

Deuteronomy 10-12

Bible Study

Review

Chapter 7—Test of Israel’s commitment to God

God would deliver the Canaanites over to them, they were to destroy and conquer them—judgment for their sin and wickedness

- Not to intermarry with them—because they would turn them away to serve other gods
- Were to destroy their idols and places of worship

Chapter 8—need for Israel to understand their dependence on God

- Remember God from their past
- Do not forget God in the land
- The blessings and abundance in the land would be from God, not their power and might

Chapter 9—Lessons from the wilderness traveling

- Do not be afraid of the stature of the people
- God would drive them out because of their wickedness, not Israel’s righteousness
- Reflecting upon departing from God at the golden calf incident
- Moses seeing the people’s sin, broke the two tablets of the covenant (symbolizing the breaking of it)
 - Moses fasted and prayed asking for God’s mercy on them
 - v. 24-29 [last section] Moses’ prayer of intercession for Israel

The last section from chapter 9 links to chapter 10

Moses' prayer of intercession for Israel after the golden calf incident

Chapter 9: 24-29

²⁴ You have been rebellious against the LORD from the day that I knew you.

²⁵ "Thus I prostrated myself before the LORD; forty days and forty nights I kept prostrating myself, because the LORD had said He would destroy you.

²⁶ Therefore I prayed to the LORD, and said: 'O Lord GOD, do not destroy Your people and Your inheritance whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand.

²⁷ Remember Your servants, Abraham, Isaac, and Jacob; do not look on the stubbornness of this people, or on their wickedness or their sin,

²⁸ lest the land from which You brought us should say, "Because the LORD was not able to bring them to the land which He promised them, and because He hated them, He has brought them out to kill them in the wilderness."

²⁹ Yet they *are* Your people and Your inheritance, whom You brought out by Your mighty power and by Your outstretched arm.'



Chapter 10

v. 1-11 **Renewal of the covenant** [after golden calf incident] (Ex. 34:1-4)

Moses' prayer of intercession for the people

¹ "**At that time** the LORD said to me, 'Hew for yourself two tablets of stone like the first, and come up to Me on the mountain and make yourself an ark of wood.

² And I will write on the tablets the words that were on the first tablets, which you broke; and you shall put them in the ark.'

³ So I made an ark of acacia wood, hewed two tablets of stone like the first, and went up the mountain, having the two tablets in my hand.

v. 1 "come up to Me on the mountain"—an invitation to renew the covenant

v. 1 [last part] "make yourself an ark of wood"—not told in the Exodus account of covenant renewal [Ex. 34]

(Und. Bible Com. Series) "Moses is speaking here as the initiator behind the making of the ark by a craftsman."

v. 3 "so I made an ark of acacia wood"

(Word) "To say that Moses made the ark means that he had it made under his authority—to contain the stone tablets on which God had written the ten words."

⁴ And He wrote on the tablets according to the first writing, the Ten Commandments, which the LORD had spoken to you in the mountain from the midst of the fire in the day of the assembly; and the LORD gave them to me.

⁵ Then I turned and came down from the mountain, and put the tablets in the ark which I had made; and there they are, just as the LORD commanded me."

v. 4 "the Ten Commandments" [lit. ten words] appears twice in Deuteronomy...here in verse four, and chapter 4:13

V. 4 "He wrote...according to the first writing"
(NSB) "The Lord did not add to or take away from the commandments"

* The rewriting of the ten commandments and their storage in the ark was a tangible sign of the renewed covenant

v. 5 "and put the tablets in the ark which I had made"
(Und. Bible Com. Series) "Having the commandments in the ark in the midst of the people was symbolic of the 'nearness' of God again."

v. 6-9

This historical note shows that Moses' intervention for Israel, and for Aaron was successful (because they journeyed on) and the gifts of the Levites were still intact, the ark and their service to God

⁶ (Now the children of Israel journeyed from the wells of Bene Jaakan to Moserah, where Aaron died, and where he was buried; and Eleazar his son ministered as priest in his stead.

⁷ From there they journeyed to Gudgodah, and from Gudgodah to Jotbathah, a land of rivers of water.

⁸ At that time the LORD separated the tribe of Levi to bear the ark of the covenant of the LORD, to stand before the LORD to minister to Him and to bless in His name, to this day.

⁹ Therefore Levi has no portion nor inheritance with his brethren; the LORD *is* his inheritance, just as the LORD your God promised him.)

