

Deuteronomy 13-16

Bible Study

Review

Chapter 10

- Review of events from the golden calf incident—lessons for the new generation
- Moses' prayer of intervention was successful—they traveled on from Mt. Sinai

- Last section—after learning the lessons from golden calf incident: what does God require of His people?
 - To fear the Lord, walk in His ways, love Him, serve Him with all one's heart and soul and keep His commandments

Chapter 11—The choice: blessings or cursing

- The right choice results in God's blessings
 - Rain in due season

- Turn away from God—the blessings withheld

Chapter 12—Exclusive worship to God

- Israel was to destroy the pagan places of worship
 - Destroy their names from their places of worship

- They were to seek the place that God would place His name

Chapter 13

Dangers of idolatry/pagan worship

v. 1-5 Danger of false prophets or religious leaders

¹ "If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder,

² and the sign or the wonder comes to pass, of which he spoke to you, saying, 'Let us go after other gods'--which you have not known--'and let us serve them,'

³ you shall not listen to the words of that prophet or that dreamer of dreams, for the LORD your God is testing you to know whether you love the LORD your God with all your heart and with all your soul.

v. 1 "dreamer of dreams" (JSB, Tanakh)= "dreamer-diviner"

"Predicting the future by dream interpretation was one of the most common techniques of divination"

(Expositors) "Dreams were used in prophecy both legitimately [Num. 12:6] and illegitimately [Jer. 23:25]"

Numbers 12:6

⁶ Then He said, "Hear now My words: "If there is a prophet among you, *I*, the LORD, make Myself known to him in a vision; I speak to him in a dream.

Jeremiah 23:25

²⁵ "I have heard what the prophets have said who prophesy lies in My name, saying, 'I have dreamed, I have dreamed!'

v. 2-3 God's people were not to be deceived by a 'prophet' or a 'dreamer of dreams' whose prophecy or dreams comes to pass...when his **goal** was to influence people to worship pagan gods

▪ This violates the 1st commandment—no other gods before me

⁴ You shall walk after the LORD your God and fear Him, and keep His commandments and obey His voice, and you shall serve Him and hold fast to Him.

⁵ But that prophet or that dreamer of dreams shall be put to death, because he has spoken in order to turn *you* away from the LORD your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to entice you from the way in which the LORD your God commanded you to walk. So you shall put away the evil from your midst.

To discern a false prophet, teacher or dreamer:

v. 4—gives **the test** to a true prophet or prophecy—he follows God, fears Him and keeps His commandments

Isaiah 8:20

²⁰ To the law and to the testimony! If they do not speak according to this word, *it is* because *there is* no light in them.

v. 5 The death penalty was commanded for the prophet or dreamer who would turn Israel to other gods—it was a serious crime

v. 6-10 Danger of influence from friends or family towards pagan worship

- ⁶ "If your brother, the son of your mother, your son or your daughter, the wife of your bosom, or your friend who is as your own soul, secretly entices you, saying, 'Let us go and serve other gods,' which you have not known, neither you nor your fathers,
⁷ of the gods of the people which *are* all around you, near to you or far off from you, from *one* end of the earth to the *other* end of the earth,
- ⁸ you shall not consent to him or listen to him, nor shall your eye pity him, nor shall you spare him or conceal him;
⁹ but you shall surely kill him; your hand shall be first against him to put him to death, and afterward the hand of all the people.
¹⁰ And you shall stone him with stones until he dies, because he sought to entice you away from the LORD your God, who brought you out of the land of Egypt, from the house of bondage.
¹¹ So all Israel shall hear and fear, and not again do such wickedness as this among you.

v. 6 "secretly entices you"

The temptation towards pagan worship from the false prophet would be made openly, based on a sign or wonder. This section reveals however, that the temptation towards pagan worship would be made secretly and would be based upon a relationship or friendship

(Und. Bible Com. Series) "In ancient Israelite society, ties of kinship were the strongest of all horizontal human loyalties. In the private realm of the home and family the temptation would be all the more subtle, more difficult to detect, being done secretly [v.6], and much more difficult to resist because of the close relationships and family authority involved. The harshness of verse 8-10 has to be understood in this light."

v. 12-18 Danger of influence from leaders of a community towards pagan worship

- ¹² "If you hear someone in one of your cities, which the LORD your God gives you to dwell in, saying,
¹³ 'Corrupt men have gone out from among you and enticed the inhabitants of their city, saying, "Let us go and serve other gods" '--which you have not known--
¹⁴ then you shall inquire, search out, and ask diligently. And *if it is* indeed true *and* certain *that* such an abomination was committed among you,

v.13 "Corrupt men" (KJV) "*Certain* men the children of Belial"

(Companion) "First occurrence. A word denoting all that is wicked and worthless; hopeless, as to character and destiny.

