

211222-4 Deu 12, The LORD Shall Choose a Place for His Name—CThurman

The LORD was preparing the nation of Israel, a second generation that came up from Egyptian bondage, for crossing over the Jordan River to take possession of the land promised to their fathers, Abraham, Isaac and Jacob. There was yet in this generation a remnant that had seen all that the LORD had done to bring Israel to this place, beginning from the time of their deliverance from Egyptian bondage, and then of several chastisements which the LORD brought upon Israel during their 40-year wilderness sojourn; especially noting the judgment that fell upon Dathan and Abiram's insurrection. In view of all that the LORD had done Israel was to keep His charge (watch), statutes, judgments and commandments. By keeping His commandments they would be strong to possess and to prolong their days upon the land. For obedience the LORD would give rain, and for disobedience there would be drought and then they would perish quickly from off this good land. This land is not a land like Egypt. Egypt was a land watered with the foot as garden of herbs would be watered, but the land of Canaan was a land for which the LORD cares. As a preventative to perishing from off this good land, the word of God was to be applied to every part of the Israelite's life. Then the LORD would drive out all of their enemies and enlarge their possession to the extent promised to their fathers, Abraham, Isaac and Jacob.

After Israel came into the land of Canaan the blessing of the LORD was to be written and put upon mount Gerizim, and the curse of the LORD was to be written and put upon mount Ebal. This seems to indicate that though Israel might forget the covenant of the LORD, the LORD will keep His word concerning this land.

Chapter 12 to the end of chapter 26 is a reiteration of the statutes and the judgments of the LORD; in total fifteen chapters. In this chapter the LORD instructs Israel that the place and manner of worship shall not be as it was by the heathen; upon the tops of every mountain and hill and under every green tree, with every conceivable, abominable practice; but according to my commandments and in the place of my choosing.

Verses 1-4 are reiterated at the end of the chapter, vss. 29-32: do not follow the gentiles and the manner in which they serve their gods; vss. 5-19 are explained further in vss. 20-28: wherever you are in the land eat and enjoy, BUT remember

that the dedicated things must be offered only in the place of the LORD's choosing.

Vss. 1-4 reiterated in vss. 29.32

1 ¶ These are the statutes and judgments,
customs, practices discernments, decisions (cf. Deu.4)

which ye shall observe to do in the land,
[statutes and judgements]

shall observe, the Hebrew verb שָׁמַר, shah-mar, tss. *to keep, to observe, to watch, etc.*

to do, the Hebrew verb עָשָׂה, [g]a-sah, *to do, to work.*

which the LORD God of thy fathers giveth thee to possess it,
[land]

all the days that ye live upon the earth.

earth, an Hebrew noun אֲדָמָה, ah-dah-mah, *the soil, the ground, the land*. This references the land on this earth, אֶרֶץ, erets, i.e., *everything that creeps upon the earth* (meaning upon the land, אֲדָמָה, ah-dah-mah) and *God created the heavens and the earth* (אֶרֶץ, erets, which is the sum total of all of the land).

The land is a land which the LORD cares for (cf. Deu.11.12) and it is Israel's land to enjoy as long as they live on it in the manner commanded them.

I say this often and it is true: this land was only promised to the nation of Israel. They must have this land, and they will have it in the time of their regeneration. Israel shall always be the LORD's elect nation.

It is heretical theology which says that the Christian has replaced the Jew and the church has replaced Israel. Refer to the kingdom parables of Mt.13.45-46. Here we read of the treasure. The treasure

is a type for the nation of Israel. Also, here we read of the pearl of great price, which is a type for the NT church.

Israel, under this conditional covenant, may remain on this land as long as the Law of God is kept, if they will observe all of the statutes and judgement. If not, the LORD will remove Israel, BUT IT IS STILL THE LAND PROMISED TO THEM THROUGH THE FATHERS. And one day, when Israel is saved or to say it another way, when the LORD imposes upon the nation the new covenant (cf. Jer.31.31-34) Israel shall never be removed for as long as the sun, the moon, and the stars endures.

Jer.31.34 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

אַבֵּד אַבֵּד

2 Ye shall utterly destroy all the places,

shall destroy, אַבֵּד, ah-vahd, to cause to perish, to destroy.

wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods,

אַבֵּד

and destroy the names of them out of that place.

Notice the verbs: *destroy* all the places, also *overthrow* the altars, *break* their pillars, *burn* their groves, *hew down* the images, and *destroy* the names of these gods. So the idea is that Israel shall eradicate the practices and presence of the gods of these nations completely so that there is not memory of them; even the very names of their gods, destroy!

You might recall that the LORD had commanded Israel not to so much as desire the gold that was upon the idols of these nations.

De 7:25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God.

The time of the year, and the things that are going on in the name of Christ, is a perfect example of heathenism being mixed into Christianity. Few can discern it and most don't want to. I think it will be true that when Christ comes in His kingdom He will put away all heathen practices.