¹⁰ "As at the first time, I stayed in the mountain forty days and forty nights; the LORD also heard me at that time, *and* the LORD chose not to destroy you.

¹¹ Then the LORD said to me, 'Arise, begin *your* journey before the people, that they may go in and possess the land which I swore to their fathers to give them.'

v. 8 The tribe of Levi set apart—three functions: 1. To carry the ark of the covenant 2. To minister before God 3. To bless His name

v. 10-11 Moses' intervention allowed the people to continue their journey

(NICOT) "The concluding verse of this section emphasizes...that Moses' prayer had been answered, the people had not been destroyed, and the covenant relationship between God and his people was still intact, only through the grace of God."

Moses next address: God's requirement of His people [10: 12—11: 25]

¹² "And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all His ways and to love Him, to serve the LORD your God with all your heart and with all your soul,

¹³ *and* to keep the commandments of the LORD and His statutes which I command you today for your good?

¹⁴ Indeed heaven and the highest heavens belong to the LORD your God, *also* the earth with all that *is* in it.

¹⁵ The LORD delighted only in your fathers, to love them; and He chose their descendants after them, you above all peoples, as *it is* this day.

v. 12 "what does the Lord your God require of you?"

Micah 6: 8

⁸ He has shown you, O man, what *is* good; And what does the LORD require of you But to do justly, To love mercy, And to walk humbly with your God?

v. 14 Stresses God's sovereignty over everything in the created universe

v. 15 "He chose their descendants after them, you above all peoples"

(NICOT) "Against the background of God's universal sovereignty, the election of his people in love is expressed"

¹⁶ Therefore circumcise the foreskin of your heart, and be stiff-necked no longer.

¹⁷ For the LORD your God *is* God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality nor takes a bribe.

v. 16 (NSB) “Circumcision was a *physical* sign of the covenant; faith and repentance were *spiritual* signs. Since the Canaanite worship system involved sexual excess, the distinctive sign on the body of the male Hebrew would be a significant reminder not to participate in the rituals of the Canaanites.

But circumcision was to be done within as well as without. Marking the body as a sign of dedication to the Lord is unimportant unless there is a change of heart. The covenant administered by Moses required a spiritual change”

v. 17 “the LORD your God *is* of gods and Lord of lords”

▪The basis for the proper attitude towards God is described in this phrase, and his character

(NICOT) “The Hebrew employs a superlative construction so the sense is: The supreme God and the absolute Lord.”

(JSB, Tanakh) “God supreme and Lord supreme”

(Word) “The statement, which implies the kingship of God in the absolute sense, may be the ultimate source of the phrase ‘Lord of lords and King of kings’ in Rev. 17: 14”

v. 17 [last part] “who shows no partiality nor takes a bribe’—human judges were to have the same quality [1:17]—God’s way of life

¹⁸ He administers justice for the fatherless and the widow, and loves the stranger, giving him food and clothing.

¹⁹ Therefore love the stranger, for you were strangers in the land of Egypt.

²⁰ You shall fear the LORD your God; you shall serve Him, and to Him you shall hold fast, and take oaths in His name.

²¹ He *is* your praise, and He *is* your God, who has done for you these great and awesome things which your eyes have seen.

²² Your fathers went down to Egypt with seventy persons, and now the LORD your God has made you as the stars of heaven in multitude.

v. 18 Description of God's way of life—justice for the fatherless and widow, loves the stranger, gives him food and clothing

v. 19 God's people are to reflect that same way of life....and remember how they were aliens in Egypt

v. 20 'take oaths in His name'—an oath of allegiance or loyalty in worship

v.22 [last part] "God has made you as the stars of heaven in multitude"

- A fulfillment of the promise to the patriarchs—a multitude of people [Gen. 15:5; 22:17]

Chapter 11

Ch. 11 ends the 1st part of Moses' 2nd sermon--that began in chapter 4: 44

Emphasis on choice—the blessing or cursing for the choice

¹ "Therefore you shall love the LORD your God, and keep His charge, His statutes, His judgments, and His commandments always.

