

211229-4 Deu 13, Cutting off Apostates & Apostasy in the Land—CThurman

Chapter 12 began a new section in the book of Deuteronomy reiterating the statutes and the judgments of the LORD. This will continue through to the end of chapter 26. In this chapter there were four things in particular upon which we focused our attention.

- That the LORD would have Israel not to worship Him as the Gentiles worshipped their gods; upon every high mountain and hill, and under every green tree. Rather, He would that Israel drive out all the nations and eradicate every place that is dedicated to the worship of these gods and destroy the names of them out of Canaan.
- That He would choose from among one of their tribes a place to put His name there. To this place they should seek and come to worship.
- That there was a time for Israel to bring their tithes up to the appointed place to rejoice before the LORD. And,
- That Israel was not to consume blood. Whether animals were slaughtered for food or for sacrifice it was not to be consumed but poured out as the word of God directed.

Let me say something about the tithe. It could be that *ALL* the tithes were brought up at the appointed time to the appointed place. (cf. Mal.3.10) That part of the tithe under consideration, particularly in chapter 14 is a part which is not strictly the inheritance of the sons of Levi. That tithe, the tithe which was the inheritance of the sons of Levi was a 10th of all of the increase of the twelve tribes of Israel (of which Levi is not counted). Remember, of the twelve sons of Jacob, Levi was not counted. That left eleven tribes. Also, Jacob took, in place of Joseph, Joseph's sons Manasseh and Ephraim. Removing Joseph made 10 tribes, then adding Manasseh and Ephraim restores the total number of tribes to a total of twelve.

These twelve tribes paid a tithe to support the Levites for their service to Aaron and his sons. Of the tithe that the Levites received they gave a tithe of that to

support the sons of Aaron. So this tithe we find regulated in Le.27.30-33; Nu.18.20-32.

Now, at the moment I don't know what else to say about the tithe we read of in Deuteronomy chapter 12 except to offer an opinion. It might be that Israel brought *ALL* their tithes up at one time; that a portion was dedicated to rejoicing together, the Israelite and the Levites so that there was a tithe of a tithe. (cf. Mal.3.10, *Bring ye ALL the tithes ...*) But this tithe is for their rejoicing together on account of the increase which the LORD had given them. Since Israel was increased so is Levi. This event could be much be like the American's yearly Thanksgiving Day observance so that at this time and with this tithe the families of Israel, with their servants, and the Levite that lived with them in the city would come up to rejoice. This they did each year for two years. If the journey was too far away for them to bring their tithe up with them then it was to be converted into money so that after they arrived to the city they might purchase whatever they desired to eat and to drink and rejoice before the LORD. However, on the third year, which is called *the year of tithing* (cf. Deu.26.12) the LORD would have the Israelite remain at home to eat and to drink his tithe. Here they were to celebrate with the Levite that lived in their area and also to include any stranger, orphans and widows. (cf. Deu.14.22-29)

It should be obvious to every Christian that the tithing doctrine many teach in churches today does not correspond *at all* to the OT law of tithing. We are not under the law of tithing. This congregation is not under the old covenant. It is living under a law of love. This is a giving church; a church with an open hand. Yes, some have taken advantage of our generosity. The Lord will sort those things out. But this is what I see.

Lu 6:38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

Also, remember that in the 12th chapter the LORD begins to emphasize that there will be a place where He will put His name and there will be His permanent habitation among them in the land of Israel. He will reveal where that place is once Israel have driven out all of their enemies and exterminated all of the places

and names of those gods from out of the land. We saw that this was revealed under the reign of king Solomon. The tribe is Judah, the city of Jerusalem, and the place is the Temple which Solomon built.

*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.***

It is my opinion that because Israel presently abides under the terms of a condition covenant, the Law, that the LORD may dwell here [in Jerusalem] or not depending on the national attitude of Israel toward the LORD. For example, when Israel fails to abide by the terms of the conditional covenant He forsakes them, chastises them through several means, even to the point of carrying some or all of them away into other countries. This is the cycle of events demonstrated over and over again of Israel's history in the OT.

