the land which the LORD thy God giveth thee, a land flowing with milk and honey":

This account of the land of Canaan is so frequently observed, to imprint upon their minds a sense of the great goodness of God in giving them such a fruitful country.

And to point out to them the obligation they lay under to observe the laws of God ordered to be written on plastered stones, as soon as they came into it.

The only civil law these people will have to go by, is the law God had given them.

It would be necessary to have them written down, so there will be no confusion about the laws.

They will have to set up a government, but it will not be like the lands around them, which have earthly kings.

Their only King is the LORD.

All spiritual matters were carried to the priests for settlement.

Civil laws would be decided by judges appointed for this purpose.

Deuteronomy 27:4 "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 plaster them with plaster."

“Mount Ebal”:

A mountain in the center of the Promised Land, just to the north of the city of Shechem.

It was at Shechem that the LORD first appeared to Abraham in the land and where Abraham built his first altar to the LORD (Gen. 12:6-7).

This mountain, where the stone pillars with the law and the altar (verse 5), were built, was the place where the curses were to be read (verse 13).

The Samaritan Pentateuch has Gerizim, instead of Ebal.

The two mountains were across from each other.

From Ebal, the law of Moses was recorded, and read by Joshua to the people.

Joshua will have to see to all of this, because Moses will not cross over Jordan with them.

Verses 5-7

“Build an altar”:

In addition to setting up the stones, the Israelites were to build an altar of uncut stones.

On this altar the offerings were to be brought to the LORD, and together the people would rejoice in God’s presence.

This is what was done when the covenantal relationship was established at Mt. Sinai (Exodus 24:1-8).

The burnt offerings, completely consumed, represented complete devotion to God; the peace offering expressed thanks to Him.

Deuteronomy 27:5 "And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up [any] iron [tool] upon them."

On the same mountain, though not of the same stones.

Jarchi's note is, "after that (the setting up of the plastered stones), thou shalt bring from thence (from Jordan), others, and build of them an altar on Mount Ebal."

But Josephus places this altar not on Mount Ebal, but between that and Gerizim.

This altar, he says, was ordered to be built towards the rising sun, not far from the city of Shechem.

Between two mountains, Gerizim and Ebal.

But the text is express, that it was to be built where the stones were set up, which was on Mount Ebal.

And there it was built (Joshua 8:30).

An altar of stones; of whole stones, as in (Deut. 27:6).

Not broken, nor hewed, but rough as they were when taken out of the quarry.

"Thou shalt not lift up any iron tool upon them":

To hew them, and make them smooth (see notes on Exodus 20:25).

Exodus 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 it."

These stones are carefully chosen and fit together without any chisel being upon them.

We find in the following Scripture, the fulfillment of this request.

Joshua 8:30 "Then Joshua built an altar unto the LORD God of Israel in mount Ebal,"

Deuteronomy 27:6 "Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:"

And of such Joshua did build it (Joshua 8:31).

"And thou shalt offer burnt offerings thereon unto the LORD thy God":

And very likely sin offerings too.

For these frequently went together, the one to make atonement for sin, and the other as a gift, and by way of thankfulness for the acceptance of the former.

And both typical of Christ, the true sacrifice, and the antitype of all the legal sacrifices.

Deuteronomy 27:7 "And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God."

Part of which belonged to God, which was burnt on the altar, and another part to the priest that offered them.

And the rest to the owner that brought them, which he eats of with his friends.

So it follows:

"And shall eat there, and rejoice before the LORD thy God":

Now this altar, where these sacrifices were offered, was on the very spot where the stones were on which the law was written.

And may point at the gracious provision God has made for the redemption of his people from the curse of it by Christ.

Who became a substitute for them in their legal place and stead.

The altar being of rough unhewn stones was a type of him in his human nature, who is the stone in the vision cut out of the mountain without hands.

And being unpolished may denote the meanness of his outward appearance, on account of which he was rejected by the Jewish builders.

And no iron tool being to be lifted up on them, may signify that nothing of man's is to be added to the sacrifice and satisfaction of Christ, and salvation by him.

And this being in Ebal, where the curses were pronounced, shows that Christ, by the offering up of himself for the sins of his people, has made atonement for them.

And thereby has delivered them from the curse of the law, being made a curse for them.

All which is matter of joy and gladness to them.

The following Scripture shows where Joshua did the very thing Moses had commanded them to do.

Joshua 8:31 "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."

The burnt offerings and the peace offering established the covenant between God and His people in their new land.

They ate in celebration of their covenant.

Deuteronomy 27:8 "And thou shalt write upon the stones all the words of this law very plainly."

The Ten Commandments.

All else in the Law of Moses is but an application of the Decalogue to a particular people under particular circumstances (see notes on Joshua chapter 3, and Joshua 8:32, for more upon the relation of the ten commandments to the conquest of Canaan).