"corrupt men"

(Expositors, notes) "is literally 'men, sons of Belial (worthlessness) a Hebrew way of saying base, worthless or wicked men."

Idolatry could spread-- because corrupt wicked men could grip a whole town

(NICOT) "The nature of the crime and the severity of the penalty were such that a very careful investigation would have to be carried out to establish if indeed the matter is true and certain. If the proof was beyond question that the crime (abomination) had been committed, then all of the inhabitants of the city were to be executed.

The penalty prescribed for the crime was essentially the same as the method of dealing with the Canaanite cities"

¹⁵ you shall surely strike the inhabitants of that city with the edge of the sword--utterly destroying it, all that is in it and its livestock, with the edge of the sword.

¹⁶ And you shall gather all its plunder into the middle of the street, and completely burn with fire the city and all its plunder, for the LORD your God. It shall be a heap forever; it shall not be built again.

¹⁷ So none of the accursed things shall remain in your hand, that the LORD may turn from the fierceness of His anger and show you mercy, have compassion on you and multiply you, just as He swore to your fathers,

¹⁸ because you have listened to the voice of the LORD your God, to keep all His commandments which I command you today, to do *what is* right in the eyes of the LORD your God.

v. 15 “utterly destroying it, all that is in it”

(Und. Bible Com. Series) “The fact that the town, though Israelite, was to be dealt with through the *herem* also shows that it’s idolatry effectively abolished its covenant membership and rendered the town virtually Canaanite.”

v. 16 “gather all its plunder...and completely burn with fire the city”

The city would never again be rebuilt. The purpose of the harsh action was to turn aside God’s harsh anger [v.17]

▪The crime threatened the existence of all Israel and the continuation of God’s ancient promise to the patriarchs

Chapter 14

Laws of holiness in matters of daily life

¹ "You *are* the children of the LORD your God; you shall not cut yourselves nor shave the front of your head for the dead.

² For you *are* a holy people to the LORD your God, and the LORD has chosen you to be a people for Himself, a special treasure above all the peoples who *are* on the face of the earth. (Deut. 7:6)

³ "You shall not eat any detestable thing.

v. 1 "You are the children of the LORD your God"

(Und. Bible Com. Series) "The Hebrew is emphatic, as though intentionally making a contrast with the picture of apostasy and judgment in the previous chapter

v. 1 "you shall not cut yourselves nor shave the front of your head for the dead"

(Und. Bible Com. Series) "Both customs are well-known rites in connection with mourning and were Canaanite cultic practices related to Baal. Special emphasis was given to self-laceration, which was connected with death and fertility ritual."

v. 4—20 Clean and unclean meats (Lev. 11)

⁴ These *are* the animals which you may eat: the ox, the sheep, the goat,

⁵ the deer, the gazelle, the roe deer, the wild goat, the mountain goat, the antelope, and the mountain sheep.

⁶ And you may eat every animal with cloven hooves, having the hoof split into two parts, *and that* chews the cud, among the animals.

⁷ Nevertheless, of those that chew the cud or have cloven hooves, you shall not eat, *such as* these: the camel, the hare, and the rock hyrax; for they chew the cud but do not have cloven hooves; they *are* unclean for you.