² Know today that *I do* not *speak* with your children, who have not known and who have not seen the chastening of the LORD your God, His greatness and His mighty hand and His outstretched arm--

³ His signs and His acts which He did in the midst of Egypt, to Pharaoh king of Egypt, and to all his land;

⁴ what He did to the army of Egypt, to their horses and their chariots: how He made the waters of the Red Sea overflow them as they pursued you, and *how* the LORD has destroyed them to this day;

⁵ what He did for you in the wilderness until you came to this place;

⁶ and what He did to Dathan and Abiram the sons of Eliab, the son of Reuben: how the earth opened its mouth and swallowed them up, their households, their tents, and all the substance that *was* in their possession, in the midst of all Israel--

⁷ but your eyes have seen every great act of the LORD which He did.

v. 1- 7 The call to obedience now is illustrated by two examples from Israel's past—the positive one, God's deliverance, and a negative one, Dathan and Abiram's rebellion

▪The purpose: The new generation must make their choice and reap the consequences of that choice

v. 8-12 The right choice will result in all the blessings God would give them

- ⁸ "Therefore you shall keep every commandment which I command you today, that you may be strong, and go in and possess the land which you cross over to possess,
⁹ and that you may prolong *your* days in the land which the LORD swore to give your fathers, to them and their descendants, 'a land flowing with milk and honey.'
¹⁰ For the land which you go to possess *is* not like the land of Egypt from which you have come, where you sowed your seed and watered *it* by foot, as a vegetable garden;
¹¹ but the land which you cross over to possess *is* a land of hills and valleys, which drinks water from the rain of heaven,
¹² a land for which the LORD your God cares; the eyes of the LORD your God *are* always on it, from the beginning of the year to the very end of the year.

v. 8-9 Moses stresses to the children of Israel the absolute necessity of obedience to all of God's commandments—in order for God to bless them

v. 10 'by foot' (Und. Bible Com. Series) "may refer to foot pumps used to lift water from the river and canals to the fields"

v. 10-12 A contrast

Egypt [a land of scarce rainfall] irrigated their crops 'watered it by foot'—opening and closing irrigation canals from the Nile—they depended upon these human irrigation systems

Canaan, without a major river, depends upon the regular rains...they would receive 'the rain of heaven'—the blessing from God for obedience

¹³ 'And it shall be that if you earnestly obey My commandments which I command you today, to love the LORD your God and serve Him with all your heart and with all your soul,
¹⁴ then I will give *you* the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil.
¹⁵ And I will send grass in your fields for your livestock, that you may eat and be filled.'
¹⁶ Take heed to yourselves, lest your heart be deceived, and you turn aside and serve other gods and worship them,
¹⁷ lest the LORD'S anger be aroused against you, and He shut up the heavens so that there be no rain, and the land yield no produce, and you perish quickly from the good land which the LORD is giving you.

v. 13-14 For obedience to God he promised rain in due season...the early [autumn] rain and the latter [spring] rain to provide grain, wine and oil

➤ The promised land was a physical type of the kind of wonderful blessings to be experienced in the coming Kingdom of God

v. 16 The warning—not to worship other gods in regards to the agriculture

▪ The Canaanites worshipped Baal, who was the 'god' of rain, agricultural production and fertility, with his consorts—Israel warned not to succumb to his worship—or God would cut off their rain

v. 18-25 A summary—of material that Moses had covered earlier in his address

¹⁸ "Therefore you shall lay up these words of mine in your heart and in your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes.

¹⁹ You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.

²⁰ And you shall write them on the doorposts of your house and on your gates,

²¹ that your days and the days of your children may be multiplied in the land of which the LORD swore to your fathers to give them, like the days of the heavens above the earth.

v. 18-20 A repetition of words referred to in the Shema [Ch. 6:6-9] with a slight variation

(Tyndale) "The repetition of this passage at both ends of this long section therefore serves as a warning of the danger of embracing Canaanite gods. It also renews Israel's call to love, fear and serve the Lord alone, by teaching and keeping his commandments, in the home, when on a journey, and in public life."

v. 21 "like the days of the heavens above the earth"
(JSB, Tanakh) "as long there is a heaven over the earth"

(Parallel) "This is the basis by which Israel will one day occupy the land during the kingdom age. The promise of the land continues forever."

- ²² "For if you carefully keep all these commandments which I command you to do--to love the LORD your God, to walk in all His ways, and to hold fast to Him--
- ²³ then the LORD will drive out all these nations from before you, and you will dispossess greater and mightier nations than yourselves.
- ²⁴ Every place on which the sole of your foot treads shall be yours: from the wilderness and Lebanon, from the river, the River Euphrates, even to the Western Sea, shall be your territory.
- ²⁵ No man shall be able to stand against you; the LORD your God will put the dread of you and the fear of you upon all the land where you tread, just as He has said to you.

v. 22-25 (Und. Bible Com. Series)

“Before the Israelites could begin to enjoy agricultural success in the land, they had to have military success so as to actually settle there. These verses hang Israel’s possession of the land upon the condition of faithful obedience, repeating the message of 7: 12-24.”

v. 26-32—Blessing or cursing [an initial reciting]—fuller recital Chapters 27-28

²⁶ "Behold, I set before you today a blessing and a curse: (Decision to be made)

²⁷ the blessing, if you obey the commandments of the LORD your God which I command you today;

²⁸ and the curse, if you do not obey the commandments of the LORD your God, but turn aside from the way which I command you today, to go after other gods which you have not known.

