

Hello everyone,

PERCENT OF BIBLE COMPLETED: 18.5%

Weekly Readings will cover: Deuteronomy 22 through Deuteronomy 28

Sunday: Deuteronomy 22

Monday: Deuteronomy 23

Tuesday: Deuteronomy 24

Wednesday: Deuteronomy 25

Thursday: Deuteronomy 26

Friday: Deuteronomy 27

Saturday: Deuteronomy 28

Current # of email addresses in the group: 589

Yay! We have been doing this Bible Study for over 200 straight days! Congratulations! I hope you each had a great study week and enjoy this next week as we continue through the book of Deuteronomy.

Website archive location for audio files & PDFs:

<https://www.ucg.org/congregations/san-francisco-bay-area-ca/posts/audio-links-re-three-year-chronological-deep-dive-reading-program-circa-2022-2025-903711>

3-YEAR CHRONOLOGICAL STUDY: Week 33

Read the following passages & the Daily Deep Dive on the daily reading.

Day 204 - SUNDAY: July 9th

Deuteronomy 22

Daily Deep Dive:

The UCG reading plan for this chapter first begins in the last couple verses of the previous chapter (21): "This section begins with instructions on hanging someone. Notice that the criminal was put to death and then hanged (verse 22). "The guilty person was not hanged by the neck; this form of execution was not practiced in ancient Israel. The hanging was actually the impaling [or tying up] of the corpse for public viewing after death by stoning. Everyone would know that individual had brought guilt on the community. The exposure of the corpse was limited to one day. For that day, it reminded people of

God's judgment on the sinner" (*Nelson Study Bible*, note on 21:22-23). Thus, a criminal so hanged had to be buried before sunset (verses 22-23; compare Joshua 8:29). The hanging on a tree of the condemned person's corpse was considered a "curse" (Deuteronomy 21:23). That is part of why Joseph of Arimathea was anxious to take Jesus from the cross and bury Him before the new day, a Holy Day, began (Matthew 27:57-61; Mark 15:42-47; Luke 23:50-54; John 19:38-42). Jesus, when being nailed on the cross, became "accursed" for us—He, being innocent of any crime or sin, took away the curse for the violation of the law (that is, the death penalty) that we, through our sinful conduct, had brought upon ourselves (compare Galatians 3:13; Romans 6:23).

Deuteronomy 22:1-4 gives practical examples on how to love our neighbor: If we find something that belongs to our neighbor, we are to return it to him. We are to take care of the found item until it can be returned (verses 1-3). We are also to assist our neighbor when he needs help (verse 4). And we are not to hide ourselves from helping (compare Isaiah 58:6-7). Rather we are to bear one another's burdens (Galatians 6:2).

Deuteronomy 22:5 prohibits cross-dressing. A man is not to wear women's clothes and vice versa, according to the cultural norms of the day. This deals with transvestitism or with conduct that could even give the appearance that one is engaged in such a practice. The command does not forbid unisex fashions—that is, attire that is culturally acceptable for both men *and* women to wear. It should also be noted here that "in the ancient Middle East, dressing in the clothing of the opposite sex was a magical practice intended to bring harm to people. For example, a transvestite male would predict that the soldiers of another army would be as weak as females" (*Nelson*, note on 22:5).

Verses 6-7 are concerned with the preservation of the environment and wildlife—one is not to take the mother bird and the young birds at the

same time, but let the mother go free so that she can continue producing offspring, thus perpetuating the species. If the opposite were done, taking the mother and leaving the young, the young would, of course, die, leaving none of the birds alive.

Verse 8 is another law showing concern for neighbor. In ancient houses, roofs, which were flat, were often used like other rooms, especially during hot weather. Thus, there was a real danger of someone accidentally stepping or falling off the edge of the roof. Therefore, this law was to protect others by requiring that a house have a parapet or railing around the roof's edge to prevent accidental injury. While we do not normally put railings around our roofs today unless it is common for people to walk on them, we would certainly do so around a balcony or very high deck. Indeed, the principle here is simply that we try to anticipate dangers in anything we plan or build and do what we can to protect others from those dangers. This law was simply a practical way to "love your neighbor as yourself" (Leviticus 19:18; Matthew 22:39)—to take reasonable steps to protect others from injury.