Re 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

Re 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

4 Ye shall not do so unto the LORD your God.

1-4 reiterated in vss. 29-32

In other words, Israel shall not allow the places upon the mountains, the hills and every green tree to continue being dedicated to the worship the gods of the Gentiles. It will be different for Israel than it was for these nations. Israel shall seek to the place where the LORD's habitation is, a place of His own choosing.

vss. 5-19 are explained further in vss. 20-28.

5 ¶ But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come:

shall choose, בָּחַר, ba-char, tss. to appoint, to choose, to choose out; the noun בְּחֵיר, ba-chēr, tss. the chosen, the elect, the chosen one.

Unlike what the Gentiles did with their gods, Israel was to seek (speaks of desire) and come (speaks of finding) to the place which the LORD chooses to dwell. This Hebrew verb phrase *shall choose* is almost exclusively found in the book of Deuteronomy. 19 of 21 times in this book it refers to the place where the LORD will put His name. 19 is the number for *faith*.

This place under consideration is a *permanent* dwelling place, unlike the tabernacle which communicated a temporary habitation. So a house, a temple, a permanent dwelling-place.

Until the LORD chose a tribe and a place to put his name it appears that most of the sacrifices were brought to the tabernacle which became situated in Shiloh.

Jos 18:1 And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

- **Again, Israel came up to the house of God (the tabernacle) offering burnt offerings (cf. also to Jud.21.1-4):**

Jud 20:26 Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.

- **Again, Elkanah, Hannah's husband offered sacrifices where the tabernacle was located in the days of Eli, in Shiloh.**

1Sa 1:3 And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

1Sa.1.1 ¶ Now there was a certain man of Ramathaimzophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

...

7 And as he did so year by year, when she went up to the house (which was still a tent or tabernacle) of the LORD, so she provoked her; therefore she wept, and did not eat.

- **When king David brought the tabernacle up from Obededom to Jerusalem there he offered his burnt offerings where the tabernacle was located:**

2Sa.6.17 And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD.

18 And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts.

- **When king Solomon brought the ark and the tabernacle up from Zion, the upper city of Jerusalem he offered sacrifices many sacrifices.**

1Ki 8:4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.

○ **Joshua offered burnt offerings on Mount Ebal:**

Jos.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.

○ **Reuben, Gad & the ½ tribe of Manasseh erected an altar to remind their brethren on the other side Jordan that they had a right to be included in the offerings of the nation of Israel:**

Jos.22.11 And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

...

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require it;

...

27 But that it may be a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

○ **Jephthae offered at his place in Tob:**

Jud 11:31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, and I will offer it up for a burnt offering.

○ **Manoah, Samson's father, offered burnt offerings in Dan, his inheritance:**

Jud 13:16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was an angel of the LORD.

○ **Samuel offered burnt offerings at Mizpeh, where the ark was located:**

1Sa.7.5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

...

9 And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

○ **Samuel offered in Gilgal:**

1Sa.11.14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

○ **Samuel offered in Bethlehem:**

1Sa.16.1 ¶ And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

4 And Samuel did that which the LORD spake, and **came to Bethlehem**. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

It does not appear that the LORD revealed the place that He had chosen to put His name until as late as the reign of king Solomon.

1Ki 9:3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: **I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.**

6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes,

Tithes, see v.17.

and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.

This seems to mean that Israel would not offer from place to place, wherever they came, but in a certain, permanent place. Yet it is difficult to determine if Israel offered much at all during the 40-yr. sojourn from Egypt to Canaan. But according to Numbers ch.33 Israel did come to 42 different places to camp during their sojourn.

Am 5:25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

9 For ye are not as yet come to the rest and to the inheritance,
ease (from the sojourn) (of the land)

rest, a fem. Hebrew noun מְנוּחָה, m^e-noo-chah, tss. rest, resting place, ease, comfortable, still (as an adj. still waters); the verb נָח, noo-ach, v.10.

which the LORD your God giveth you.

10 But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety;

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:

As we showed already (v.5), the LORD sets His name in Judah, in Jerusalem, in the days of Solomon when the temple was built. (also read 1Ki.5.1-5)

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

That is, all burnt offerings, etc. are done in this one place. Israel's worship was to be centered around and focused upon this one place, which we know shall be the Temple. (cf. Deu. 11.18-19, there we said, 'the life of the Israelite was to be so ingrained and so entwined with the word of God that whatever they did reflected the word of God.') So the Christian's life is to be centered around and focused upon the Lord's NT church. All service should be yielded up to God through His church.

Eph 3:21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

There is no other place to render Christian service but the Lord's NT church. There is no other foundation upon which one might found his life.

1Co.3.11 For other foundation can no man lay than that is laid, which is Jesus Christ.

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

So, there is a place to which Israel should seek and come where the LORD will have all of their sacrifices and offerings brought. What follows is clarification, that this does not pertain to the everyday issue of slaughtering animals for food.

15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee:

Obviously *eating* and the words *whatsoever thy soul lusteth after* is in the context of the diet Law which the LORD imposed upon Israel. (cf. Le.11; Deu.14.1-20) Meats includes both the domesticated and the wild animal.

the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

the unclean and the clean refers to the state an Israelite might be in . Whether clean or unclean he may eat.