²⁹ Now it shall be, when the LORD your God has brought you into the land which you go to possess, that you shall put the blessing on Mount Gerizim and the curse on Mount Ebal.

³⁰ *Are they not on the other side of the Jordan, toward the setting sun, in the land of the Canaanites who dwell in the plain opposite Gilgal, beside the terebinth trees of Moreh?*

³¹ For you will cross over the Jordan and go in to possess the land which the LORD your God is giving you, and you will possess it and dwell in it.

³² And you shall be careful to observe all the statutes and judgments which I set before you today

(Und. Bible Com. Series) "These verses have a present and future aspect. 'I set before you today a blessing and a curse.' All the teaching and preaching of the previous chapters focus on these alternatives. These verses also point toward the future and the need for a permanent reminder...

So Moses arranges for a physical monument to the covenant alternatives...two mountains! Gerazim and Ebal are mountains on either side of Shechem, a place later associated with a significant covenant ceremony [Joshua 24]. Gerazim symbolized the blessing, and Ebal the curse"

This ends the **first** part of Moses' second sermon

Chapter 12

Chapter 12 is concerned with **exclusive** worship to God and reflects the 1st two commandments
▪ Begins the 2nd part of Moses' 2nd sermon

¹ "These *are* the statutes and judgments which you shall be careful to observe in the land which the LORD God of your fathers is giving you to possess, all the days that you live on the earth.

² You shall utterly destroy all **the places** where the nations which you shall dispossess served their gods, on the high mountains and on the hills and under every green tree.

v. 2 "destroy all the places"

The Israelites were to destroy the Canaanite sanctuaries, especially places believed by them to have special religious significance---the physical act of destruction was symbolic of rejection of their gods

(NICOT) "Some shrines were located on high mountains and hills; the mountain or hill was thought to be the home of a god, and by ascending the mountain, the worshipper was in some symbolic sense closer to the deity. There were also shrines located under every green tree; certain trees were considered sacred and symbolized fertility.... The nature of the worship was characterized by altars, pillars (standing stones, symbolizing the deity in some manner); asherim (a tree or wooden pole, symbolizing the fertility goddess); and images of their gods."

³ And you shall destroy their altars, break their *sacred* pillars, and burn their wooden images with fire; you shall cut down the carved images of their gods and destroy **their names** from **that place**.

⁴ You shall not worship the LORD your God *with such things*.

v. 3 “and destroy their names from that place”

‘Baal’

(ISBE) “As the word in Hebrew also means ‘possessor’ it is quite possible that when used in a religious sense the name signified the god of a particular area of land or soil. Thus the forms under which Baal was worshipped were necessarily as numerous as the communities that worshipped him.

Each locality had its own Baal or divine lord who frequently took his name from the city or place to which he belonged.

- Baal-hazor
- Baal-hermon
- Baal-meon
- Baal-peor

⁴ You shall not worship the LORD your God *with such things*.

⁵ But you shall seek the place where the LORD your God chooses, out of all your tribes, to put His name for His dwelling place; and there you shall go.

v. 4-5 Israel was to stay away from the places of Canaanite worship and to go to place that God would choose 'the place where the Lord your God chooses'—mentioned seven times in this chapter-- [v. 5,11,13,14,18,21,26]

“the place where the Lord your God chooses” [KJV] “shall choose”—used 19 times in Deuteronomy
(NSB) “The central place of worship was God’s to choose. God blesses His people with His presence in the tabernacle in the wilderness and later at Shiloh, in the temple in Jerusalem, and finally through Jesus Christ.”

⁵ But you shall seek the place where the LORD your God chooses, out of all your tribes, to put His name for His dwelling place; and there you shall go.

v. 5 “the place where the Lord your God chooses”

(Und. Bible Com. Series) “This expression denotes the presence of the tabernacle and ark, the visible symbols of God’s presence in the midst of the people [Ex. 29: 43-46].

