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Deuteronomy 12:1-32

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About this section the Moody Bible Commentary shares:

This longest section of Deuteronomy is a law code, but it is still presented in the hortatory style that has characterized chaps. 6–11. Even though a new section begins with chap. 12, a small chiasmic seam stitches it together with the previous discourse, as can be seen in the next column.¹

In a structure like this the focus is on the initial bookended item (here the gift of land) and the center pivot, which stresses the immediacy of obeying the statutes and the judgments today. Structure of Deuteronomy 11:31–12:1

- A land (Hb. eretz) (11:31)
- B giving you, and you shall possess (11:31)
- C careful to do (11:32)
- D the statutes and the judgments (11:32)
- E which I am setting before you today (11:32)
- D' the statutes and the judgments (12:1)
- C' carefully observe (12:1)
- B' given you to possess (12:1)
- A' earth (Hb. eretz) (12:1)²

Detailed analysis:

I. Deuteronomy 12:1-7: Laws of the Sanctuary

“These are the statutes and the judgments which you shall carefully observe in the land which the Lord, the God of your fathers, has given you to possess as long as you live on the earth. ² You shall utterly destroy all the places where the nations whom you shall dispossess serve their gods, on the high mountains and on the hills and under every green tree. ³ You shall tear down their altars and smash their sacred pillars and burn their Asherim with fire, and you shall cut down the engraved images of their gods and obliterate their name from that place. ⁴ You shall not act like this toward the Lord your God. ⁵ But you shall seek the Lord at the place which the Lord your God will choose from all your tribes, to establish His name there for His dwelling, and there you shall come. ⁶ There you shall bring your burnt offerings, your sacrifices, your tithes, the contribution of your hand, your votive offerings, your freewill offerings, and the firstborn of your herd and of your flock. ⁷ There also you and your households shall eat before the Lord your God, and rejoice in all your undertakings in which the Lord your God has blessed you.

- A. The ESV Study Bible summarizes this with: *Moses' Second Speech: Specific Covenant Stipulations. Following the general stipulations of chs. 5–11, the commands and laws become*

¹ The Moody Bible Commentary (Kindle Locations 10950-10951). Moody Publishers. Kindle Edition.

² *ibid*

more specific. *The order of the stipulations in these chapters seems to purposely follow the order of categories in the Ten Commandments. FURTHER: Chapter 12 deals with proper worship, expanding the understanding of the first commandment about having no other gods ahead of the Lord.*

- B. Notice once again Moses references the statutes and judgments. This exact expression occurs in [5:1](#); [11:32](#); [26:16](#), at the beginning and ending of the two main sections of stipulations.
- C. Notice again the reference to “carefully” observe these commandments.
- D. Notice again the modifiers: God is the God of their fathers.
- E. Verse 2 begins once again destroying the other nations
- F. But this time the focus is on their pagan worship.
- G. Notice this, you are dispossessing the nations but this time you are (verses 2-3) *You shall utterly destroy all the places...serve their gods, on the high mountains and on the hills and under every green tree.* ³ *You shall tear down their altars and smash their sacred pillars and burn their Asherim with fire, and you shall cut down the engraved images of their gods and obliterate their name from that place...*
- H. Notice the detail about the pagan worship places:
 - I. High mountains, every green tree
 - J. The NET Bible gives detail about the phrase “every leafy tree” *This expression refers to evergreens which, because they keep their foliage throughout the year, provided apt symbolism for nature cults such as those practiced in Canaan. The deity particularly in view is Asherah, wife of the great god El, who was considered the goddess of fertility and whose worship frequently took place at shrines near or among clusters (groves) of such trees (see also Deut 7:5). See J. Hadley, NIDOTTE 1:569–70; J. DeMoor, TDOT 1:438–44.*³
- K. Notice: utterly destroy, tear down, smash their sacred pillars, burn their asherim with fire, cut down the engraved images..., obliterate their name...
- L. The ESV Study Bible shares: In the conquest, most cities still stood, except for Jericho, Ai, and Hazor ([Josh. 6:24](#); [8:28](#); [10:1](#); [11:12–14](#)). The places that are to be destroyed are the worship centers. Canaanite religion, focused on fertility, set up its shrines on mountains and hills and under significant trees. Archaeological excavations at Hazor provide an example of a Late Bronze Age Canaanite temple. Within a central niche (or “holy of holies”), a male deity sat on a throne. Next to him was a row of standing stones, or stelae, one of which had a carving of upraised hands stretched in worship toward the sun god. tear ... dash ... burn ... chop.
- M. Verse 4: you shall not act like this...
 - a. → they are not to participate.
 - b. This does not fit with the Christian way.
 - c. Asherah: wooden symbols of a female deity
- N. Verse 4 begins a strong contrast.
- O. The Moody Bible Commentary shares: For the first time in Deuteronomy, Moses developed the theme of a central sanctuary. “Central sanctuary” is a term scholars use to designate the place the Lord chose as the one center of worship for Israel. The Canaanites worshiped on hills and high mountains and by trees, but the Israelites were not to act like this toward the LORD your God (v. 4). Instead they were to seek the LORD at the place which the LORD your God will choose (v. 5). At one single place He would establish His name (v. 6). Establishing the Lord’s name at this place is a repeated theme throughout the book ([12:11](#), [21](#); [14:23-24](#); [16:2](#), [6](#), [11](#); [26:2](#)). This could be wherever God instructed the tabernacle to be set up until it ultimately was centered at Jerusalem, but the focus was on only one designated national worship center, not multiple sites. At this one site they were to bring their burnt offerings ... sacrifices, and tithes as well as other