"Very plainly":

See (Deut. 1:5).

Rashi says, "In seventy (i.e., in all) languages."

There is also an idea in the Talmud that when spoken from Sinai, the Law was spoken (or heard), in all languages at the same time.

It is a strange refraction of the truth indicated at Pentecost, when the Holy Spirit was given.

Men spake in every tongue the wonderful works of God.

The foundation of Jerusalem has effects exactly opposite to the foundation of Babylon (Gen. chapter 11).

The main reason for the setting up of the stones with the law written on it, was so the people could know the law themselves.

The word "plainly" is added to the writing this time.

For people not conducting worship, it might be difficult to understand, if it were not written plainly.

Deuteronomy 27:9 "And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God."

The priests who were Levites, as all the priests that were lawful ones were.

And there were none but such at this time, who were.

Eleazar and Ithamar, and their sons; these joined with Moses in the following exhortations to the people of Israel.

As being particularly concerned in instructing them in the knowledge of the laws, and in seeing them put in execution.

"Saying, take heed, and hearken, O Israel": To what was about to be said unto them, as well as to what had been said.

"This day thou art become the people of the LORD thy God":

They were his people before; he had chosen them to be his special people above all others.

He had redeemed them out of Egypt; he had led them through the wilderness, and provided for them and protected them there.

And had given them laws and statutes to observe to walk in.

All of which showed them to be his peculiar people.

But now in a very formal and solemn manner they were avouched and declared by him to be his people.

And they had solemnly avouched and declared that he was their God and King.

And every day, according to Jarchi, was to be considered as this day, as if it was the day of entering into covenant with him.

As we said, the sacrifices at the altar established the covenant relationship with God and His people in their land of promise.

The day spoken of, is after they have crossed Jordan and fulfilled building the altar.

Deuteronomy 27:10 "Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day."

In whatsoever he directs in his word, and by his prophets.

And especially by his Son, eminently called the Word of the Lord.

"And do his commandments and his statutes, which I command thee this day":

See notes on (Deut. 27:1).

The LORD has given them their land of promise.

What is their obligation in this?

Deuteronomy 10:12-13 "And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul," "To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?"

Verses 11-26

These verses deal with the blessings and curses that were pronounced at a ceremony of covenant renewal.

Six tribes stood on "Gerizim" and six on "Ebal", with the Levites" in the valley between.

The Levites spoke the 12 curses and, after each one, all the people responded with "Amen".

Amen is the customary formula of assent (Num. 5:22; 1 Kings 1:36; Neh. 5:13; 8:6; Psalm 72:19; Jer. 28:6).

By affirming "*Amen*", the representatives were agreeing to a self-malediction, calling a curse upon themselves and their tribe if they offended in reference to the particular law that was implied in the formula.

This list of curses consists of a prohibition if images (verse 15), four breaches of filial or social duty (verses 16-19), four cases of sexual irregularity (verses 20-23), two cases of bodily injury (verses 24-25), and a concluding comprehensive demand that "this law" should be kept.

The six tribes appointed for blessing, were all children of the free women, for to such the promise belongs (Gal. 4:31).

Levi is here among the rest.

Ministers should apply to themselves the blessing and curse they preach to others, and by faith set their own "Amen" to it.

And they must not only allure people to their duty with the promises of a blessing, but awe them with the threatenings of a curse, by declaring that a curse would be upon those who do such things.

To each of the curses the people were to say, "Amen".

It professed their faith, that these, and the like curses, were real declarations of the wrath of God against the ungodliness and unrighteousness of men, not one jot of which shall fall to the ground.

It was acknowledging the equity of these curses.

Those who do such things deserve to fall, and lie under the curse.

Lest those who were guilty of other sins, not here mentioned, should think themselves safe from the curse, the last reaches all.

Not only those who do the evil which the law forbids, but those also who omit the good which the law requires.

Without the atoning blood of Christ, sinners can neither have communion with a holy God, nor do anything acceptable to him.

His righteous law condemns every one who, at any time, or in any thing, transgresses it.

Under its awful curse, we remain as transgressors, until the redemption of Christ is applied to our hearts.

Wherever the grace of God brings salvation, it teaches the believer to deny ungodliness and worldly lusts.

To live soberly, righteously, and godly in this present world.

Consenting to, and delighting in the words of God's law, after the inward man.

In this holy walk, true peace and solid joy are to be found.

Verses 11-13

Moses divided the 12 tribes in half and had them stand respectively on "Mount Gerizim" and "Mount Ebal".

Those on Gerizim read the blessings of the law, and those on Ebal read the curses.

These two mountains are in such proximity that they form an acoustical environment perfect for a communal reading such as this (11:29).

