

5/21/95

Deuteronomy 17-19

We are still in the second discourse which runs till chapter twenty-six.

Remember that Moses is preparing them to enter the land and live under God's word to preserve their lives.

17:1 The prohibition of blemished offerings

- 1) The connection from the previous chapter is obvious.
- 2) The better brake would of been 16:18.
- 3) The offering of defected animals was a detestable practice that God prohibited.
 - a) It reveals the heart of man regarding the things of God.
 - b) It reveals the deceptiveness of man, thinking he can escape God's knowledge.
 - * Lev. 22:22-24, Deut. 15:21, Mal. 1:8

17:2-7 The judicial process

- 17:2 The case in point was idolatry.
The men at the gates were the judges.
* 16:18, Ruth 4:11, Neh. 8:1, 3, Job 29:7

17:3 The transgression was against the Covenant and served other gods in relationship to the creation of God.

17:4 The inquiry was to be made diligently.

17:5 The consequences was stoning.

17:6 The requirement was two witnesses for the issues of death.

* There were to be false witnesses. Ex. 20:16, 23:1, Num. 35:18, Math. 18:16, 2Cor. 13:1, 1Tim. 5:19, Heb. 10:28

17:7 The witnesses were to be the first to execute the penalty of death.

17:8-13 The provisions for difficult judgments

17:8 This is not a provision for an appeal to a higher court as we know but the provision when there is a a lack of understanding to come to a discussion.

17:9 They were to go to the priest and they sought the Lord through the Urim and Thumin to bring about the judgment.

17:10-11 They were to execute the final judgment that came forth.

17:12-13 The judgment for anyone who would act presumptuously and not heed the priest.

- 1) The man was to be stoned also.
- 2) The evil would be put away from the midst of them.
- 3) The people would fear and it would be a deterrent to the particular crime.

17: 14-20 The instructions for a king.

17:14 The time would be when they came into the land and prophetic.

- 1) They would want to set a king over them.
- 2) They would desire to be like all the nations around them.

* God gave them their request and sent leanness to their souls, in the wilderness. Ps. 106:15

17:15 The simple requirement.

- 1) The man was to be an Israelite and God's choice not man's.

* 1Sam. 9:15, 10:24, 16:12, 1Chron. 28:4-5

- 2) Saul fulfilled the prophecy. 1Sam. 8-10

17:16 The prohibitions

- 1) Not to multiply horses for they were the source of military might resulting in pride and self-sufficiency.

- 2) The people were not to be led back to Egypt for the same reason.

3) Egypt is always a type of the world and Solomon did this exactly. 1kings 10:26-29.

17:17 The multiplication of wives would lead his heart away from God.

- 1) Solomon had 700 wives.
- 2) Solomon had 300 concubines. 1kings 11:1-4
- 3) Solomon was the richest man. 1kings 10:14-17, 23

17:18 The word was to rule him.

- 1) He was to be a man of the word.
- 2) He was to have a copy of the law by the priest.

17:19-20 He was to be a man under authority as he read it all the days of his life. 31:24-26, 2kings 22:8

- 1) To fear God.
- 2) To be careful to observe it.
- 3) To keep his heart from pride.
- 4) To be stable.
- 5) To prolong his life.

18:1-8 The portion of the priest.

18:1-2 The Levites were to live of the ministry of the Tabernacle.

- 1) They had no land inheritance at all. 10:9
- 2) They were the first to be deprived and neglected when Israel was unfaithful to God and in times of restoration they were placed back and provided for. . a) Hezekiah's reformation. 2Chron 31:2-10
b) Nehemiah restored them after his return from Babylon. Neh. 13
c) Paul uses this as one of his argument and proof texts for the who preach the gospel to live off the gospel. 1Cor. 9:7-18
d) Paul declares the love of the Philippians for him in sharing of the finances. Phil. 4:10-19

18:3 The portion from the sacrifice.

18:4 The first fruit of the harvest.

18:5 The reason being that god chose them out of all the tribes. Ex. 28:1

18:6-7 No :Levite was to be excluded from serving.

18:8 There was to be no favoritism at all.

18:9-14 The prohibitions of the occult

18:9 They were not to follow the practices of the land.

18:10-11 The particulars listed.

- 1) Those who pass their children through the fire, the worship of Molech.
- 2) Witchcraft, The practice of divination.
- 3) Soothsaying is fortelling the future by present occurrences, a prognosticator.
- 4) Inerpret Omens, by inspecting entrails of beasts, the flight of birds, the viewing of water in a cup as Joseph declared, called hydromacy.. Gen. 44:15
- 5) Sorcery, is the use of drugs, herbs and perfumes.
- 6) Conjure spells, is a charmer by words for divining and casting spells, even the tying of knots in certain ways.
- 7) Medium, is one who inquires by means of one spirit.
- 8) Spiritist, is a wizard or witch.
- 9) One who calls on the dead is a necromancer.
* Lev. 18:21, 19:31, 20:2, 6, 27:11, 1Sam. 28:1-25, Jer. 7:31, 19:5

18:12 God's view of such.

- 1) All who do these are an abomination.
- 2) All in the land were cast out due to these practices.

18:13 They were to be blameless of these things.

18:14 God had appointed for them a much surer way of knowing God's will and mind.

18:15-22 God's provisions for His people to hear His voice.

18:15 God would be faithful to raise up a prophet to speak.

18:16 This was at their own request due to the fact that they did not want to hear God's voice themselves at Horeb.

18:17-19 The ultimate prophet is here the Messiah, Jesus Christ attested by the New Testament. Jn. 1:21, 45, 5:45-47, 7:40, Acts 3:22-23, 7:37, Heb. 1:1-2

18:20 Any prophet who spoke in the name of God presumptuously was to be put to death.
* They were to be 100% accurate or be stoned.

18:21-22 The proof of a prophet.

1) The fulfillment of the proclamation.

2) The confirmation of the word. Jer. 23:9-29

19:1-13 The cities of refuge

19:1-2 The cities were equally distant, three on the east side and three on the west

side. Ex. 21:13, 4:41-43, Num. 35:1-34, Josh. 20:1-9

19:3 The roads were to be clearly marked for the man slayer to flee.

19:4. The provision was for one who accidentally killed someone not premeditated murder.

1) The man was to remain in the refuge city till the death of the High Priest and then he could return to his home without any fear of the kinsman goel, the blood redeemer.

2) This is a beautiful type of Christ as each of us is guilty before God and our only hope is to flee to Him and as he can never die we must abide in Him forever.

19:5 The example is stated in this verse.

19:6-7 Lest the kinsman goel take vengeance on the one who accidentally killed his relative.

19:8-9 This provision was for the west side of the Jordan, the promise land.

19:10 God would hold them responsible if they did not make adequate provisions for the manslayer to flee to.

19:11-12 The person who was guilty of premeditated murder was not to be given asylum within the city of refuge but brought out and handed over to the kinsman goel to avenge the death of his love one.

19:13 No attempt to be more merciful or gracious than God was to be tolerated.

19:14 The landmarks were to be honored

* Roman law would put people to death. Prov. 22:28

19:15-21 The law concerning witnesses.

19:15 Two witnesses were necessary for any fact to be established particularly in murder matters. 17:6, Num. 35:30

19:16-19 False witnesses were who were found out were brought before the priest and the judges would make diligent inquiry and the punishment they thought to have passed on the accused would be passed on the.

19:20 The outcome

- 1) Those who remain will fear.
- 2) They will not commit such evil.

19:21 No pity was to be given.

* The language was to limit the vengeance not a command to exercised vengeance.