NIDOTTE New International Dictionary of Old Testament Theology
TDOT Theological Dictionary of the Old Testament.

³ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 12:2.

offerings. At only one place could grateful worshipers share a sacred communal meal before the LORD (v. 7). In the wilderness wandering period every man was doing whatever was right in his own eyes (v. 8), since they had not as yet come to the resting place and the inheritance which the LORD your God would give them (v. 9). However, when they did cross the Jordan and lived in the land, then they were obligated to worship and rejoice before the LORD there (vv. 10-12). They were forbidden to offer any burnt offerings at any cultic place they came across; they were to offer sacrifices only in the place in which the LORD your God will choose (v. 11).⁴

P. Verse 5 begins where they seek the Lord.

Q. Verse 5: the Lord chooses a place where they seek the Lord.

R. The place is not named, but later became Jerusalem, before that it was Shiloh.

S. Verses 5-7 give detail about their worship. The ESV Study Bible shares: The “peace offering” sacrifices were not totally burned up on the altar. Part of the animal was to be eaten by the offerer, the offerer’s household, and the priests.

Cross Reference:

Nu 33:52 you must drive out all the inhabitants of the land before you. Destroy all their carved images, all their molten images, and demolish their high places.

Dt 7:5 Instead, this is what you must do to them: You must tear down their altars, shatter their sacred pillars, cut down their sacred Asherah poles, and burn up their idols.

Jdg 2:2 but you must not make an agreement with the people who live in this land. You should tear down the altars where they worship.’ But you have disobeyed me. Why would you do such a thing?

Ex 23:13 “Pay attention to do everything I have told you, and **do not even mention the names** of other gods—do not let them be heard on your lips.

Ps 16:4 their troubles multiply, they desire other gods. I will not pour out drink offerings of blood to their gods, nor will I make vows in the name of their gods.

Zec 13:2 And also on that day,” says the LORD who rules over all, **“I will remove the names** of the idols from the land and they will never again be remembered. Moreover, I will remove the prophets and the unclean spirit from the land.

Cross reference for worshipping the Lord:

Ex 20:24 ‘You must make for me an altar made of earth, and you will sacrifice on it your burnt offerings and your peace offerings, your sheep and your cattle. In every place where I cause my name to be honored I will come to you and I will bless you.

Dt 12:11 Then you must come to the place the LORD your God chooses for his name to reside, bringing everything I am commanding you—your burnt offerings, sacrifices, tithes, the personal offerings you have prepared, and all your choice votive offerings which you devote to him.

Dt 12:13 Make sure you do not offer burnt offerings in any place you wish,

2 Ch 7:12 the LORD appeared to Solomon at night and said to him: “I have answered your prayer and chosen this place to be my temple where sacrifices are to be made.

Ps 78:68 He chose the tribe of Judah, and Mount Zion, which he loves.