Deuteronomy 27:11 "And Moses charged the people the same day, saying,"

That he gave the above orders to set up stones, and plaster them, and write the law on them.

And build an altar in the same place, and offer sacrifices when come into the land of Canaan.

The "charge" in the verse above, is like a proclamation.

Verses 12-13

These ... these”:

The 12 tribes were divided into two groups of 6 each.

The tribe of Levi was to participate in the first group.

The tribes of Manasseh and Ephraim were together as the tribe of Joseph.

The meaning of this moment was visually reinforced by the location.

“Mount Gerizim” is usually green with the growth of plants, trees and grasses.

“Mount Ebal” typically looks barren.

To read the blessings from the green mountain and cursings from the barren hillside would have deeply impressed upon the people that everyone has the opportunity to choose between life and death, and they should choose life.

Deuteronomy 27:12 "These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:"

“Mount Gerizim”:

This was the mountain just to the south of Mt. Ebal with the city of Shechem in the valley between, from which the blessings were to be read.

Perhaps the actual arrangement provided that the priest stood by the ark of the covenant, in the valley between the two mountains, with 6 tribes located northward toward Mt. Ebal and 6 southward toward Mt. Gerizim.

The priest and Levites read the curse and blessings with the people responding with the “Amen” of affirmation.

“To Bless”:

The blessings that were to be recited from Mt. Gerizim were not recorded in this passage, no doubt omitted here to stress that Israel did not prove themselves obedient to the covenant and, therefore, did not enjoy the blessings.

It appears that Moses set 6 tribes, that are mentioned above, on Mount Gerizim to bless the people.

These tribes were all descended from the two wives of Jacob.

The following tribes were placed on Mount Ebal to speak curses.

They were descended from the maids, except for Reuben and Zebulun, who were descended from Leah.

Deuteronomy 27:13 "And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali."

Which was dry and rocky, and barren.

And like the earth, that bears briers and thorns, is rejected and nigh unto cursing.

And so, a proper place to curse, and a fit emblem of those to be cursed (see Heb. 6:8).

"Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali":

Four of these appointed for cursing were the children of the handmaids, Gad, Asher, Dan, and Naphtali.

And since two were wanting, as Aben Ezra observes.

And the sons of Leah were many, the oldest and the youngest were taken.

Reuben, who had defiled his father's bed, and exposed himself to the curse of the law, and Zebulun, the last and youngest of Leah's sons (see Gal. 3:10).

This really was a symbolic showing of how the blessings would come, if they obeyed God; and just as surely the curses would come, if they disobeyed God.

Verses 14-26

Note that the people of Israel needed to "say "Amen" to the 12 curses, but there is no record that the same was true of the blessings.

Affirming blessings is easy; God wanted His people to agree with the curses so that the seriousness of sin's consequences would resister in their hearts (Dan. 9:11).

Deuteronomy 27:14 "And the Levites shall speak, and say unto all the men of Israel with a loud voice,"

Rather, "answer and say".

Not the whole tribe of Levi, for that stood on Mount Gerizim to bless, (Deut. 27:12).

But the priests of that tribe who were placed in the valley, between the two mountains, and pronounced both the blessings and the curses in the hearing of all the tribes of Israel.

To which they were to answer “Amen”; and that they might plainly hear, they expressed their words:

"With a loud voice":

Clearly and distinctly, as follows.

The Levites were the protectors of the law.

They were the spiritual leaders of the people.

This was speaking of more than just the high priest and the priests.

Verses 15-26

Twelve offenses serve as examples of the kind of iniquities that made one subject to the curse.

These offenses might have been chosen because they are representative of sins that might escape detection and so remain secret (verses 15, 24).

Deuteronomy 27:15 "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."

“Man that maketh ... molten image”:

The first curse concerned idolatry, the breaking of the first and second commandments (5:7-10).

“Amen”:

To each curse all the people responded, “Amen”.

The word means “so be it”.

The people thereby indicated their understanding and agreement with the statement made.

These curses are spoken of breaking the law of God.

They just go into specifics.

The worst offence that can be committed is against God.

These sins are covered in the first of the Ten Commandments.

"Amen" means so be it.

This would be saying that they agreed to the curse spoken, if they committed this sin.

Deuteronomy 27:16 "Cursed [be] he that setteth light by his father or his mother. And all the people shall say, Amen."

"Setteth light by his father or his mother":

The dishonoring of parents was the breaking of the fifth commandment (5:16).

Set light by their father and mother shows they have no respect for them.

It means they have a low opinion of them.

Your father and mother are the instruments God used to bring you life, if for no other reason than that, you should honor them.

Deuteronomy 27:17 "Cursed [be] he that removeth his neighbor's landmark. And all the people shall say, Amen."

"Landmark":

See note on 19:14.