⁸ Also the swine is unclean for you, because it has cloven hooves, yet *does not chew* the cud; you shall not eat their flesh or touch their dead carcasses.

v. 4-6 General description of clean animals which can be eaten

v. 7-8 The general description of **unclean** land animals are those that do not chew the cud or have cloven hooves—those specifically identified as unclean: camel, hare, rock hyrax and the pig

v. 8 [last part] the swine... 'you shall not...touch their dead carcasses'

Leviticus 11 tells us that touching the carcass of any unclean animal made a person ritually unclean—he could not enter the tabernacle area, and became ritually clean by waiting until evening and washing himself

- ⁹ "These you may eat of all that *are* in the waters: you may eat all that have fins and scales.
¹⁰ And whatever does not have fins and scales you shall not eat; it *is* unclean for you.
- ¹¹ "All clean birds you may eat.
- ¹² But these you shall not eat: the eagle, the vulture, the buzzard,
¹³ the red kite, the falcon, and the kite after their kinds;
¹⁴ every raven after its kind;
¹⁵ the ostrich, the short-eared owl, the seagull, and the hawk after their kinds;
¹⁶ the little owl, the screech owl, the white owl,
¹⁷ the jackdaw, the carrion vulture, the fisher owl,
¹⁸ the stork, the heron after its kind, and the hoopoe and the bat.
¹⁹ Also every creeping thing that flies is unclean for you; they shall not be eaten.
²⁰ You may eat all clean birds.

(UCG Booklet) **"A common denominator of many of the animals God designates as unclean is that they routinely eat flesh that would sicken human beings"**

Clean and unclean meats are based upon a holiness principle:
Holiness: as a word in OT has the meaning of being sacred or dedicated...set apart...also being connected with God

v. 21 A ritual law

²¹ "You shall not eat anything that dies *of itself*; you may give it to the alien who *is* within your gates, that he may eat it, or you may sell it to a foreigner; for you *are* a holy people to the LORD your God. You shall not boil a young goat in its mother's milk.

Leviticus 17:15

¹⁵ "And every person who eats what died *naturally* or what was torn *by beasts*, *whether he is* a native of your own country or a stranger, he shall both wash his clothes and bathe in water, and be unclean until evening. Then he shall be clean.

(NICOT) "Eating the meat of an animal that has died a natural death is prohibited. While it is possible that the meat was prohibited because of the likelihood of contamination, which would occur quickly in a hot climate, it is more likely prohibited because the animal had not been killed in the proper fashion and the blood drained out. [Deut. 12:16] For this reason the animal could be eaten by a resident alien or sold to a foreigner, neither of which would have been possible if the meat was already bad. The Israelites were not to eat such meat, which would be ritually unclean, because they were *a holy people to the Lord.*"

v. 21 [last part] 'You shall not boil a young goat in its mother's milk'

- [Ex. 23:19; 34:26]—in both of these accounts this is stated right after a description of bringing the first fruits as a sacrifice.
- Boiling a goat in mother's milk was a Canaanite sacrificial ritual connected with fertility

v. 22-26 Second tithe—used for the Feast

²² "You shall truly tithe all the increase of your grain that the field produces year by year.

²³ And you shall eat before the LORD your God, in the place where He chooses to make His name abide, the tithe of your grain and your new wine and your oil, of the firstborn of your herds and your flocks, that you may learn to fear the LORD your God always.

²⁴ But if the journey is too long for you, so that you are not able to carry *the tithe*, or if the place where the LORD your God chooses to put His name is too far from you, when the LORD your God has blessed you,

²⁵ then you shall exchange *it* for money, take the money in your hand, and go to the place which the LORD your God chooses.

²⁶ And you shall spend that money for whatever your heart desires: for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before the LORD your God, and you shall rejoice, you and your household.

v. 23-26 refer to a tithe (2nd tithe) which is to be used by the tithe payer for himself and his family to be able to observe God's feasts.

This is not the same tithe that is given to the Levites for their work to be done [Numbers 18:21]

Key principles of attending the Feast:

v. 23 "that you may learn to fear the Lord your God always"

v. 26 "and you shall rejoice, you and your household"

v.27-29 Third tithe

²⁷ You shall not forsake the Levite who *is* within your gates, for he has no part nor inheritance with you.

²⁸ "At the end of *every* third year you shall bring out the tithe of your produce of that year and store *it* up within your gates.

²⁹ And the Levite, because he has no portion nor inheritance with you, and the stranger and the fatherless and the widow who *are* within your gates, may come and eat and be satisfied, that the LORD your God may bless you in all the work of your hand which you do.