The IVP Bible Backgrounds Commentary gives very useful information:

12:4, 30–31. their way of worshipping. The prohibited aspects of Canaanite religion would have included the use of idols to manipulate the deity, fertility practices (perhaps including ritual sex

A. ⁴ The Moody Bible Commentary (Kindle Locations 10981-10986). Moody Publishers. Kindle Edition.

with temple prostitutes, but see comment on 23:17–18), child sacrifice, divination and appeasement rituals.

12:3–5. wipe out their names, the Lord establishing his name. The potency and power associated with names and name giving are clearly demonstrated in the biblical narrative (see Gen 17:5; 41:45; Ex 3:13–15; Deut 5:11). One sign of this is found in the practice of erasing the names of discredited officials and even pharaohs from their monuments in ancient Egypt. Names were also used in execration formulas throughout the Near East to curse enemies and to call down divinely inspired disaster (Num 22:6; Jer 19:3–15). Execration texts are known in Egypt throughout the second millennium and consist of names of rulers or cities written on objects that were then smashed. When the Israelites are called on to wipe out the names of the Canaanites and their gods, the command is to wipe them from the pages of history. Utter destruction, in a world tied to the service of named persons and gods, could only come if all memory of these names was obliterated. Once that was done, only one name would remain, and there would be no reason or desire to worship another (see Is 42:8).

12:5–7. sacrifices in the presence of deity. Throughout the ancient Near East it was a common understanding that deities had their own realms of influence and thus were tied to particular sites (e.g., Marduk of Babylon or Baalzebul of Ekron). It was expected that devotees of these gods would come to the principal shrines, where they could offer sacrifices, take vows, formalize contracts or treaties, or provide legal testimony within the sacred precinct of the god (as in the Code of Hammurabi and the Middle Assyrian laws). By doing this, the supplicant could draw on the god as a witness and thus add force to the act being performed. It also provided validity to the shrine, marking it as the place where God’s presence was made manifest.⁵

II. Deuteronomy 12:8-12: There will be order when you enter the land, it will not be everyone doing what is right in their own eyes

⁸ “You shall not do at all what we are doing here today, every man doing whatever is right in his own eyes; ⁹ for you have not as yet come to the resting place and the inheritance which the Lord your God is giving you. ¹⁰ When you cross the Jordan and live in the land which the Lord your God is giving you to inherit, and He gives you rest from all your enemies around you so that you live in security, ¹¹ then it shall come about that the place in which the Lord your God will choose for His name to dwell, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution of your hand, and all your choice votive offerings which you will vow to the Lord. ¹² And you shall rejoice before the Lord your God, you and your sons and daughters, your male and female servants, and the Levite who is within your gates, since he has no portion or inheritance with you.

- A. Once they enter the land the laws of worship get much stricter.
- B. Verse 8, they can no longer just do whatever is right in their own eyes.
- C. Verse 9 shows they have not yet entered their resting place and inheritance. This resting place and inheritance would be the promise land. This will be when the land has rest from war.
- D. Verse 11 references a place where the Lord chooses for His name to dwell. Notice the contrast between blotting out the name in verse 3 and name the name for the Lord to dwell in verse 11.
- E. Verse 11 give detail about their worship at their designated location: *there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and*

⁵ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [*The IVP Bible Background Commentary: Old Testament*](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 12:4–7.

the contribution of your hand, and all your choice votive offerings which you will vow to the Lord.

- F. Verse 12 is worship and rejoice, notice the whole family is involved.
- G. Notice the inclusion of the Levites. Remember Deut 10:9 about the Levites.
- H. Dr. Constable shares: The tabernacle was to be the place of Israel's national worship because God's name was there (v. 5). That is, God manifested His immediate presence there as nowhere else in Israel. When the Israelites came to the tabernacle, they came to God. The Israelites erected the tabernacle first in the land at Gilgal.⁶
- I. One source adds: **This holy joy in the participation of the blessing bestowed by the Lord was to be shared not only by sons and daughters, but also by slave (men-servants and maid-servants), that they too might taste the friendliness of their God,** and also by *"the Levite that is in your gates"* (i.e., your towns and hamlets; see at Ex. 20:10). This frequently recurring description of the Levites (cf. v. 18, Deut. 14:27; 16:11, 14; 18:6; 26:12) does not assume that they were homeless, which would be at variance with the allotment of towns for them to dwell in (Num. 35); but simply implies what is frequently added in explanation, that the Levites had "no part nor inheritance," no share of the land as their hereditary property, and in this respect resembled strangers (Deut. 14:21, 29; 16:11, etc.).¹⁹ And the repeated injunction to invite the Levites to the sacrificial meals is not at variance with Num. 18:21, where the tithes are assigned to the tribe of Levi for their maintenance. For however ample this revenue may have been according to the law, it was so entirely dependent, as we have observed at p. 732, upon the honesty and conscientiousness of the people, that the Levites might very easily be brought into a straitened condition, if indifference towards the Lord and His servants should prevail throughout the nation.—⁷