Verse 12 repeats the command from Numbers 15:37-41 that tassels be added to the four corners of one's clothing. One source comments: "To understand the significance of the tassel, we must first understand the significance of the hem. The hem of an ancient Near-Eastern garment was not simply a fold sewed to prevent the threads of the cloth from unraveling. The hem of the outer garment or robe made an important social statement. It was usually the most ornate part of the garment. And the more important the individual, the more elaborate and the more ornate was the embroidery on the hem of his or her outer robe. The tassel must be understood as an extension of such a hem.... Thus, the significance of the tassel (as well as the elaborate hem) is this: It was worn by those who counted; it was the 'I.D.' of nobility. The requirement of a blue cord in the tassels [see Numbers 15:38] lends further support to the notion that the tassels signified nobility because

the blue dye used to color the threads was extraordinarily expensive" (Jacob Milgrom, "Of Hems and Tassels," *Biblical Archaeology Review*, May-June 1983, pp. 61-62).

This supports the common Jewish understanding: "In ancient times non-Jewish royalty wore fringes on the hems of their clothes to indicate their high position. The Torah instructs all Jews to remember that they are a nation of priests with God as their ruler" (Malka Drucker, *Rosh Hashanah and Yom Kippur*, 1982, p. 48). However, the explicitly stated scriptural reason for tassels is found in Numbers 15:39-40: "that you may look upon it and remember all the commandments of the Lord to do them...and so be holy to the Lord." Perhaps, in reminding the Israelites that they were a royal priesthood, the tassels also reminded them that this responsibility required them to obey Him and remain holy. It may even be that the tassels reminded them that God had taken them from slavery and made them a wealthy, blessed people—and that He would continue to bless them as long as they remained faithful to Him.

Today it is the Holy Spirit that reminds us of God's law (John 14:26). The Holy Spirit was not given, or even promised, to ancient Israel at large, so they needed such physical reminders (compare Deuteronomy 5:29). Under the terms of the New Covenant, those physical reminders should not be necessary, as the law of God is being written on our hearts and minds (Jeremiah 31:33). It is true that Christ wore tassels (see Matthew 9:20, the word translated "hem" here and "borders" in Deuteronomy 23:5 referring to an ancient hem with tassels as described above), but He lived His human life under Old Testament rules, including its sacrifices and offerings and its physical reminders.

Deuteronomy 22:13-30 discusses laws of sexual morality. If it was discovered that a newly married bride had engaged in sexual immorality or fornication prior to marriage, she was to be stoned

(verses 20-21). If the husband's accusation of fornication prior to marriage was proved wrong, the husband had to pay a fine to his wife's family and was not allowed to ever divorce her (verse 19). This was done to protect the wife, as the husband had to continue to provide for her.

When two unmarried people engaged in fornication and were discovered, the perpetrators had to marry each other (verse 28) unless the father of the girl refused to consent to the marriage. In that case, the man who had enticed the virgin still had to pay "money according to the bride-price of virgins" (Exodus 22:16-17). If two people engaged in adultery, that is, where at least one of them was married to someone else, then both perpetrators were to be stoned (verse 23). The concept of adultery even included a "betrothed," though not yet married, woman, as she was already considered to be the "wife" of the new husband (verses 23-24). Then there was the matter of rape. If a sexual relationship involving a betrothed woman occurred in the city where other people were nearby, but the woman did not cry out for help, this was considered adultery and not rape, since the woman could have been heard if she had cried out, thereby demonstrating her disagreement with the sexual encounter. On the other hand, if a rape of a betrothed woman occurred in the isolation of the countryside, where her cries for help would have been to no avail, then the matter was *declared* a rape and only the rapist had to die (verses 25-27).

Deuteronomy 22:9 forbids sowing a vineyard with different *kinds* of seed. Verse 10 prohibits plowing with an ox and a donkey together. And verse 11 prohibits wearing garments of different material. Let's examine these three prohibitions in more detail.

The prohibition against wearing certain clothes is actually quite specific. Note that the words "such as" have been added to verse 11. It should actually read, "You shall not wear a garment of different sorts, wool

and linen mixed together." That the mixing of wool and linen is really the issue here may also be seen in Leviticus 19:19, which clearly states, "Nor shall a garment of mixed wool and linen come upon you." Wool is an animal product, while linen is a plant product. Such should not be combined, as they produce clothes of lesser quality. Further, the *Jamieson, Fausset & Brown Commentary (JFB)* notes that research has determined that wool blended with linen may sometimes increase static electricity to the point of causing heat rashes in hot climates (note on Leviticus 19:19). Thus, with the prohibition being so specific, *synthetic* fabric does not even appear to be an issue here, or fabric that is part synthetic and part wool or that is part synthetic and part linen. It should also be noted that the prohibition is against a particular fabric being an improper *blend*. It apparently does not prohibit wearing wool and linen at the same time or even as different parts of the same garment.