*1Ki.6.11 ¶ And the word of the LORD came to Solomon, saying,
12 Concerning this house which thou art in building, **if** thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; **then** will I perform my word with thee, which I spake unto David thy father:
13 And I will dwell among the children of Israel, and will not forsake my people Israel.
14 So Solomon built the house, and finished it.*

But what if the LORD brings Israel into a new covenant so that they have a new heart for the LORD and a renewed will for His commandments? Then will not He permanently dwell among His people and on the land which *he careth for*? (cf. Deu.11.12) Brethren, if Israel's salvation can be spiritualized away, then so can ours. The promise of Israel's salvation is sure. It is future. David shall reign over Israel from Jerusalem.

After the vision of the valley of dry bones, and the miracle of the two sticks (the stick of Judah and the stick of Joseph become one; a reunited kingdom: *Eze 37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even*

they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

And Christ shall from the same place rule over the earth.

*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.
(where he is presently waiting to receive His kingdom.)*

Lu 19:12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

Now, chapter 13 being a continuation of the 12th chapter, reiterating the statutes and judgment of the LORD, notice how it ended with a prohibition to add to or diminish from the commandments. See the first verse of the 13th chapter. It begins with false prophets and dreamers. The whole chapter is built on the idea of keeping themselves to the word of God. This chapter is easy enough to understand, but before we begin reading I want to expound on the idea of receiving and believing what it written.

Brethren, keeping to the truth of the word of God is crucial so that our faith is properly directed. There are men that I have listened to and you listen to that have some good things to say, but I fear that you might be led away from the truth because of the way they use it.

2Pe.2.1 ¶ But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

Whether these are false teachers I cannot yet say, but it is very troubling to me because I think I can see where they are leading their followers. They are leading them back to Protestantism and essentially back to Romanism, which leads to the merging of the church and state, and to the notion of 'winning the world for Christ.' It joins hand in hand with the movement to bring about a present one-

world society. Brethren, there is coming a one world society without Jesus Christ we know who's going to be heading that up, and it's not what Christians should be looking forward to. These men, some with good intentions, are leading folks back to that old error that came out of Alexandria, Egypt, a place renowned for systematically corrupting the word of God. If ever there was a parable that we could point to that shows when the woman introduced leaven into the three measures of meal (cf. Mt.13.33) it was then in the 3rd century, and there in Egypt. The apostolic teaching of the premillennial eschatology was supplanted by the errors of postmillennialism and amillennialism [non-millennialism].

I listened to a man (initials V.B.) that some of you listen to and was shocked to hear him say that the kingdom is not a part of the preaching of the gospel and therefore not an divisive issue. I understand some of the motivation for his saying this. It disarms the listener to receive what he is saying as if it is unimportant to have a right view of Christ's coming. But the man is wrong. The understanding of a coming kingdom is a vital part of the preaching of the gospel.

Mt 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Mt 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Brethren, the preaching of the gospel of the kingdom specifically includes the salvation of the nation of Israel and will not lead to antisemitism. The gospel of the kingdom properly delineates between the kingdom, the nation of Israel and the NT church; something the postmil. and amil. views do not. There is no other way to say it. This man, and others like Him, whether purposely or blindly, wrests the word of God. It is quite cunning to watch a man make his point while purposely leaving out a verse or verses in the text that set aside what he poses as truth. After all that, listen to this 13th chapter. It is the LORD's means for checking the growth of apostasy in the nation beginning with the false prophet and dreamer, then to the disciple, then to the city. The LORD would cut the feet out from beneath apostates and apostasy if they would heed His word.