III. Deuteronomy 12:13-14: You must offer the burnt offerings where the Lord chooses ¹³ *"Be careful that you do not offer your burnt offerings in every cultic place 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.*

- a. One source shares: Moses concludes by once more summing up these instructions in the admonition to beware of offering sacrifices in every place that they might choose, the burnt-offering, as the leading sacrifice...⁸
- b. The ESV Study Bible adds: Take care implies the ease with which Israel will disobey this command, as their subsequent history shows. The repetition of the command to offer sacrifices only at the place that the LORD will choose(see v. 5) underscores its seriousness. in one of your tribes. While this phrase could mean one place per tribal territory, v. 5 has already specified one place for the entire nation.

⁶ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Dt 12:1.

¹⁹ The explanation given by *De Wette*, and adopted by *Riehm*, of the expression, "the Levite that is within thy gates," is perfectly arbitrary and unfounded: viz., that "the Levites did not live any longer in the towns assigned them by the earlier laws, but were scattered about in the different towns of the other tribes."

⁷ Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament*, vol. 1 (Peabody, MA: Hendrickson, 1996), 911–912.

⁸ Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament*, vol. 1 (Peabody, MA: Hendrickson, 1996), 912.

IV. Deuteronomy 12:15- 19: Regulations for Profane Slaughter

¹⁵ “However, you may slaughter and eat meat within any of your gates, whatever you desire, according to the blessing of the Lord your God which He has given you; the unclean and the clean may eat of it, as of the gazelle and the deer. ¹⁶ Only you shall not eat the blood; you are to pour it out on the ground like water. ¹⁷ You are not allowed to eat within your gates the tithe of your grain or new wine or oil, or the firstborn of your herd or flock, or any of your votive offerings which you vow, or your freewill offerings, or the contribution of your hand. ¹⁸ But you shall eat them before the Lord your God in the place which the Lord your God will choose, you and your son and daughter, and your male and female servants, and the Levite who is within your gates; and you shall rejoice before the Lord your God in all your undertakings. ¹⁹ Be careful that you do not forsake the Levite as long as you live in your land.

- A. The stipulations and blessings continue. I notice a lot of freedom in this passage.
- B. About verse 15 the ESV Study Bible adds: Possibly up to this point, any meat eaten was ordinarily sacrificial. Now, partly because of the distances that people would be from the central place for sacrifice ([vv. 20–21](#)), provision is made for non-sacrificial eating of meat.
- C. About “unclean and clean” the ESV Study Bible adds: This is a ceremonial distinction, not a moral one. [Leviticus 12–15](#) defines certain people as unclean and therefore forbidden to eat sacrificial meat, but this would not apply to meat from non-sacrificial animals.
- D. Verse 16 is the first of two times the blood is mentioned in this passage. See verse 23. The IVP Bible Backgrounds Commentary shares: Sacred literature from Ugarit and Mesopotamia identified blood as the life force of any animal. In Israelite tradition, blood as the life force belonged to the life-giver, the Creator God Yahweh. Therefore, the Israelites were prohibited from consuming meat which still contained blood. This sacred fluid had to be drained from the meat and “poured on the ground like water” so that it returned to the earth. In sacrificial contexts, the blood was to be poured on the altar (see Lev 17:11–12).⁹
- E. The ESV Study Bible adds more cross reference: See [Gen. 9:4](#) and [Lev. 3:17](#). The blood is the life ([Deut. 12:23–24](#)) and is divinely earmarked for atonement for sin ([Lev. 17:10–12](#)). See also [Acts 15:20](#).
- F. Cross reference:

Ge 9:4 But you must not eat meat with its life (that is, its blood) in it.