The purpose of the prohibition against sowing different kinds of seed may have been twofold. First, it may have been "directed against an idolatrous practice, viz., that of the ancient Zabians, or fire-worshippers, who sowed different seeds, accompanying the act with magical rites and invocations" (*JFB*, note on Leviticus 19:19). But this law was evidently also given to prevent the intentional or unintentional cross-pollinating of different kinds of plants, as this would produce substandard hybrids. The same commentary notes that "those who have studied the diseases of land and vegetables tell us that the practice of mingling seeds is injurious both to flowers and to grains. 'If the various genera of the natural order Gramineae, which includes the grains and the grasses, should be sown in the same field, and flower at the same time, so that the pollen of the two flowers mix, a spurious seed will be the consequence, called by the farmers chess. It is always inferior and unlike either of the two grains that produced it, in size, flavor, and nutritious principles. Independent of contributing to disease the soil, they never fail to produce the same [result] in animals and men

that feed on them'" (note on Leviticus 19:19). For other examples, cucumbers should not be planted near watermelons because they will cross and produce a perversion. Likewise, the various members of the muskmelon and cantaloupe family should not be planted near pumpkins or certain types of squash, as they will mix. On the other hand, there is nothing wrong with planting peas or beans among corn, or planting two pasture grasses together. In that case, there is no problem as each seed continues to reproduce only after its own kind.

With today's scientific knowledge, there is much planned hybridization. However, much of it is controversial because, generally speaking, with most "improvements" or advantages come corresponding disadvantages or weaknesses. Hybrid plants grown for human food have often proven less healthful.

Several reasons have been offered for the prohibition against yoking an ox and a donkey together for plowing. One explanation is that an ox is a clean animal, while a donkey is unclean. Also, it has been shown that the ox cannot tolerate the smell of a donkey, so that both animals don't really work together harmoniously. They pull unequally and, sometimes, even against each other. *The Soncino Commentary* suggests that the "underlying principle is prevention of cruelty, since the ass which is weaker than the ox would suffer in such a combination." The *JFB Commentary* expresses *all* of these thoughts, stating: "An ox and ass, being of different species and of very different characters, cannot associate comfortably, nor unite cheerfully in drawing a plow or wagon. The ass being much smaller and his step shorter, there would be an unequal and irregular draft. Besides, the ass, from feeding on coarse and poisonous weeds, has a fetid breath, which its yoke-fellow seeks to avoid, not only as poisonous and offensive, but producing leanness, or, if long continued, death; and hence, it has been observed always to hold away its head from the ass and to pull only with one shoulder" (note on Deuteronomy 22:10). All of this certainly serves to

illustrate a spiritual principle the apostle Paul brought out in the New Testament. In light of everything that was just pointed out, we can perhaps better understand Paul's point in 2 Corinthians 6:14, where he says, "Do not be unequally yoked together with unbelievers." Indeed, this lesson may be found not only in the rule about plowing, but also the ones concerning seeds and fabrics. For while these precepts have value in the physical realm, they illustrate a spiritual reality: Don't get mixed up with this world." [END]

Verse 15 – Regarding her parents bringing out evidence of their daughter's virginity, John Gill's commentary states: "the sheet she lay in when she first bedded with her husband, in her parents' possession, and kept by them as a witness of her purity, should there ever be any occasion for it: and which were to be brought" [END]

Day 205 - MONDAY: July 10th

Deuteronomy 23

Daily Deep Dive:

Here is the UCG reading plan for this day: "Verses 1-8 of this chapter deal with laws pertaining to the ancient physical nation of Israel—they are not applicable to the Church of God today. For example, verse 6 states that Israel was not to seek the peace of the Ammonite or the Moabite "nor their prosperity all your days forever." Christ, on the other hand, tells His disciples to love their enemies, to bless them who curse them, and to be peacemakers (Matthew 5:9, 43-45). The word "forever" in Deuteronomy 23 must be understood in context. Often this word means forever as long as certain conditions apply (e.g., compare Exodus 21:5-6). Deuteronomy 23:1 prohibits eunuchs from entering the assembly of the Lord—that is, from receiving Israelite citizenship, which would have entitled them to full participation in Israelite society and the rights of being an Israelite. Thus, having the status of a "stranger," they could have joined in festival worship and many other aspects of Israelite life but were still forbidden from certain things, such as

partaking of the Passover. And they did not have all the protections under the law that Israelites did, such as having to be released from slavery in the year of release. Also, according to verses 2-3, descendants of illegitimate unions, as well as of Ammonites or Moabites, were denied Israelite citizenship until the family had dwelt among God's people for 10 generations. Again, this is said to be the rule forever. But for those in Christ, such distinctions are eliminated and cannot apply in the way described here. True Christians may be from any nation and can suffer from any physical debility. As recipients of the Holy Spirit, they are spiritual Israelites, who may immediately worship God in Spirit and in truth (John 4:24). As Paul tells converted gentiles, "Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God" (Ephesians 2:19).

Deuteronomy 23:9-11 states that an individual who contracts some ceremonial defilement during the night does not become ritually clean again until the next sunset. This is, of course, a ritual law that is no longer in effect. Still, as mentioned before, there were undoubtedly health benefits to such laws. And thus, the underlying *principle* of physical cleanliness is still very much applicable today. Verses 12-13 concern sanitation laws about dealing with human waste. Remember from the highlight on Leviticus 13-15 that dung was a major ingredient in the "healing" ointments of ancient Egypt. Of course, such products would have done nothing but worsen the condition of ailing patients. Only the revealed knowledge of the all-knowing God saved the Israelites from the same harmful practices. The next verse, Deuteronomy 23:14, it should be noted, can also be applied in a spiritual way—God may turn away from *us* if He sees something *spiritually* unclean in *our* lives that we do not want to get rid of.

The proscription against returning a slave in verses 15-16 is not talking about indentured servants within Israel. The *Jamieson, Fausset, & Brown Commentary* states in its note on these verses: "Evidently a servant [slave] of the Canaanites or some of the neighboring people, who was driven by tyrannical oppression, or induced, with a view of embracing the true religion, to take refuge in Israel. Such a one was not to be surrendered by the inhabitants of the place whither he had fled for protection."

In verse 18, the principle is expressed that ill-gotten gain cannot become "holy" by giving a portion of it to God. The word "dog" here, it should be pointed out, is not a reference to an actual canine animal. Rather, as the previous verse makes mention of two related professions—that of a ritual harlot and that of a "perverted one," i.e., a male prostitute—so the same two should be understood in verse 18. Thus, a harlot and a dog refer to a harlot and a male prostitute. Actual dogs in the ancient Middle East were often looked upon as worthless scavengers and so became metaphoric for unsavory or immoral people. Indeed, the word "dogs" is often used metaphorically in the Bible (compare Psalm 22:16, 20; Matthew 7:6; Matthew 15:26-27; Philippians 3:2; Revelation 22:15). Therefore, if someone runs a pet store or raises animals and sells dogs, it is perfectly acceptable to offer a portion of the profit to God. The verse in question has nothing to do with that.

Verses 19-20 forbid charging interest of a *poor* brother, but permit charging reasonable interest of a foreigner, as loaning money to foreigners was usually done in a business context (compare *Jamieson, Fausset & Brown's Commentary*, note on 23:19-20; "Usury," *Unger's Bible Dictionary*; *New Bible Dictionary*; *Hasting's Dictionary of the Bible*). In fact, the Church of God in modern times has long understood that an Israelite *was* permitted to charge reasonable interest of even another Israelite if the purpose of the loan was not to help a poor and

needy brother, but as a business transaction in a commercial context. Indeed, Christ cast banking (in which interest is charged of some so interest can be paid to others) in a positive light in some of His parables (compare Matthew 25:27; Luke 19:23). The same principles, then, apply today regarding Church members. Judging from the spirit of the law, it would be inappropriate for a converted Christian to charge a poor and needy person interest, whether or not the poor person is in the Church (compare Galatians 6:10). On the other hand, it would not be wrong for a converted Christian to charge another person, even one in the Church, interest on a loan given strictly in a business context.” [END]

I don't have anything additional to add to this chapter.