Removes it backward, and steals ground, as Jarchi explains it.

This is commonly done secretly (see Deut. 19:14).

"And all the people shall say, Amen":

See notes on (Deut. 27:15; 7:16).

The only reason a person would remove a landmark, would be to steal the land.

Again, this is covered in thou shalt not steal, and also in thou shalt not covet anything that belongs to thy neighbor.

Deuteronomy 27:18 "Cursed [be] he that maketh the blind to wander out of the way. And all the people shall say, Amen."

"Maketh the blind to wander":

This refers to abusing a blind man.

There is a physically blind person, and there is a spiritually blind person.

To cause either one of them to go out of the way, would be very cruel.

In fact, from the spiritual standpoint, we should lead them to the Light.

Deuteronomy 27:19 "Cursed [be] he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen."

“Perverteth the judgment of the stranger”:

The taking advantage of those members of society who could be easily abused.

This is speaking of someone influencing the judgement against another for personal gain.

It would be especially bad to take advantage of the widow, the fatherless, or the stranger.

Deuteronomy 27:20 "Cursed [be] he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen."

“Lieth with his father’s wife”:

Incest (see note on 22:30).

Not only would he sin against his mother, or stepmother in this, but would bring shame upon his father as well.

This would also, defame the holiness of the Father in heaven.

Deuteronomy 27:21 "Cursed [be] he that lieth with any manner of beast. And all the people shall say, Amen."

“Lieth with any manner of beast”:

Bestiality (see Exodus 22:19; Lev. 18:23; 20:15-16).

Many of the satanic cults today are committing this very sin.

Bestiality many believe, is what started the A.I.D.S. epidemic.

We see from this, anyone involved in such ungodly practice is cursed of God.

Deuteronomy 27:22 "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."

“Lieth with his sister”:

The committing of incest with either a full sister or a half-sister.

This covers the terrible sin of incest in our society today.

Lot and his two daughters practiced incest.

The Moabites and Ammonites that came from that union were evil.

They were the enemies of Israel (God's chosen).

Deuteronomy 27:23 "Cursed [be] he that lieth with his mother in law. And all the people shall say, Amen."

“Lieth with his mother-in-law”:

See Lev 18:17; 20:14.

This would shame his wife, as well as being evil in the sight of God.

Deuteronomy 27:24 "Cursed [be] he that smiteth his neighbor secretly. And all the people shall say, Amen."

“Smiteth his neighbor secretly”:

A secret attempt to murder a neighbor.

Jesus said, "Thou shalt love thy neighbor as thyself."

Deuteronomy 27:25 "Cursed [be] he that taketh reward to slay an innocent person. And all the people shall say, Amen."

“That taketh reward”:

This relates to a paid assassin.

The man that did such a thing would be a murderer.

The one who hired him would be a murderer too.

The slang name people call them today is (hit man).

This is premeditated murder.

Deuteronomy 27:26 "Cursed [be] he that confirmeth not [all] the words of this law to do them. And all the people shall say, Amen."

“He that confirmeth not all the words of this law”:

The final curse covered all the rest of God’s commandments enunciated by Moses on the plains of Moab (compare Gal. 3:10).

Total obedience is demanded by the law and required by God.

Only the Lord Jesus Christ accomplished this (2 Cor. 5:21).

“Amen”:

All the people agreed to be obedient (compare Exodus 24:1-8), a promise they would soon violate.

The Ten Commandments are actually the basis for the first eleven of these warnings.

The one above is grouping them together, and giving one final warning that God's commandments and laws must be kept.

Deuteronomy Chapter 27 Questions

1. Is this just the ten commandments that Moses is speaking of in verse 1?
2. Why must they be great stones?
3. Why must they be plastered?
4. What are they to write on them?
5. What was the only civil law these people had?
6. Their only King is the _____.
7. All spiritual matters were carried to the _____.
8. Civil laws would be decided by _____.
9. Where were they to set up the stones?
10. Where was Mount Gerizim located?
11. Who read the law to the people?
12. What was one restriction to building the altar of stones?
13. Who built the altar?

14. What should they do, when the altar is finished?
15. Thou shalt write upon the stones all the Words of this law _____.
16. What does "charge" mean?
17. What tribes were represented on Mount Gerizim?
18. Who were these tribes descended from?
19. What tribes were represented on Mount Ebal?
20. Who speaks between the mountains?
21. What does "Amen" mean?
22. To set light by their father and mother shows they have no _____ for them.
23. What two kinds of blindness are there?
24. Verse 20 is speaking of a sin against whom?
25. What terrible sin is mentioned in verse 21.
26. Who had sons by their father, and were examples of incest?
27. To take money to kill someone, is _____.
28. What is the basis for these statements Moses made here?
29. Verse 26 is doing what?