

6/4/95

Deuteronomy 23-26

We continue in our study of Deuteronomy as we come to the end of the 2nd discourse.

1. The first was from 1:1-4:43.
2. The second is from 4:44-26:19.
3. The third will be from 27:1-30:20.
4. The closing material deals with the transfer of leadership, reading of the law, apostasy, song of Moses, the final charge and farewell and the death of Moses and his obituary. 32:1-34:12.

It is amazing how much God is interested in the most intricate details of man and His wisdom to give the proper instruction.

23:1-8 The individuals excluded from the congregation**23:1** Emasculated individuals

- 1) The individuals who for religious purposes crushed or castrated their sexual organs as a devotion to their gods.
* The practice was inconsistent with being a people created by God and given the capacity to procreate.

23:2 Illegitimate children

- 2) Anyone who was conceived out of wedlock till the 10th generation. Num 22:5-6, Ezra 9:12, Neh. 13:1-3

23:3-6 The descendants of Lot

- 3) The Ammonite and Moabite till the 10th generation. vs. 3
* through incest. Gen. 19:36-38
 - a) for they did not provide bread and water for them as they left Egypt. vs. 4
 - b) They hired Balaam to curse them. vs. 4, Num. 22-24
 - c) The Lord turned the curse into a blessing. Num. 22-24
 - d) They were not to have dealings with them or peace. vs 6

23:7-8 The brother of Esau

- 1) They were not to abhor an Edomite, Esau's relatives for they were related.
- 2) They were not to abhor an Egyptian because they were aliens in their land
- 3) Their children could enter at the 3rd generation.

23:9-14 The cleanliness of the camp

- 23:9** The setting is when they would go out to war.

23:10-11 If a person would become unclean by some emission they were to go outside the camp until evening and wash himself with water and at sun down he could come back in. Lev. 15:16-17

23:12-14 They were to have a specified place for them to go to the bathroom.
 1) they were to bury the excrement.
 2) The reason being was that god walked in their midst of the camp and their camp be holy or God would turn away from them.

23:15-16 **The laws of a run away slave**

23:15 They were not to return run away slaves of the heathen nation, possibly being mistreat.

23:16 The slave would be able to dwell where he please and they were not o oppress him.

23:17-18 **The law against prostitution**

23:17 No religious female harlots or male Sodomite after the religion of Astarte were to be allowed.

23:18 They were not to follow the of temple prostitutes.

* A dog refers to a sodomite. Lev. 18:22, 20:13, Rev. 22:15

23:19-20 **The law against interest**

23:19 They were not to charge interest to their brethren but help them get established.

23:20 They could charge a foreigner and god would bless them if they didn't charge their people. Ex. 22:24-25, Lev. 25:35-37

23:21-23 **The law of vows**

23:21 Vows had to be paid to God or it would be sin to the individual. Lev. 27, Num. 30:2

23:22 There was not obligation to vow.

23:23 The vow was voluntary and required.

23:24-25 **The law of eating in the field**

23:24 Human need was not denied only greed to carry grape in a container.

23:25 The same with grain or wheat, you could satisfy your need but you could not start harvesting his fields.

* Jesus was accused by the Pharisees. Mk. 2:23-28

24:1-4 The law concerning divorce

24:1 The uncleanness is not described and therefore it was interpreted at liberty.

1) It could not refer to sexual defilement of being a non virgin at marriage not adultery for both were already set by stoning. 22:21-22

2) There were two schools of thought in the time of Jesus.

a) Shemie taught that only adultery was the basis for divorce.

b) Hillel taught that any cause, this was the liberal view giving rise to selfish desires.

3) He would give her a certificate of divorce and send her out of his house.

24:2-4 She was then free to marry another but if she was freed from her second husband by divorce or death she could never return to her first husband because she had been defiled sexually by the second husband.

1) The law was not a pattern for divorce but an allowance due to the hardness of man's hear. Math. 19:1-12, Mal. 2:14-16

2) The provision protected the woman from living in an oppressive home.

3) The law was a rebuke to the man for dismissing his wife without a legitimate reason and causing her to be defiled.

4) The law was a strong warning to the man that he would never get her back once he released her.

24:5-22 Various laws

24:5 A man was exempt form war for one year if he was a newly wed to make his wife happy. 20"7

24:6 1) A pledge was as security for a loan.

2) The millstones was how they made there living. Ex. 22:26

24:7 Kidnapping was punishable by death. Ex. 21:16

24:8-9 Leprosy was to be dealt with as prescribed to the Levite. Lev. 13-14
* Miriam was the example being put outside the camp. Num. 12:9-15

24:10-13 The practice of lending money.
1) They were not to go into the house and help themselves to the pledge of their choice. vs. 10

2) They were to stand outside and the person would bring it out. vs. 11

3) The garment was to be returned at sundown or God would hear his cry. vs. 12-13, Ex. 22:25-27, Amos.. 2:8

24:14-15 They were not to take advantage over the less fortunate be they brethren or stranger.

