

5/7/95

Deuteronomy 14-16

In our last study we looked at the statutes of genuine worship and needful safeguards against idolatry in chapters twelve and thirteen.

Tonight we will be looking at the rules about food, the Sabbaths, and the feast days. 14:1-16:22

14:1-2 The prohibition against pagan mourning customs.

14:1 The proclamation.

- 1) They were the children of God, "Go tell Pharaoh "Israel if My first born". Ex. 4:22
- 2) They were not to cut themselves and mutilate their bodies for the dead.
- 3) They were not to cut off the front of their hair between their eyes, as a propitiatory gift for the dead. Lev. 19:28, Is. 3:24, 15:2, 22:12, Jer. 16:6, 41:5, Ezk. 7:18, Amos 8:10, Mic. 1;16

* In many cultures it is practiced and expected to afflict oneself such as in New Guinea where women remove a joint of their finger at the death of a husband or love one. While in other cultures, women scratch their faces till they bleed.

We are not as others that have no hope. 1Thes. 4:13-18

14:2 The nature of their identity

- 1) They were a holy people.
- 2) They were chosen by God.
- 3) They were a treasure above all the people of the earth.

14:3-21 The prohibitions on foods. Lev. 11

14:3 The proclamation stated.

- 1) For health purposes.
- 2) For distinction from the other nations.

14:4-6 The animals that were eatable.

14:7-8 the animal that were not eatable.

14:9-10 The fish permitted and disallowed.

14:11-18 The fowl that were clean were eatable and the unclean not eatable.

14:19 Those things the creep or swarm that flies were unclean.

14:20 All clean birds were eatable.

* The New Testament does not prescribe to the dietary law of the Old Testament nor was that ever allowed to be a condition for

salvation. Acts 15, Rom. 14, Gal. 2:1, Col. 2:16-23, 1Tim. 4:1-4

14:21 Prohibition on dead animals

- 1) They were not to eat anything that died of itself, for it might of died of decease.
- 2) They could give it to an alien within their gates for food.
- 3) They could sell it to a foreigner.
- 4) The reason was that they were a holy people to the Lord their God.
- 5) They were not to boil a young goat in its mother's milk.
 - a) The pagans poured out this mixture as a charm to make the earth fertile. 12:4
 - b) The Jews interpret this to mean that you can not have meat with dairy products.

14:22-29 The principle of tithing.

14:22 The tithe was on the increase only not the entire portion.

14:23 The time was for fellowship with God and communion through the peace offering in order that they learn to fear the Lord.
* The fear of the Lord is the beginning of knowledge and wisdom. Prov. 1:7, 9:10

14:24-26 Provision for transporting the tithe.

- 1) The place, Jerusalem may be too far so the individual could sell the animals or grain and then purchase it at Jerusalem.
- 2) The occasion was to be a time of rejoicing.

14:27 Warning against forsaking or neglecting the Levite who was to care for the service of the Lord and tabernacle.

14:28-29 The tithe of every third year.

- 1) Some believe that this is a different tithe in addition to the yearly one in verse one.
- 2) Others think it is the same but on the third year it went to for this special purpose?
- 3) The promise was that God would bless the work of their hands.

15:1-6 The provisions of the Sabbatic years for debts.

15:1 The proclamation stated.

- 1) Every seven years the release from debts was to be honored.
- 2) Every creditor was to honor it.
- 3) It was the Lord's release.
- 4) The release was tied to the Sabbatic year of rest for the land, since there was no sowing there would be no harvest in turn no money. Ex. 23:10-11, Lev. 29:1-7

5) So the release was not to forgive the entire debt but the payment for that year till the following year.

15:3 The heathen could be collected on due to the fact that they did not acknowledge a year of rest for the land.

15:4 The only exception is if there were no poor in the land.

15:5-6 Obedience to this simple provision would provide God's blessings more than attempting to cash in on it.

15:7-11 The attitude towards the poor.

15:7 They were not to be indifferent to the poor or ignore them.

15:8 They were to be benevolent to the poor.

15:9 Stern warning.

- 1) They were to be warned about their evil thoughts and eye regarding the lose of the observance of the seventh year release if they gave benevolently! Prov. 23:6
- 2) God would hear their cry and mark the sin of the disobedient. Ja. 5:4

15:10 Their duty.

1) They were to give.

2) They were to give without it grieving their hearts.

3) They would be rewarded by God.

* 2Cor. 8:1-15, 9:5-9

15:11 The reason for the benevolence is that the poor will never cease from the land as Jesus quoted this. Math. 26:11, Mk. 14:7, Jn. 12:8

15:12-18 The law of the bond servant.

15:12-14 At times individuals would do so to pay off a debt or to gain some employment..

1) Six years they were to serve.