Cutting off the Apostate: The False Prophet and Dreamer; A National Duty (vss. 1-5)

1 ¶ If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

prophet, נָבִיא, nah-vee or nah-bee, a masc. noun, tss. *a prophet, one that prophesies*.

dreamer of dreams, חֹלֵם חֲלֹמִים, the masc. noun is חֹלֵם, cha-lom, always tss. *a dream or a dreamer*; the verb חָלַם, cha-lam is always tss. *to dream*.

sign, the Hebrew noun אֹת, ōth, tss. *a sign* [the lights in the firmament for signs; visible indications; Moses presented signs so that his brethren could discern that the LORD would deliver them from Egyptian bondage], *an ensign* [perhaps some banner], *a mark* [upon Cain], *a token* [the bow in the sky], so some indication or evidence presented to prove true.

wonder, the Hebrew noun מוֹפֵת, mō-pheyth, tss. *a sign, a miracle, a wonder* [Ex.4.21, the various plagues the LORD wrought against Egypt].

A prophet is one that is appointed of the LORD to give forth the word of God. God called Abraham a prophet in Ge.20.7.

Ge 20:7 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.

Aaron was a prophet for Moses.

Ex.7.1 ¶ And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

Nu.12.6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

1Ki.22.14 And Micaiah (the prophet, v.8) said, As the LORD liveth, what the LORD saith unto me, that will I speak.

Dreams refers to an oracle that usually manifests in the night when asleep. (Ge.20.3; 31.24; 40.5; 41.5 [he slept & dreamed],11; 1Ki.3.5; Job 20.8 & Is.29.7, equate dream and vision as the same; Dan.4.5 [*I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.*]; Dan.7.1 [*Daniel had a dream and vision of his head upon his bed.*]) Dreams usually cease when once awakened. (Ps.73.20; Is.29.8) I could not find an instance of a dream while awake, though that might be called a vision. (cf. Ac10.3) Joseph dreamed dreams of a prophetic or future nature. (Gen.37.5, 9). A couple of Egyptians dreamed dreams of a future bounty and famine, though they could not understand what they meant. (Ge.40.5) But the LORD revealed things to some as they were sleeping, as an enemy of Israel that Gideon. (cf. Jud.7.13) King Nebuchadnezzar had a dream. (cf. Dan.2.3)

So, when any prophet or dreamer showed some sign (special indication) or wonder (miracle) ...

2 And the sign or the wonder come to pass,

This is what is called in the NT as a lying wonder. These things are real.

Pharaoh's magicians emulated Moses:

Ex.7.10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

The Man of sin will work miracles to deceive the people:

2Th 2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders ...

whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

Notice, Israel was to watch against signs and *lying wonders*, designed to lead the people away from the LORD ...

3 ***Thou shalt not hearken unto the words of that prophet, or that dreamer***
[Then]

of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

proveth, is a Hebrew Piel (intensive act.) verb (Piel is an action word that communicates busily, repetitiously, actively... Qal, 'he kills', but Piel, 'he kills violently) of פָּרַחַ, na-sah, tss. *to prove, to tempt, to assay, to try, to adventure.*

The LORD knows all things. He is not proving them to understand what they will do because He knows what they will do. He proves them so that they might know what is in their heart. The works of the LORD draw out what is in the heart. This proof of their love by the LORD is as if asking the question, How much do you love me?

1Co 11:19 For there must be also heresies among you, that they which are approved may be made manifest among you.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

cleave, קָבַץ, verb tss. to cleave, to abide fast, to follow close, to follow hard, to keep fast, etc.

De 28:14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God,
turn you against

to turn you way from is the Hebrew, דָּבַר-סָרָה, of this סָרָה, sa-rah, is tss. to be rebellious, to revolt, to turn.

What these men might have spoken might have been true or the miracle quite powerful, but if it was to turn Israel away from following after the LORD they should be put to death.

which brought you out of the land of Egypt, and redeemed you out of the house

of bondage, to thrust thee out of the way which the LORD thy God
draw from

to thrust, נָדַח, na-dach, tss. to expel, to force, to draw away, to drive away, to drive out, to go astray, etc.

commanded thee to walk in. So shalt thou put the evil away
[by exercising capital punishment upon the offender]

put away, Piel (intensive act.) of the verb **בָּעַר**, tss. (in Piel) as *to bring away, to burn, to eat, to eat up* (cf. Is.3.15; 5.5, and so 'wasting' the vineyard), *to kindle, to put away, to take away, to take out, to waste*, etc.

from the midst of thee.