Le 7:26 And you must not eat any blood of the birds or the domesticated land animals in any of the places where you live.

Le 17:10–12 “ ‘Any man from the house of Israel or from the foreigners who reside in their midst who eats any blood, I will set my face against that person who eats the blood, and I will cut him off from the midst of his people, ^{17:11} for the life of every living thing is in the blood. So I myself have assigned it to you on the altar to make atonement for your lives, for the blood makes atonement by means of the life. ^{17:12} Therefore, I have said to the Israelites: No person among you is to eat blood, and no resident foreigner who lives among you is to eat blood.

1 Sa 14:33f Now it was reported to Saul, “Look, the army is sinning against the LORD by eating even the blood.” He said, “All of you have broken the covenant! Roll a large stone over here to me.” ^{14:34} Then Saul said, “Scatter out among the army and say to them, ‘Each of you bring to me your ox and sheep and slaughter them in this spot and eat. But don’t sin against the LORD by eating the blood.’” So that night each one brought his ox and slaughtered it there.

⁹ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 12:16.

Ac 15:20 but that we should write them a letter telling them to abstain from things defiled by idols and from sexual immorality and from what has been strangled and from blood.

Ac 15:29 that you abstain from meat that has been sacrificed to idols and from blood and from what has been strangled and from sexual immorality. If you keep yourselves from doing these things, you will do well. Farewell.

Dt 15:23 However, you must not eat its blood; you must pour it out on the ground like water.

Dt 12:26 Only the holy things and votive offerings that belong to you, you must pick up and take to the place the LORD will choose.

Dt 14:23 In the presence of the LORD your God you must eat from the tithe of your grain, your new wine, your olive oil, and the firstborn of your herds and flocks in the place he chooses to locate his name, so that you may learn to revere the LORD your God always.

G. Verses 17-18 continue with ritual instructions.

H. Verse 18 is about what they cannot do and verse 18 about what they can do.

I. Notice once again the emphasis on rejoicing.

J. Verse 19 is once again about the Levite.

V. Deuteronomy 12:20- 27: The Sanctity of Blood

²⁰ “When the Lord your God extends your border as He has promised you, and you say, ‘I will eat meat,’ because you desire to eat meat, then you may eat meat, whatever you desire. ²¹ If the place which the Lord your God chooses to put His name is too far from you, then you may slaughter of your herd and flock which the Lord has given you, as I have commanded you; and you may eat within your gates whatever you desire. ²² Just as a gazelle or a deer is eaten, so you will eat it; the unclean and the clean alike may eat of it. ²³ Only be sure not to eat the blood, for the blood is the life, and you shall not eat the life with the flesh. ²⁴ You shall not eat it; you shall pour it out on the ground like water. ²⁵ You shall not eat it, so that it may be well with you and your sons after you, for you will be doing what is right in the sight of the Lord. ²⁶ Only your holy things which you may have and your votive offerings, you shall take and go to the place which the Lord chooses. ²⁷ And you shall offer your burnt offerings, the flesh 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 flesh.

a. About verses 20-32 Dr. Constable shares: The laws just given were to remain in force even though God would enlarge Israel’s territory after the nation entered the land. This enlargement would take place as the Israelites gradually drove the Canaanites out (7:22). It would also come to them as God might give them additional territory as a reward for faithful obedience to Him (Exod. 23:27–33).¹⁰

b. Notice the freedom in verse 20, eat what you desire.

c. Notice the blessing in verse 20: the Lord has expanded their territory.

d. The IVP Bible Backgrounds Commentary shares: The promise that the Israelites would be able to eat their fill of meat is tied to the covenantal promise of land and fertility. This society, however, was generally never so rich in animals that they could be slaughtered indiscriminately. Animal sacrifice was therefore both a sacred and a solemn occasion. The meat of the sacrifice might be the only meat eaten for weeks at a time.¹¹

¹⁰ Tom Constable, [Tom Constable’s Expository Notes on the Bible](#) (Galaxie Software, 2003), Dt 12:20.

¹¹ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 12:20.