A tithe saved only every third year out of a seven year sabbatical cycle to be given to the poor, the Levite [who could not own any land], the stranger, the fatherless and the widow [Deut. 26: 12-15]

Deuteronomy 26:12-13

¹² "When you have finished laying aside all the tithe of your increase in the third year--the year of tithing--and have given *it* to the Levite, the stranger, the fatherless, and the widow, so that they may eat within your gates and be filled,

¹³ then you shall say before the LORD your God: 'I have removed the holy *tithe* from *my* house, and also have given them to the Levite, the stranger, the fatherless, and the widow, according to all Your commandments which You have commanded me; I have not transgressed Your commandments, nor have I forgotten *them*.

Chapter 15
Sabbatical years of release

v. 1-6 Release of debts

(Tyndale) “Chapter 15 follows the same social concerns and motivation as those found in the fourth commandment [5:12-15]

¹ "At the end of *every* seven years you shall grant a release *of debts*."



Exodus 23:10-11

¹⁰ "Six years you shall sow your land and gather in its produce,
¹¹ but the **seventh** year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave, the beasts of the field may eat. In like manner you shall do with your vineyard *and* your olive grove.

(Und. Bible Com. Series) “The Hebrew phrase translated you must cancel debts [v.1] uses the same word as that translated ‘let the land lie unplowed’ in Exodus 23:11. It is the root *smt*, meaning to release.”

v. 1 “At the end of every seven years you shall grant a release” [of debts]

(Und. Bible Com. Series) “The Deuteronomic law thus expands the scope of the fallow year from release of the land from the ‘burden’ of plowing, to the release of human beings from the burden of debt.”

² And this *is* the form of the release: Every creditor who has lent *anything* to his neighbor shall release *it*; he shall not require *it* of his neighbor or his brother, because it is called the LORD'S release.

(New Amer. Com.) “To protect both lender and borrower, the loan, one assumes, was of such an amount as to reasonably be repaid in whatever time remained until the year of cancellation. That is, the size of the loan was commensurate with the time to repay it.”

³ Of a foreigner you may require *it*; but you shall give up your claim to what is owed by your brother,

⁴ except when there may be no poor among you; for the LORD will greatly bless you in the land which the LORD your God is giving you to possess *as* an inheritance--

v. 3 'Of a foreigner you may require it'

(New Amer. Com.) "The foreigner, because he was not the recipient of God's special grace of election and covenant, could not enjoy its benefits either."

(BKC) "The debts of a foreign businessman [foreigner] were not cancelled. This was because he did not let his land lie fallow or suspend his normal source of income for a year as the Israelites did"

v. 4 "except when there may be no poor among you"—poverty should not exist in the rich land God would give them

The debt release enactment would help prevent poverty by preventing debts exacted from those unable to repay them

v. 4 [last part] for the LORD will greatly bless you in the land which the LORD your God is giving you to possess *as* an inheritance-

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⁵ only if you carefully obey the voice of the LORD your God, to observe with care all these commandments which I command you today.

⁶ For the LORD your God will bless you just as He promised you; you shall lend to many nations, but you shall not borrow; you shall reign over many nations, but they shall not reign over you.

v. 4-5

There should be no poverty in the land because God promised to bless them—but that was conditional upon their obedience

v. 6 God's blessing, for Israel's obedience, would bring a surplus, and their wealth and prominence among the nations would grow...and their position of leader among the nations

v. 7 Care for the needy

⁷ "If there is among you a poor man of your brethren, within any of the gates in your land which the LORD your God is giving you, you shall not harden your heart nor shut your hand from your poor brother,

⁸ but you shall open your hand wide to him and willingly lend him sufficient for his need, whatever he needs.

⁹ Beware lest there be a wicked thought in your heart, saying, 'The seventh year, the year of release, is at hand,' and your eye be evil against your poor brother and you give him nothing, and he cry out to the LORD against you, and it become sin among you.

¹⁰ You shall surely give to him, and your heart should not be grieved when you give to him, because for this thing the LORD your God will bless you in all your works and in all to which you put your hand.

¹¹ For the poor will never cease from the land; therefore I command you, saying, 'You shall open your hand wide to your brother, to your poor and your needy, in your land.'