1) They were to pay them at the end of the day.

2) They would be in sin with God if they did not as they cried to God for help. Ja. 5:4

24:16 Each person was to pay for their shortcomings.

1) It was the practice of destroying entire families in fear of uprising after taking over. 2King 14:6, 2Chron. 25:4

2) Ezekiel makes this clear. Ezk. 18:20

24:17-18 God is the defender of the helpless and underdog. Ex. 22:21-22, 23:6,36, Lev. 19:33-34

* The reason was they knew the feeling as slaves of Egypt.

24:19-22 The welfare provision

1) They could not go back to reap their fields a second time, it was for the poor, fatherless and widows. vs. 19

2) The same for their olive trees. vs. 20

3) The same for their grapes. vs. 21

4) The reason is their experience in Egypt. vs. 22

25:1-3 The law of civil corporal punishment

25:1 The judges would come to a decision between the two parties.

25:2 The guilty man would be beat in proportion to the set crime.

25:3 No more than 40 blows could be administered to a man.

1) The number forty is the number of judgment.

2) More than forty would humiliate him before all.

a) Thirty-nine were given for mercy and in case they lost count they would not exceed 40.

b) Paul received this many times. 2Cor. 11:24

-Moses prayed two times for 40 days. Deut. 9:9. 18

-Elijah fasted for 40 days. 1kings 19:8

-Jesus fasted for 40 days and nights. Math. 4:2

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- The women were to purify themselves for 40 days for a man child and 80 for a female.

Lev. 12:4-5

- In Noah's day it rained for 40 days and nights. Gen. 7:12

-Jonah preached for 40 days at Ninevah. Jonah 3:4

-Noah preached for 120 years, 3 times 40. Gen. 6:3

- In 40 days Christ ascended to heaven. Acts 1:3, 9

25:4 The animal is worthy of it's food as it works.
* Paul uses this to teach the for those who are called to the ministry. 1Cor. 9:7-9, 1Tim. 5:18, Lk. 10:7

25:5-10 **The law of marriage of surviving brother**

5:5 The brother was to marry the surviving wife. 20:7

25:6 The first son would bear the name of the dead brother. Gen. 38:9

25:7 The brother could refuse to do this if he chose before the elders at the gate of the city.

25:8-10 The procedure

1) The elders would ask him to confirm his decision. vs. 8

2) The sister-in-law would remove her shoe, spit in his face and call him one who would not build his brother's house. vs. 9

3) This would be a shame to him. vs. 10

25:11-16 **Miscellaneous laws**

25:11-12 A woman who intervened to help her husband in a fight and seize the other man by the genitals was punished by cutting her hand off.

25:13-16 They were to have just measures
1) The prohibition at work or home. vs. 13-14
2) The promise is long life. vs. 15
3) The proclamation. vs. 16
* Lev. 19:35-36

25:17-19 **The destruction of the Amalekites**

25:17-18 The crime of Amalek

1) They attacked them from behind and the stragglers when they came out of Egypt. vs. 17-18, Ex. 17:8-16,

2) They were to destroy Amalek once they had rest in the land. vs. 19

* Amalek is a type of the flesh and Saul was commanded to destroy Amalek but he

compromise and an Amalekite slew him, a picture of our flesh if we don't put it to death. 1Sam. 15

26:1-15 The law of Firstfruits and tithes

26:1-3 The command is to bring the firstfruit of the land once God has given them rest.

- 1) Off all produce of the land.
- 2) At the place God chose.
- 3) To declare god's faithfulness to His word.

26:4-11 The confession of the individual

- 1) He would set the basket before the alter. vs. 4
- 2) He would acknowledge his Syrian descent, bondage and poverty and that all he was and had was due to God. vs. 5-9
- 3) He acknowledged that even what he was giving as the firstfruits was of what God had given him. vs. 10a-e
- 4) He would worship God and rejoice in the blessings of God. vs. 10e-11

26:12-15 The conclusion of the confession

- 1) The offering was to be given to the Levites for the fatherless and widows. vs. 12
- 2) The acknowledgment of his obedience to the law and commandments. vs. 13

3) The fact that he had not violated his spiritual uncleanness or offer to the dead food. vs. 14

4) The individual would ask God's blessing on the entire nation. vs. 15

26:16-19 The privilege of being God's people

26:16 Their call to obedience to all of the law.

26:17 Their accountability to their confession of faith in God.

26:18 The proclamation of God of they being His people and promise to bless them.

- 1) His special people.
- 2) He would set them above all nations in praise, in name and in honor.
- 3) He endowed them to be a holy people unto Him.

* Ex. 19:5-6, 1Pet. 2:9-10