Day 206 - TUESDAY: July 11th

Deuteronomy 24

Daily Deep Dive:

The UCG reading plan states: “Moses, because of the hardness of the hearts of the people, allowed for divorce—although Christ later explained that "from the beginning" it was not so. For converted Christians, only a few valid reasons for divorce exist—such as fraud before marriage, sexual immorality while married and desertion by an unconverted mate (compare Matthew 19:3-9; 1 Corinthians 7:12-15). Indeed, in Matthew 19, Christ was apparently explaining that people had been applying even the words of Deuteronomy 24:1-4 far too liberally, taking the word "uncleanness" to mean anything the husband didn't like and allowing him to divorce his wife for virtually any reason at all. In fact, in Christ's day it was not even necessary to *state* a reason. A husband had only to tell his wife, "I divorce you" before witnesses. The same liberty was, in this corrupt tradition, not extended to wives. With this understanding, we can perhaps see how the certificate of divorce, while a concession to human weakness, could actually prove helpful to a wife whose husband wrongfully divorced her, allowing her to remarry and still be provided for (compare verse 2). Yet, if her next

marriage ended in divorce or widowhood, the first husband was not permitted to take her back after she had become the wife of another man in the intervening time. This law is still valid today.

Verses 6 and 10-13 demand mercy and compassion for a poor person who had to give a pledge or security for a debt. The creditor was not allowed to accept certain necessities as a pledge (verses 6, 17), and he was, in any event, to return whatever he had received from a *poor* person as a pledge before sunset (verses 12-13). Further, he was not given the right to go into the poor person's house without permission to get the pledge (verse 10), thus preserving personal privacy and dignity. Although a poor person might find himself in a temporary financial predicament, he was still made in the image of God as a potential member of His very family, and thus was to be treated with respect.

In the same context, an employer was to pay his employee his wages on time. In ancient times, employees or hired servants were paid daily, and God declares it to be "sin" not to do so—regardless of whether the employee was an Israelite or a foreigner (verses 14-15). The principle is that employees be paid at mutually agreeable intervals.

Verse 16 sets forth an important principle: "Fathers shall not be put to death for their children, nor shall children be put to death for their fathers; *a person shall be put to death for his own sin.*" We are all individually responsible for what we do. Parents must teach their children, but the children must choose. The same is true for converted children who can teach their unconverted parents God's way of life—but it is again the parent's responsibility to accept or reject the truth.

Verses 19-22 address compassionate conduct again—this time of landowners towards the poor. Rather than greedily harvesting every last sheaf in the field, or every last grape or olive, God commanded

generosity. Thus, some of the harvest was to be left for the stranger, the fatherless or the widow, i.e., the poor in the land, "that the Lord your God may bless you in all the work of your hands." He reminds Israel that they, too, had been slaves in the land of Egypt, and how much they would have appreciated it if such a law had been in Egypt *for them* (see verse 22)." [END]

Verse 1 – Says the husband found “some uncleanness in her” (NKJV). The NLT says “having discovered something wrong with her”. The ERV says “find some secret thing about her that he does not like”. The John Gill commentary includes: “something that he disliked, and was disagreeable to him, and which made their continuance together in the marriage state very uncomfortable; which led him on to be very ill-natured, severe, and cruel to her; so that her life was exposed to danger, or at least become very uneasy; in which case a divorce was permitted, both for the badness of the man's heart, and in favour of the woman, that she might be freed from such rigorous usage. This word "uncleanness" does not signify adultery, or any of the uncleannesses forbidden in Lev 18:6; because that was punishable with death, when it could be proved; and where there was only a suspicion of it, the husband might make use of the bitter water:” [END]

Verse 5 – This verse shows us the priority that God places on marriage and the bonding between a husband and wife that should be a priority early in the marriage to form the strong oneness that God designed. It also shows us the expectations that God places on the husband to serve his wife. For much of human history, men have often abused the authority and roles God gave them in a selfish way. As God designed marriage, both should love, serve, and show preference to the other, each caring for and wanting the best for the other spouse. However, in the authority position of the family, the husband holds the primary responsibility to be the first to set this example in the family. The first to serve, the first to sacrifice, the first to endure difficulty, etc...

(Compare Ephesians 5:21-33). As a type of Christ in the family, the husband's authority isn't diminished in any way by leading in service and love to his wife (and children) (compare Matthew 20:28).