(New Amer. Com.) "In the real world of fallen humanity there will always be the poor [v.11], but there must also be, among God's people, a spirit of generosity to them"

v. 12-18 Release of slaves

¹² "If your brother, a Hebrew man, or a Hebrew woman, is sold to you and serves you six years, then in the seventh year you shall let him go free from you.

¹³ And when you send him away free from you, you shall not let him go away empty-handed;

¹⁴ you shall supply him liberally from your flock, from your threshing floor, and from your winepress. *From what* the LORD has blessed you with, you shall give to him.

¹⁵ You shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore I command you this thing today.

The word 'let him go'/release (*salah*) is used three times in verses 12-13—it is the same word used in Ex. 3:20 of Pharaoh's final release of Israel from Egypt, followed by the expression of not departing from Egypt empty handed (Ex. 3:21-22)

[v. 14] A poor Hebrew who had sold him or herself to the creditor to pay off debts was to be released in the 7th year, and for working diligently was to be given a bonus (not empty handed)

v. 15 "remember that you were a slave in the land of Egypt"

(Tyndale) "is a direct quote from the fourth commandment in its Deuteronomistic form [5:15]. This commandment points out the equal status of slave masters and slaves with regard to Sabbath rest, and now find its extended application with regard to the sabbatical year of slave release.

In this way it also follows the pattern Book of the Covenant [Ex.20:22-23:19] where the law of slave release stands at the very beginning of the law code [Ex.21:2-11] soon after the exodus experience, and as an appropriate first law for a society of escaped slaves!"

- ¹⁶ And if it happens that he says to you, 'I will not go away from you,' because he loves you and your house, since he prospers with you,
- ¹⁷ then you shall take an awl and thrust *it* through his ear to the door, and he shall be your servant forever. Also to your female servant you shall do likewise.
- ¹⁸ It shall not seem hard to you when you send him away free from you; for he has been worth a double hired servant in serving you six years. Then the LORD your God will bless you in all that you do.

[v.16-17]

The servant could choose to continue working for the master, but without a continued obligation for repayment of prior debts

v. 17 (New Amer. Com) “the relationship had to be formalized by the legal procedure of public declaration of intent, a procedure that, in such cases as these, consisted of a piercing of the ear of the man or woman with an awl pressed against the door. This clearly was the door of the master, and the act speaks of the identification of the servant with the master for life.”

v. 18 “seem hard” (Heb. *qasar*) to send the slave away—makes a link with the hardening of Pharaoh’s heart (*qasar*) and the sending away of the slaves

v. 19-23 Offering of firstborn animals

¹⁹ All the firstborn males that come from your herd and your flock you shall sanctify to the LORD your God; you shall do no work with the firstborn of your herd, nor shear the firstborn of your flock.

²⁰ You and your household shall eat *it* before the LORD your God year by year in the place which the LORD chooses.

²¹ But if there is a defect in it, *if it is* lame or blind *or has* any serious defect, you shall not sacrifice it to the LORD your God.

²² You may eat it within your gates; the unclean and the clean *person* alike *may eat it, as if it were* a gazelle or a deer.

²³ Only you shall not eat its blood; you shall pour it on the ground like water.

v. 19-20 The firstborn of Israel's oxen and sheep were not to labor, nor yield by-products (shearing)...but they must be presented as sacrifices to the Lord

v. 20 "shall eat it before the Lord your God year by year in the place which the LORD chooses"
(New Amer. Com.) "The fact that this is done each year suggests that the occasion is one of the annual festivals, most likely the Feast of Tabernacles....of all the festivals the Feast of Tabernacles is most closely identified with peace or fellowship offerings, the very kind in view in this passage."

Chapter 16

Annual festivals reviewed as part of the covenant

- Variances between the instructions regarding Passover in Exodus 12 and in Deut. 16

- Deuteronomy summarizes the law for the new generation, recalls history, their calling and duties prior to entering the promised land...summaries can often have slight variances from prior details

- When the original instructions regarding Passover observance were given in Egypt, recorded in Exodus 12, there was no priesthood, no tabernacle nor systematic system of worship.
 - In chapter 16 here, it describes the observance of the Passover within the formalized system of worship that was established—instructions for observing the feasts **after** Israel is in the promised land

- In Ch. 16: Three periods or 'times' for observing the feasts in the place God chooses, but all the feasts are not listed [a summary]

- In Chapter 16 the 'Passover' and 'Feast of Unleavened Bread' are used interchangeably: for example in v.16—one of the 'three times in a year' is 'Unleavened Bread' which includes the Passover

- In the first seven verses of chapter 16 the term 'Passover' is used for both the Feast of the Passover and the Feast of Unleavened Bread

¹ "Observe the month of Abib, and keep the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night.