2) the seventh they were to go free.

3) They were to be given adequate provisions for compensation.

4) There were various conditions and compensations depending on whether they were married before or during the service.

Ex. 21:1-11, Lev. 25:39-55

5) The 6 to 1 ratio is consistent through Scripture, the land, the days of the week, the Sabbath release, the release of slaves and the 6 to 1 of the man's existence of 6, 000 years to the Lord's 1, 000 year reign..

15:15 The reminder was to be their own bondage in Egypt and the longing for freedom.

15:16-17 The provisions for a life long slave by choice.

1) The proclamation of the slave. vs. 16

a) He or she refuses to leave.

b) The motive is love for the master.

c) He sees that his provisions are met.

* At times he would not want to leave his wife he acquired in servitude. Ex. 21:5

2) The response of the master. vs. 17

a) He was to take the slave before the elders and pierce his ear with an awl to the door of his house. Ex. 21:6

b) He would then wear an ear-ring as a sign of his commitment for life.

c) the same was with a woman.

15:18 An exhortation against feeling grieved at the release of the servant.

1) He had gained him double the work than a hired servant would of.

2) The Lord would bless him.

15:19-23 The law of the first born.

15:19 The same as in Exodus. Ex. 13:2

1) Later God told them that the first born of men were his exchange for those he spared in Egypt.

2) Afterwards God exchanged the first born for the Levites and compensated the difference in money.

3) We are the church of the firstborn. Heb. 12:23

15:20 They would partake of the sacrifice in their pilgrimage to Jerusalem.

15:21 No defected animal was to be offered to the Lord as in the days of Malichi.

15:22-23 the provision for slaughter of animals to eat except for the blood. 12:16, 23, Lev. 17:11

16:1-8 The Passover Feast.

16:1 The feast was to be observed on the 14th of the month of April.

1) This was to be the beginning of their religious year. Ex. 12:2

2) Passover is always the first full moon in spring.

3) The feast was in commemoration of their deliverance from Egypt. Ex. 34:22, Lev. 23,

16:2 they were to sacrifice to the Lord in the chosen place, Jerusalem. vs. 2, 6, 7, 11, 15, 16

16:3-4 The feast of Unleaven would fallow the very next day after the Passover, on the 15th of April.

- 1) The feast would last seven days from the 15th to the 21st.
- 2) The bread was of affliction in memory of the exodus.
- 3) No leaven would be found or eaten symbolic sin. 1Cor. 5:8, 11:27-32
- 4) The Passover was to be eaten that very night only.

16:5-7 Only at Jerusalem and at twilight as in Egypt..

* Jesus fulfilled the Passover as the lamb of God and declared it plainly to His disciples at the last supper. Math. 26:17-29

16:8 The first and the seventh were rest days. Ex. 12:16

16:9-12 The Feast of Weeks.

16:9 The count down was from the Feast of first fruits which was the day after the Sabbath of the feast of Unleaven bread, Sunday, the Spring harvest. Lev. 23:115-17

1) Seven weeks or 49 days.

2) The fiftieth was the feast of Weeks or Pentecost.

3) This was the summer harvest of wheat. Ex. 23:16

4) The law was given at Sinai.

5) The Holy Spirit on the day of Pentecost. Joel 2:28-32, Acts 2

16:10-11 The feast was to be kept with offerings and rejoicing over God's blessings.

16:12 The constant reminder of the past condition and privilege of being delivered.

16:13-17 The Feast of Tabernacles.

16:13 The feast was to be for seven days in the 15th day of October, the seventh month.

Lev. 23:34

1) This was the year end harvest, the ingathering. Ex. 23:16

2) The date was the 15th to the 21st of October. Lev. 23:34

16:14-15 The time again was to rejoice over what the Lord had done.

16:16 The command for all males over the age of 20 to attend the three feast. Ex. 23:14-16, 34:21

16:17 Every person was to come before the Lord to give in a two-fold way.

- 1) As he was able.
 - 2) As he had been prospered by God.
- * 2Cor. 8-9

16:18-20 The need of just rulers.

16:18 The responsibility.

- 1) To appoint them.
- 2) To establish them at the gates, the place of judgment.
- 3) To judge the people of God justly.

16:19 The prohibitions

- 1) They were not to pervert justice.
- 2) they were not to take a bribe.
 - a) It blinds the eye.
 - b) It twists the word of the righteous.

16:20 Their duty

- 1) To follow what is just.
- 2) To inherit the land.

16:21-22 The prohibition of idolatry.

16:21 They were not to any tree or Asherah near the alter of God, so as to blend or identity the two as one.

16:22 At times these were associated with judicial oracles to the alters of Baal and Astarte the Canaanitish goddess of fertility, the counterpart to Baal.