16 *Only ye shall not eat the blood; ye shall pour it upon the earth as water.*

Except

The blood of animals was never to be eaten whether the animal was slaughtered for food or slain offered for sacrifices. The prohibition for eating or consuming blood *preceded* the giving of the Law.

Ge.9.3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

And the prohibition is reiterated in the Law.

Le.3.17 It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

This included eating the flesh of animals that died with the blood (i.e. strangled or died of itself).

Le.19.26 Ye shall not eat any thing with the blood ...

Le.17.13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

14 For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no

manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

15 And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.

And this prohibition for blood was commanded to the believing Gentiles, NOT BECAUSE IT IS OF THE LAW, BUT BECAUSE IT PRECEDED THE GIVING OF THE LAW.

Ac.15.19 Wherefore my

my –The pastor, James, writer of the epistle of James, ½ brother to our Lord Jesus. The apostle James suffered martyrdom in Ac.12.2.

sentence is, that we trouble not them which from among the Gentiles are turned to God:

trouble not them – that is the baptized, believing disciples among the Gentiles, v.10 ... *to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?* v. 5 ... which yoke a sect of the Pharisees attempted to put upon the believing Gentiles, commanding them to be circumcised and become Torah observant Jews, that is, to keep the law of Moses.

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled (and so died without blood-letting), and from blood.

The blood of slaughtered animals for food was to be poured upon the ground, and the blood of animals offered in sacrifice was to be applied how the Law directed; sometimes poured, sprinkled and/or wrung out upon the brazen altar or beside it. (Le.1.15; 4.7; 5.9).

The tithe must be eaten at the appointed place

17 Thou mayest not eat within thy gates the tithe

[except on the third year]

of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates:

Reference to the Levite would be to the Levite that lives in the same city as the Israelites that is offering. (see below)

and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

Concerning this tithe, unless it includes that part which Israel pays to support the tribe of Levi (cf. Nu.18.26), this is not the same because this the Israelite partakes of as he rejoices before the LORD for having so increase him in the past year. It could be that *all* the tithes, this and the Levite's part, were brought up at one time to the appointed place. (cf. Mal.3.10)

This tithe must refer to that found in Deu.14.22-29; 26.10-14. Each year for two years the Israelite was to take his tithe, a tenth of all of his increase and bring it to the place where the LORD chose to put His name. Here he, his family, servants, and any Levite of his hometown came to eat it and drink it before the LORD with joy. If the journey is too far to carry so much to enjoy this event then the tithe is sold, the money taken to the same place, then purchase is made of those things he chooses to enjoy before the LORD. (This is that text which shows the purchase of strong drink with the tithe and certainly an element that NT believers choose to ignore as it relates to the topic of tithing.)

BUT on the third year he was to take that same tithe and enjoy it with the Levite, (and notice also included were) the stranger, and the widow that is there with him, eat and be satisfied. This is called the Year of Tithing. (cf. Deu.26.12)

vss. 20-28 explain further vss. 5-19

20 When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

shall enlarge, Hebrew Hiphil (causative act.) verb of רָחַב, rah-chav, *to enlarge, to make broad, to make wide, to make proud.*

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean

[persons]

23 Only be sure that thou eat not the blood: for the blood is the life;

Except

and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the LORD.

This seems to clarify that they have the liberty to eat of their flocks and herds and wild game (all clean beasts) where they live without having to come up to that appointed place. Only, do not eat, consume the blood.

26 Only thy holy things which thou hast, and thy vows, thou shalt take,

Except

and go unto the place which the LORD shall choose:

27 And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

They were allowed only to eat the flesh of the peace offerings for thanksgiving. (cf. Le.7.15, 16)

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy God.

Vss.29-32 reiterate vss. 1-4

29 When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;

שָׁמַר

30 Take heed to thyself that thou be not snared by following them,

snared, the Hebrew Niphal (simple passive) verb נִקְשָׁה, tss. *to be caught, to be snared*.

following, the Hebrew Qal verb, אָחַר, or אַחֲרָי, *to be after, to be behind, to follow, to follow after*.

after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

inquire, the Hebrew verb שָׁאַל, tss. *to ask, to enquire, examine, make inquisition, question, to search, to seek, to seek out*.

So to enquire is to seek how they served their gods in order to do the same.

31 Thou shalt not do so unto the LORD thy God:

That is, to turn away from the LORD to worship the gods of the gentiles.

for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

The Gentiles have done in service to their gods every abominable practice that the LORD hates (sexual sins, cutting with knives, worshipping the stars and planets, the creature in the heavenlies and on the earth, Ro.1.22-32), even to offering up their sons and daughters to be sacrificed to their gods as burnt offerings.

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

De 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

Pv.30.5 Every word of God is pure: he is a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

Re 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

The word of God is to be observed, not altered in any way; not polluted by adding to it, and not deluded by taking away from it. Israel was to observe it as it is written. We are to observe it as it is written!