Both feasts are included in verse one

v. 1 (Tyndale) "The opening word 'observe' reminds the reader of the fourth commandment ('Observe the Sabbath day'-- Deut. 5:12)"

"**Abib**"=ripening grain or green ears—original name of the 1st lunar month, later replaced with the name 'Nisan' after the Babylonian captivity

Exodus 13:4

⁴ On this day you are going out, in the month Abib.

"Observe the month of Abib and keep the Passover"—these instructions are of a general inclusive nature

▪ Israel was to observe the month and keep the feasts that memorialized their deliverance by God from Egypt—both Passover and Unleavened Bread are included

Abib

FDUB

14th

Numbers 33:3

³ They departed from Rameses in the **first month**, on the **fifteenth day** of the **first month**; **on the day after the Passover** the children of Israel went out with boldness in the sight of all the Egyptians.

² Therefore you shall sacrifice the Passover to the LORD your God, from the flock and the herd, in the place where the LORD chooses to put His name.

The instructions in Exodus 12 make it clear that the sacrifice on the Passover was to be either a lamb or goat:

Exodus 12:5-6 (Passover instructions in Egypt)

⁵ Your lamb shall be without blemish, a male of the first year. You may take *it* from the sheep or from the goats.

⁶ Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.

The sacrifices during the feast of Unleavened Bread were taken from the flock **and** the herd:

Numbers 28:17-19 (Sacrifices for Un. Bread—from the flocks and herds)

¹⁷ And on the fifteenth day of this month *is* the feast; unleavened bread shall be eaten for seven days.

¹⁸ On the first day *you shall have* a holy convocation. You shall do no customary work.

¹⁹ And you shall present an offering made by fire as a burnt offering to the LORD: two young bulls, one ram, and seven lambs in their first year. Be sure they are without blemish.

³ You shall eat no leavened bread with it; seven days you shall eat unleavened bread with it, *that is*, the bread of affliction (for you came out of the land of Egypt in haste), that you may remember the day in which you came out of the land of Egypt all the days of your life.

⁴ And no leaven shall be seen among you in all your territory for seven days, nor shall *any* of the meat which you sacrifice the first day at twilight remain overnight until morning.



Exodus 12:15 (verse 4 and 5 are consistent with this verse)

¹⁵ Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel.

v. 4 “nor shall any of the meat which you sacrifice the **first day** at twilight remain overnight until morning”

Which 1st day?

This is referring to the **Passover** sacrifice—the Passover and Unleavened Bread are being discussed in these verses...Moses is giving a summary of instructions previously given

▪ It is the Passover sacrifice because it is sacrificed “at twilight”—literally between the two evenings

⁵ You may not sacrifice the Passover within any of your gates which the LORD your God gives you;

⁶ but at the place where the LORD your God chooses to make His name abide, there you shall sacrifice the Passover at twilight, at the going down of the sun, at the time you came out of Egypt.

⁷ And you shall roast and eat *it* in the place which the LORD your God chooses, and in the morning you shall turn and go to your tents.

⁸ Six days you shall eat unleavened bread, and on the seventh day there *shall be* a sacred assembly to the LORD your God. You shall do no work *on it*.

v. 5 “gates” [fig.] *synecdoche* “when a part is put for the whole”
“put for the cities themselves” (Companion)

(UCG study paper: The Passover of Exodus 12)

“The change that is noted in verse five is the most controversial. That is, they were commanded not to sacrifice the Passover in their gates, though Deuteronomy 16 does not state precisely where the slaying was to take place nor who was to do the slaying....when God gave Moses the original instructions for observing the Passover, there was no formalized priesthood or central place of worship. After Israel settled in the land, they were commanded to go to the place where God had place his name to observe the feasts.