The combined expression (the place of the Lord’s choice; the place where he puts his name), or either part of it, become the standard designation throughout the rest of Deuteronomy for the **legitimate** sanctuary...

The priority of the text, which is concerned not so much with the **location** of the place as with its **election** by God. What matters is not ‘where’? But ‘who’? Likewise, the Canaanite sanctuaries were to be destroyed, not because of *where* they were or because they were many, but because of **their names**, i.e., *whose* they were.”

“the place where the Lord your God chooses”

(BKC) “that is, He would choose a site for the tabernacle, the place where God and the people would meet. This command did not mean that the tabernacle would always stay in the same place, for it was moved at God’s command. The ultimate fulfillment of this command came centuries later when God let David move the tabernacle to Jerusalem where his son Solomon built the temple.”

⁶ **There** you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed offerings, your freewill offerings, and the firstborn of your herds and flocks.

⁷ And there you shall eat before the LORD your God, and you shall rejoice in all to which you have put your hand, you and your households, in which the LORD your God has blessed you.

v. 6 “There you shall take your offerings, sacrifices”—to avoid the temptation of sacrificing to Canaanite gods

v. 7 Eating before God was **a way of worship** along with rejoicing in the bounty he provides

(Und. Bible Com. Series) “Eating and rejoicing are not just permitted, they are commanded!”

⁸ You shall not at all do as we are doing here today--every man doing whatever *is* right in his own eyes--
⁹ for as yet you have not come to the rest and the inheritance which the LORD your God is giving you.

¹⁰ But *when* you cross over the Jordan and dwell in the land which the LORD your God is giving you to inherit, and He gives you rest from all your enemies round about, so that you dwell in safety,

¹¹ then there will be the place where the LORD your God chooses to make His name abide. There you shall bring all that I command you: your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, and all your choice offerings which you vow to the LORD.

v. 8 (Word) “To do ‘whatever is right in his own eyes’ means that every person sacrifices what and where he or she pleases”

▪Example: Moab incident—they sacrificed to Baal of Peor (Num. 25)

(NICOT) “Verse ten is a further word of encouragement to persevere in faithfulness to God in the events lying ahead”
▪‘dwell in the land’... ‘rest from your enemies’... ‘dwell safely’

v. 11 “the place” [KJV] “a place” (Companion) “The ark of the covenant would be the place until the temple was built”

v. 10-11 After crossing into Canaan and upon dwelling in a safe and secure land, God would reveal the place for his name, the central sanctuary where the people would bring there offerings and sacrifices [Shiloh—1st; Joshua 18:1]

¹² And you shall rejoice before the LORD your God, you and your sons and your daughters, your male and female servants, and the Levite who *is* within your gates, since he has no portion nor inheritance with you.

¹³ Take heed to yourself that you do not offer your burnt offerings in every place that you see;

¹⁴ but in the place which the LORD chooses, in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you.

(Parallel Com.) “The phrase ‘rejoice before the Lord’ applies to the celebration of the Feast of Tabernacles at the end of harvest [Lev. 23: 39-43]”

v. 12 Emphasizes that the whole household must share in the worship of rejoicing and feasting at the sanctuary, including servants...and the Levite is not to be forgotten since he had no inheritance in the land

v. 12 (New Amer. Com.) “The reference to the **Levites** confirms the view that community worship was to be undertaken by the community as a whole and in one place, for otherwise the Levites and others could officiate at services in the various towns of their allotment...”

v. 13-14 Emphasizes the principle brought out in verses 2-4, that the **sacrifices could only be offered** in the place chosen by God

▪ This brought up a change in legislation about the slaughter of domesticated animals for food for the people—addressed in the next section

Previous legislation

Leviticus 17:8-9

- ⁸ Also you shall say to them: 'Whatever man of the house of Israel, or of the strangers who dwell among you, who offers a burnt offering or sacrifice,
⁹ and does not bring it to the door of the tabernacle of meeting, to offer it to the LORD, that man shall be cut off from among his people.'

(Int. Com. OT) "This law could be effective only when eating meat was a rare luxury, and when everyone lived close to the sanctuary as during the wilderness wanderings.
After the settlement it was no longer feasible to insist that all slaughtering be restricted to the tabernacle."

v. 15—28

Distinctions when Israel settled in the land

¹⁵ "However, you may slaughter and eat meat within all your gates, whatever your heart desires, according to the blessing of the LORD your God which He has given you; the unclean and the clean may eat of it, of the gazelle and the deer alike.