Instead of allowing these prophets and dreamers a continued influence which would bring about their destruction and the wasting of the land, destroy them.

Cutting off the Apostate: The Disciples of False Prophets; A Personal Duty (vss. 6-11)

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly,
stir [in] secret

entice, **סִוּוּ**, sooth, Hebrew Hiphil (causative act.) verb tss. *to entice, to move, to persuade, to provoke, to remove, to stir up*, etc.

secretly, or in secret, a masc. noun, **בַּסֵּתֶר**, bah-sey-ther, see sether, tss. *a covering, a covert, an hiding place, a secret, a secret place*, etc.

saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

8 [Then] Thou shalt not consent unto him, nor hearken unto him; neither shall
be willing listen

consent, from the Hebrew verb **אָבַח**, ah-bah or ah-vah, tss. *to will, to be willing, to consent, to rest content.*

וְלֹא־תִכְסֶּה עָלָיו

thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

have compassion

cover [over]

shall pity, the Hebrew verb **חָוַן**, choos or chus, tss. *to pity, to spare*.

shalt spare, the Hebrew verb **חָמַל**, cha-mal, tss. *to have compassion, to have pity, to spare*.

shalt conceal, the Hebrew verb **כָּסָה**, ka-sah, tss. *to conceal, to cover*.

Heb 10:28 He that despised Moses' law died without mercy under two or three witnesses ...

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

This is not teaching the taking of another's life without due process. This punishment was inflicted only after the people, i.e., the Sanhedrin, a council heard from at least two or three witnesses. If the charge was true then the guilty would be stoned to death. The first stone to be cast was by the person made the accusation.

De 17:6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

De 19:15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

This rule finds its basis in Ge. 9.6, and precedes the giving of the law, just like the rule prohibiting consuming blood.

Ge 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

The work of apostates resulted in untold numbers of deaths in Israel. The LORD held them liable for it and required their blood be shed.

The churches of Jesus are not a political entity. They do not have power at this time to exercise judgments against those beyond its membership, nor do they have the power to execute capital punishment. However a church has the right to judge its own members. Members that walk disorderly may be removed when they will not correct themselves. There are a number of Scriptures that include that govern judgments by more than 1 person.

Mt 18:16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

1Co 5:13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

1Ti 5:19 Against an elder receive not an accusation, but before two or three witnesses.

cf. Nu.35.30; Deu.17.6; Jn.8.16; 2Co.13.1; He.10.28

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

The LORD always takes them back to the time of their redemption. So there is a parallel for the NT believer. Christ has delivered us from the world and from the bondage of sin.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

All manner of overt sin is deterred when punishment is judiciously and immediately applied.

Ec 8:11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Cutting off the Apostate: The Places of Apostasy; A National Duty (vss. 12-18)

12 ¶ If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 Certain men, the children of Belial, are gone out from among you,

Belial, בְּלִי, b^e-lee, meaning not, without and יַעַל, yah-[g]al, meaning benefit, profit, worth, use; so Belial means to be without profit, to be worthless, and certainly refers to wicked persons, i.e., 1Sa.2.12, the sons of Eli, they knew not the LORD; H. W. F. Gensenius' Lexicon defines this, unprofitableness, worthlessness, what is useless, of no fruit; the B-D-B Lexicon(Oxford) '... the quality of being useless, good for nothing', etc.

and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

So, some apostate has deluded a whole city in the nation of Israel to fall away from the LORD ...