Verse 6 – Adam Clarke's commentary states: "Small hand-mills which can be worked by a single person were formerly in use among the Jews, and are still used in many parts of the East. As therefore the day's meal was generally ground for each day, they keeping no stock beforehand, hence they were forbidden to take either of the stones to pledge, because in such a case the family must be without bread. On this account the text terms the millstone the man's life." [END]

Verse 9 – John Gill's commentary states: "Who was stricken with leprosy for speaking against Moses, and was shut up seven days; and they are reminded of this instance, partly to warn them against entertaining evil suspicions, and surmises of persons in power and authority, and speaking evil of them; and partly to expect that punishment would certainly be inflicted on them, should they be guilty of the same crime; nor should they think it hard, either to be smitten with leprosy, or to be shut up for it" [END]

Verses 10 & 11: Notice, that even when someone owes you something, there are still boundaries and respect that must be maintained in the situation.

Day 207 - WEDNESDAY: July 12th

Deuteronomy 25

Daily Deep Dive:

We'll begin with the UCG reading plan: "Deuteronomy 25:1-3 demand justice in court. A wicked person is to be condemned, and a righteous person is to be acquitted. In ancient Israel, to inflict physical pain on a convicted criminal was not considered inhumane, cruel or unusual. Rather, it was to satisfy the victim's demand for some sense of justice,

to deter others from committing crime and to reinforce to the criminal himself the fact that sin and crime brings pain and suffering. We might ask ourselves whether it is more "humane" to lock up a convicted criminal for months or years in a tiny cell, caging him like an animal. God saw to it, however, that the offender was not to be "humiliated" in the sight of Israel when he received the beating—the maximum number of blows could not exceed 40. Thus, rather than being inhumane, this law recognized the guilty person as a human being whose dignity should be preserved. In other nations, people were sometimes beaten with a lash or rod to extract a confession (Acts 22:24). This was not allowed under God's code of law. Blows were to be used only to punish after guilt had been established.

Verse 4 of Deuteronomy 25 teaches compassion for animals. An ox that works should be fed. Indeed, to restrain an animal from eating food is frustrating and torturous to the animal. Moreover, there is a practical benefit: To keep an ox engaged in its job of treading grain, it is best to allow it to eat the very grain it is treading. The principle even has practical applications in the human realm. Paul would later apply it to the ministry, who for their service should have their living expenses paid out of the tithes and offerings collected from the members and supporters of the Church (1 Corinthians 9:7-11). This also allows them to devote more time to their ministerial responsibilities rather than an outside occupation.

Deuteronomy 25:5-10 addresses a statute that had unique application to ancient Israel. Now called the law of levirate marriage, from the Latin word *levir*, meaning "brother-in-law," it stated that if a married man died without children, his widow was to be married to his brother (her brother-in-law), or his nearest of kin if there was no brother, and the first child of this new union was to be regarded as the offspring of the deceased husband (compare Genesis 38:9; Matthew 22:24).

This was to be done so that the name of the dead brother would "not be blotted out of Israel." It also ensured that the widow would continue to be provided for. Obviously, then, this could have put certain economic strain on the levir, particularly if he already had a family, as he had to provide for a wife and for the raising of a child until that child was old enough and independent enough to carry on the name of his "father" on his own. The nearest of kin could, however, refuse to take the widow as his wife, although he would have to go through a humiliating process in which everyone saw his selfishness in being more concerned for himself than for his extended family (verses 9-10). In the case of Ruth in the biblical book bearing her name, her deceased husband's closest relative refused to marry her, so that Boaz, the next in line on the kinship list, was free to do so (Ruth 3:13; Ruth 4:1-9).

The law of levirate marriage is not applicable in the Church today. One reason is that a literal application of it would often require a converted brother-in-law to marry an unconverted sister-in-law, or vice versa, which would be contrary to 1 Corinthians 7:39 and 2 Corinthians 6:14. Also, if the brother-in-law were *already* married, the application of this law would violate the biblical teaching (discussed earlier) that a man is to be the husband of only *one* wife. As this is specifically mandated in the New Testament for ministers and deacons, it is understood to be binding upon all men in the Church." [END]

Verse 13 – Adam Clarke’s commentary states: “a stone and a stone, because the weights were anciently made of stone, and some had two sets of stones, a light and a heavy. With the latter they bought their wares, by the former they sold them. In our own country this was once a common case; smooth, round, or oval stones were generally chosen by the simple country people for selling their wares, especially such as were sold in pounds and half pounds. And hence the term a stone weight, which is still in use, though lead or iron be the matter that is used as a counterpoise: but the name itself shows us that a stone of a

certain weight was the material formerly used as a weight. See the notes on [Lev 19:35](#), [Lev 19:36](#).” [END]

Verse 14 – Again Adam Clarke’s commentary states: “Literally, an ephah and an ephah; one large, to buy thy neighbor’s wares, another small, to sell thy own by.”