¹⁶ Only you shall not eat the blood; you shall pour it on the earth like water.

(BKC) "Wild game animals and animals acceptable for sacrifice could be eaten without taking them to the central sanctuary as long as they were **not** slaughtered for offerings.

Since such an animal was not intended for sacrificial worship it did not matter whether the partakers of the meal were ceremonial unclean or clean."

v. 16 (NICOT) "The blood was to be treated with respect, regardless of whether the slaughter was carried out in a secular or ritual setting, because the blood symbolized *life*, that which God imparted to all living creatures"

¹⁷ You may not eat within your gates the tithe of your grain or your new wine or your oil, of the firstborn of your herd or your flock, of any of your offerings which you vow, of your freewill offerings, or of the heave offering of your hand.

¹⁸ But you must eat them before the LORD your God in the place which the LORD your God chooses, you and your son and your daughter, your male servant and your female servant, and the Levite who *is* within your gates; and you shall rejoice before the LORD your God in all to which you put your hands.

¹⁹ Take heed to yourself that you do not forsake the Levite as long as you live in your land.

For the second time in this chapter [v.12-13 previously], Moses warned the people of Israel that anything **intended for worship** to God, could only be eaten at the central sanctuary, where God would place His name

v. 19 The Levite was not to be forgotten as the people were to provide for them

²⁰ "When the LORD your God enlarges your border as He has promised you, and you say, 'Let me eat meat,' because you long to eat meat, you may eat as much meat as your heart desires.

²¹ If the place where the LORD your God chooses to put His name is too far from you, then you may slaughter from your herd and from your flock which the LORD has given you, just as I have commanded you, and you may eat within your gates as much as your heart desires.

²² Just as the gazelle and the deer are eaten, so you may eat them; the unclean and the clean alike may eat them.

²³ Only be sure that you do not eat the blood, for the blood *is* the life; you may not eat the life with the meat.

²⁴ You shall not eat it; you shall pour it on the earth like water.

²⁵ You shall not eat it, that it may go well with you and your children after you, when you do *what is* right in the sight of the LORD.

(BKC) "The permission to eat meat not intended for use in worship was repeated here [v.15-16] but with some added details.

The earlier prohibition [Lev. 17: 1-12] against eating meat without offering it first at the tabernacle was only meant to apply while the Israelites were in the wilderness, when their 'homes' were near the religious sanctuary. Now the people were about to move into the promised land where the majority would live too far away from the central sanctuary to bring meat there. So permission was given to slaughter and eat animals at home for 'secular' meals."

v.22 The person who was ritually unclean could not partake of a sacrifice but they could participate in the family roast

²⁶ Only the holy things which you have, and your vowed offerings, you shall take and go to the place which the LORD chooses.

²⁷ And you shall offer your burnt offerings, the meat and the blood, on the altar of the LORD your God; and the blood of your sacrifices shall be poured out on the altar of the LORD your God, and you shall eat the meat.

²⁸ Observe and obey all these words which I command you, that it may go well with you and your children after you forever, when you do *what is* good and right in the sight of the LORD your God.

v. 26 (Und. Bible Com. Series) “Any food, however, animal or vegetable that was specifically offered to God, in tithe, firstborn or for any other reason, must be properly brought to the sanctuary.

v. 27 “the blood of your sacrifices”

(Und. Bible Com. Series) “In ordinary butchery for food, they were to pour it [blood] out on the ground, with no atoning significance, but ‘the blood of your sacrifices shall be poured out on the altar’ where it made atonement.”

v. 29-32 Avoidance of pagan practices

- ²⁹ "When the LORD your God cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land,
- ³⁰ take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, 'How did these nations serve their gods? I also will do likewise.'
- ³¹ You shall not worship the LORD your God in that way; for every abomination to the LORD which He hates they have done to their gods; for they burn even their sons and daughters in the fire to their gods.
- ³² Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.

Moses cautioned Israel to be careful and not desire to worship like the pagans—1) curiosity would cause them to become ensnared
2) The abominations were detestable, including child sacrifice

Lessons

Lessons were learned from the mistakes that were made (Golden calf and other incidents)...as we all make mistakes and learn lessons

From these lessons learned, what does God require?

“to fear the LORD your God, to walk in all His ways and to love Him, to serve the LORD your God with all your heart and with all your soul,

¹³ *and* to keep the commandments of the LORD and His statutes which I command you today for your good”

God requires exclusive worship to Him

There is a danger in compromise with paganism—it turns ones heart away from the true God