Cross reference:

Ge 15:18 That day the LORD made a covenant with Abram: “To your descendants I give this land, from the river of Egypt to the great river, the Euphrates River—

Dt 11:24 Every place you set your foot will be yours; your border will extend from the desert to Lebanon and from the River (that is, the Euphrates) as far as the Mediterranean Sea.

Dt 19:8 If the LORD your God enlarges your borders as he promised your ancestors and gives you all the land he pledged to them,

- e. Verse 21 allows for distance if they are too far from the Temple.
- f. Verse 23 once again references the blood which they are not to eat. See verse 16.
- g. The NET Bible shares: *The blood is life itself*: This is a figure of speech (metonymy) in which the cause or means (the blood) stands for the result or effect (life). That is, life depends upon the existence and circulation of blood, a truth known empirically but not scientifically tested and proved until the 17th century A.D. (cf. Lev 17:11).¹²
- h. Verse 25 applies the commandment about the blood to the blessing of their children.
- i. Verse 26 gives an exception for the holy things and votive offerings which must go to the temple. The ESV Study Bible shares: Holy things are things set apart for God: sacrifices, offerings, tithes, objects of vows. The blood of your sacrifices shall be poured out on the altar. E.g., [Lev. 1:5](#).
- j. Verse 27 gives more detail. The NET Bible shares: These *other sacrifices* would be so-called peace or fellowship offerings whose ritual required a different use of the blood from that of burnt (sin and trespass) offerings (cf. Lev 3; 7:11–14, 19–21).¹³

VI. Deuteronomy 12:28-32: The abomination of pagan god.

²⁸ “Be careful to listen to all these words which I command you, so that it may be well with you and your sons after you forever, for you will be doing what is good and right in the sight of the Lord your God.

²⁹ “When the Lord your God cuts off before you the nations which you are going in to dispossess, and you dispossess them and dwell in their land, ³⁰ beware that you are not ensnared to follow them, after they are destroyed before you, and that you do not inquire after their gods, saying, ‘How do these nations serve their gods, that I also may do likewise?’ ³¹ You shall not behave thus toward the Lord your God, for every abominable act which the Lord hates they have done for their gods; for they even burn their sons and daughters in the fire to their gods.

³² “Whatever I command you, you shall be careful to do; you shall not add to nor take away from it.

- a. Notice once again the exhortation to “be careful...” They will be “doing right...”
- b. This is for their sons and daughters.
- c. Verse 29: this anticipates the fulfillment:
- d. Jos 23:4 See, I have parceled out to your tribes these remaining nations, from the Jordan to the Mediterranean Sea in the west, including all the nations I defeated.
- e. Verse 30 begins a strong warning that they do not mix cultures and religious practices.
- f. Verse 31 The Lord hates what they do. They do every abominable act...

¹² Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 12:22–23.

¹³ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 12:27.

- g. They sacrifice their children.
- h. Verse 32: these commandments are important, all of them. Do not add or take away.
- i. Dt 9:5 It is not because of your righteousness, or even your inner uprightness, that you have come here to possess their land. Instead, because of the wickedness of these nations the LORD your God is driving them out ahead of you in order to confirm the promise he made on oath to your ancestors, to Abraham, Isaac, and Jacob.
- j. Le 18:21 You must not give any of your children as an offering to Molech, so that you do not profane the name of your God. I am the LORD!
- k. Dt 18:10 There must never be found among you anyone who sacrifices his son or daughter in the fire, anyone who practices divination, an omen reader, a soothsayer, a sorcerer,
- l. Ps 106:37 They sacrificed their sons and daughters to demons.
- m. Je 32:35 They built places of worship for the god Baal in the Valley of Ben Hinnom so that they could sacrifice their sons and daughters to the god Molech. **Such a disgusting practice was not something I commanded them to do!** It never even entered my mind to command them to do such a thing! So Judah is certainly liable for punishment.’
- n. The NET Bible adds: This prohibition makes at least two profound theological points: (1) This work by Moses is of divine origination (i.e., it is inspired) and therefore can tolerate no human alteration; and (2) the work is complete as it stands (i.e., it is canonical).¹⁴

¹⁴ Biblical Studies Press, [*The NET Bible First Edition Notes*](#) (Biblical Studies Press, 2006), Dt 12:32.