Verse 18 – This account was in Exodus 17:8.

Day 208 - THURSDAY: July 13th

Deuteronomy 26

Daily Deep Dive:

The UCG reading plan states: “God here gives some final instructions, closing with the saving of the third tithe for the poor. Those who have obeyed God and been careful with all He has commanded are entitled by Him to ask of Him a special blessing. Had Israel been careful in obeying God, He would have poured out blessings upon blessings on the ancient nation. They would have become a special people—a treasured nation to God. Yet Israel failed to live up to God's condition of obedience.

In modern times, national Israel has been greatly blessed because of God's unconditional promises to Abraham, as explained in our free booklet [The United States and Britain in Bible Prophecy](#)—but not nearly to the degree it would be if it humbled itself in sincere obedience to God. And sadly, Israel's wrong choices will soon plunge it into the depths of curses, as the next chapters of Deuteronomy lay out.

Yet God is fulfilling His greatest promises in and through the new *spiritual* Israel, His New Testament Church, the members of which He has chosen to ultimately be His special people. As God's spiritual people learn to obey Him with ever-growing care, they increasingly receive more and greater blessings from Him.

As Deuteronomy winds to a close, it is clear that God is looking toward the future—to the time when there will be people who do obey Him and deeply treasure the gifts He gives.” [END]

Verse 5 – The John Gill commentary states: “meaning Jacob, who though born in Canaan, his mother was a Syrian, and his grandfather Abraham was of Chaldea, a part of Syria; and Jacob married two wives in Syria, and all his children were born there but Benjamin, and where he lived twenty years; and sometimes persons are denominated, as from the place of their birth, so from the place of their dwelling, as Christ was called a Nazarene from Nazareth, where he dwelt, though he was born at Bethlehem, Mat 2:23;” [END]

Verses 10 & 11 – What a special moment for God’s people that they get to see this amazing moment that God fulfilled a promise of creating a numerous multitude from Abraham and blessing them with the land God had promised them. God’s promises never fail!

Day 209 - FRIDAY: July 14th

Deuteronomy 27

Daily Deep Dive:

The UCG reading plan states: “God commands Israel to set up an altar and write all the words of the Book of the Law on large plastered stones, virtual *walls* of stone, when they cross over the Jordan River to occupy the land (verses 1-10). Joshua 8:30-35 records that Joshua obeyed this command. Paul later refers to what was written on the massive stones as the "ministry of death, written and engraved on stones" (2 Corinthians 3:7). This "ministry" or, in more current terminology, "administration" of death refers to the civil law code which *administered* the penalties, including the death penalty, for certain violations, as spelled out in the statutes and judgments. The Church today is not to carry out the death penalty. This is the job of civil authorities (Romans 13:1-4). Rather, the ministry of the Church is to

preach reconciliation and eternal life (compare 2 Corinthians 3:1-18; 2 Corinthians 5:18-21).

God commanded Israel to proclaim the blessings for obedience on Mount Gerizim, and the curses for disobedience on Mount Ebal (verses 11-13). *The Nelson Study Bible* notes: "Mount Ebal was north of Mount Gerizim (vv. 12, 13). Between the two mountains was the city of Shechem (Genesis 12:6, 7; Genesis 33:18-20). Shechem and its two mountains are roughly in the center of the land of Canaan" (note on 27:4). Adding more detail: "Ebal and Gerizim are two important peaks in central Canaan flanking an east-west pass through the north-central hill country. Almost the entire Promised Land is visible from the top of Mount Ebal" (note on Joshua 8:30). Revealing more: "The Lord used the topography of the land for dramatic, visual effect. Mount Ebal, because of topographical and climatic conditions, is normally a barren peak while Mount Gerizim is usually covered with vegetation. Consequently, Mount Ebal was an ideal place for the curses to be recited, and Mount Gerizim was suitable for the blessings. The association of the place and the word would have been unforgettable. Furthermore, the two mountains are quite close [rising up on opposite sides of Shechem], so they would serve as a natural amphitheater for the recitation of the curses and blessings by the Levites" (note on Deuteronomy 24:11-14).