But that should not be construed to mean that after the temple worship was established that they were forbidden from eating the lamb in their dwellings (temporary or permanent) even though it might have been slain in the temple. So, in practical terms there is really no contradiction between the original instructions for observing the Passover and the instructions for observing the Passover after the temple was established.”

v. 9-12 Feast of weeks (Pentecost)

⁹ "You shall count seven weeks for yourself; begin to count the seven weeks from *the time* you begin *to put* the sickle to the grain.

¹⁰ Then you shall keep the Feast of Weeks to the LORD your God with the tribute of a freewill offering from your hand, which you shall give as the LORD your God blesses you.

¹¹ You shall **rejoice** before the LORD your God, you and your son and your daughter, your male servant and your female servant, the Levite who *is* within your gates, the stranger and the fatherless and the widow who *are* among you, at the place where the LORD your God chooses to make His name abide.

¹² And you shall remember that you were a slave in Egypt, and you shall be careful to observe these statutes.

v. 9 "count the seven weeks"

Lev. 23: 15 'the day after the Sabbath, the day you brought the sheaf of the wave offering' (During unleavened bread)

v. 10"Feast of weeks"

Exodus 23:16— "Feast of Harvest"; Numbers 28: 26-32— "day of firstfruits" and "Feast of weeks"

v. 13- 15 Feast of Tabernacles

¹³ "You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress.

¹⁴ And you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the fatherless and the widow, who *are* within your gates.

¹⁵ Seven days you shall keep a sacred feast to the LORD your God in the place which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you surely rejoice.

¹⁶ Three times a year all your males shall appear before the LORD your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before the LORD empty-handed.

¹⁷ Every man *shall give* as he is able, according to the blessing of the LORD your God which He has given you.

v. 15 [last part] "so that you surely rejoice"

(Expositors notes) "is a positive way of translating *ak sameh*, '**only joy**' '**nothing but joy**'

(NIV) "and your joy will be complete"

v. 16 "three times a year"

(Tyndale) "Previous lists of the feasts of Israel also confirm links with the theme of Sabbath. [Ex. 23: 14-18; 34:18-26; Lev 23:1-44]. Here the three feasts (three times in a year) conclude the section relating to the fourth commandment with regard to the Sabbatical principle [5:12-15], thus emphasizing the holy rhythm of life."

(New section) 16: 18—17:20 Matters of justice: judges, kings and the courts

▪v.18-22 fit more properly with chapter 17

(Und. Bible Com. Series) “These instructions to judges and officials do not typically go into practical detail on the job itself, but rather, emphasize the fundamental **moral requirements** for the preservation of justice ” [righteous behavior]

- ¹⁸ "You shall appoint judges and officers in all your gates, which the LORD your God gives you, according to your tribes, and they shall judge the people with just judgment. (*mispat sedeq*)—occurs only here
- ¹⁹ You shall not pervert justice; you shall not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous.
- ²⁰ You shall follow what is altogether just, that you may live and inherit the land which the LORD your God is giving you.
- ²¹ "You shall not plant for yourself any tree, as a wooden image, near the altar which you build for yourself to the LORD your God.
- ²² You shall not set up a sacred pillar, which the LORD your God hates. mi

v. 20 “altogether just” (Heb. ‘just’, ‘just’) i.e. ‘perfectly just’ (Companion)
(Expositors notes) “The Hebrew repetition ‘*sedeq*’, ‘*sedeq*’—justice, justice is a way of emphasis.

v. 21-22

(BKC) “The first responsibility of the judges was to prevent impure worship practices in the land. Anything that might lead to syncretism (blending pagan worship with worshipping God) was prohibited. “

Lessons

The test to a true prophet or prophecy—he follows God, he fears God, and keeps His commandments



Matthew 24:4-5

⁴ And Jesus answered and said to them: "Take heed that no one deceives you.

⁵ For many will come in My name, saying, 'I am the Christ,' and will deceive many.

The laws of clean and unclean animals are laws that apply to us today:

▪ Clean and unclean meats are based upon a holiness principle:

Holiness: as a word in OT has the meaning of being sacred or dedicated...set apart...also being connected with God

In regards to the Feast of Tabernacles:

“so that you surely rejoice”—from the Hebrew: **only joy; nothing but joy**