14 Then shalt thou enquire, and make search, and ask diligently; and, behold,
examine skillfully

shalt enquire, the Hebrew verb דַּרַשׁ, dah-rash, to seek, to enquire, to examine, make inquisition, to question, require, etc.

make search, the Hebrew verb חָקַר, cha-qar, to search, to make search, to search out.

ask, the Hebrew verb שָׁאַל, to ask, to ask counsel, to borrow, to consult, to demand, to desire, to enquire, etc.

diligently, this is a Hebrew Hiphil (causative active) act. infin. verb (so to cause to be skillful), **יָטַב**, yah-tav or yahtab, and is tss. (as an infinitive, *diligent, diligently, earnestly, skillfully, thoroughly, very, very small*).

if it be truth, and the thing certain, that such abomination is wrought among you;

[in your nation]

The nation is to investigate the report, examine the evidence, search it out and consult with various witnesses in order to ascertain the truth. When the report is verified ...

15 *Thou shalt surely smite the inhabitants of that city with the edge of the sword,*
[Then]

destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

... because it had become wholly dedicated to the worship of the gods of the nations.

16 *And thou shalt gather all the spoil of it into the midst of the street thereof,*

street, the Hebrew fem. noun **רְחוֹב**, r^e-chohv, tss. *street, broad places, broad way*; so in the open place.

and shalt burn with fire the city, and all the spoil thereof כָּלִיל ***every whit,***
completely

whit – meaning creature, thing, bit; the smallest part or particle imaginable; so, everything.

for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

Just as the Israelites were not to desire the silver or the gold that was on the gods of these nations so that they be not like their gods, cursed, so Israel should obey to keep from becoming cursed before the LORD.

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.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

***17 And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;
18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.***

For failing in this the LORD would charge the whole nation with sin and pour upon them his fierce anger. Israel could mitigate this by judging themselves. Even the NT saints are warned against willfully sinning against the LORD.

*He.10.26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,
27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.*

Heb 12:29 For our God is a consuming fire.

The Christian that fails to to examine shall receive the chastening hand of God.

1Co 11:31 For if we would judge ourselves, we should not be judged.

The same applies to the church. A church must judge herself or be judged. Notice, in keeping with Deu.13, the issue of apostates and apostatizing from the faith. For failing to judge themselves, to repent of these heresies the church is subject to suffering direct judgment from the hand of the Lord.

Re.2.14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Israel had the word of God. Because they knew the right way they could discern the evil way. To forsake the right way opened them up to every evil way. It is important for us to know the word of God. By knowing it and applying it we will recognize every false way.

Ps 119:104 Through thy precepts I get understanding: therefore I hate every false way.

During my lifetime I've seen some professing Christians turn after Jehovah's Witnesses, Seventh Day Adventists, to witchcraft and Catholicism. As sad as that is, it is better that they turned away than to bring it into the Lord's church. But as we press on to the coming and kingdom of Jesus Christ let us be zealous for His name, His word and this church to watch against error. The faith of Christ has never been, and will never be Catholicism or Protestantism or some cult (SDA's, J.W.'s, Mormonism); and by that I mean the faith of Christ is apostolic, that it is derived from the Scriptures alone. There is a danger of becoming lax about the word of God; when we begin to add to it or diminish from it, when we begin to exaggerate or embellish it, or use flattering words (things apostates use to their advantage [cf. 2Pe.2.18; Jude 16]) rather than keeping to the truth we open the door to false teachers and their false ways. (cf. 2Pe.2.1)

Review:

- It was the duty of national Israel to identify and put away from them the false prophet and dreamer, no matter how true their prophecy might, no matter how true the dream might be, if it was to lead the people to apostatize from the LORD. (vss.1-5)

- It was the Israelite's personal duty to resist and witness against whoever it might be that tried to lead him away from the LORD and after the gods of the nations. It didn't matter if that one was a fellow brother, a son, a daughter, a wife, a friend which is as your own soul. (vss.6-11)

- And, it was national Israel's duty to destroy every vestige of their error from the land. (vss.12-18)