This is also where the massive engraved stones and accompanying altar would be set up (Joshua 8:30-35). Disobedience would bring "curses" or punishment from God. Twelve curses were proclaimed to which the people were to respond. Disobedient conduct included: idolatry (verse 15); disrespectful conduct towards parents (verse 16; compare verses 20, 22); dishonest, deceitful and violent conduct toward one's neighbor (verses 17, 24-25); improper conduct towards the handicapped or the poor (verses 18-19); and sexual perversions (verses 20-23). The people were to confirm that these actions were in fact worthy of punishment—not just in responding with "Amen" but, more

importantly, by living in accordance with the law that forbade them (verse 26).” [END]

I believe this chapter reads in a straightforward manner and I don't have anything else to add.

Day 210 - SATURDAY: July 15th

Deuteronomy 28

Daily Deep Dive:

Here is the UCG reading plan for the last day of our reading week: “In this lengthy chapter (which parallels Leviticus 26), God describes in great detail what would happen to the nation of Israel if they obeyed His words, and what would happen if they *disobeyed* Him. Verses 2-14 point out the *specific* blessings for obedience. They would include food in abundance (verses 3-6, 8), safety from enemies (verse 7), healthy children and abundant livestock and produce (verses 11-12). These blessings would also enable Israel to give to many other nations, without having to borrow from them (verse 12). All in all, Israel would become a "holy" people (verse 9), "the head and not the tail" (verse 13).

On the other hand, disobedience would bring about severe punishment. And that is just what happened. We know from history that ancient Israel and Judah later suffered some of the specific curses listed, including military attacks, when the Assyrians and the Babylonians besieged and conquered Samaria and Jerusalem and enslaved the two nations. But we know, too, that an even greater period of devastating punishment is still ahead of us. The Great Tribulation of the end time will be worse than any calamity or holocaust of the past (see Matthew 24:21; Jeremiah 30:7; Daniel 12:1; Deuteronomy 31:29). It will afflict modern Judah, i.e., the Jewish people, and the modern descendants of ancient Israel, especially the United States (Manasseh) and Great Britain along with other

Commonwealth nations, such as Canada, Australia and New Zealand (Ephraim). (See our free booklet [*The United States and Britain in Bible Prophecy*](#).) God will use for this punishment the dreadful curses spelled out in Deuteronomy 28 as well as military attacks and enslavement at the hands of a new global superpower, the resurrected Roman Empire, called "Babylon" in the book of Revelation.

In particular, there will be famine due to food shortages and destruction through locusts, worms and other natural disasters, unhealthy livestock, and droughts (verses 17-18, 23-24, 38-40, 42). The people of the land will become incurably sick, both physically and mentally (verses 21-22, 27-28, 34-35, 59-62). They will be conquered by a foreign power and become slaves-some of them will be brought as captives of war to distant lands, including Egypt, never to see their country again (verses 32-33, 36, 41, 49 ff., 68; compare Isaiah 11:11). During the siege of their cities, some will even resort to cannibalism (Deuteronomy 28:52-57). This actually occurred during the siege of Jerusalem in A.D. 70 as it did at other times (compare 2 Kings 6:24-30), and it *will* occur again-only this time, it will be much more severe and widespread. Finally, the peoples of Israel and Judah will be scattered "among all peoples.... and there you shall serve other gods.... And among those nations you will find no rest.... You shall fear day and night, and have no assurance of life" (verses 64-66).

God will bring such terrible punishment on modern Israel and Judah to teach them a much-needed lesson. Of those to whom much is given, much is required - and punishment is worse for those who fail to do right when they ought to know better (compare Luke 12:47-48). Israel and Judah, blessed with divine aid and unparalleled wide access to Scripture, should have been "holy" nations-an example to the rest of the world. But they will end up actually sinking lower than the gentiles in their rebellion against God (see 2 Chronicles 33:9). That is why God will use the "worst of the Gentiles" to punish them (Ezekiel 7:24). But

some, while in captivity, will come to their senses and repent, and God will accept them, free them and bring them back to the land which their fathers possessed, to prosper there (Deuteronomy 30:1-5, 9), while placing "all these curses on your enemies and on those who hate you, who persecuted you" (verse 7)." [END]

Oh, that we would all grow in obedience and worship of our Great God!
I hope you each enjoyed this week's study!