

DEUTERONOMY CHAPTERS 22-24 – Miscellaneous Laws; Laws of Sexual Morality; Those Excluded from the Congregation; Cleanliness of the Camp Site; Miscellaneous Laws; Law Concerning Divorce; Miscellaneous Laws

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – **Phil Twente, cell #714 425 9221**; email – ptwente@gmail.com For past studies, audio plus notes, go to: <http://www.missioncalvarv.com/> Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

Miscellaneous Laws:

Deu 22:1 "You shall not see your brother's ox or his sheep going astray, and hide yourself from them; you shall certainly bring them back to your brother.

Deu 22:2 And if your brother is not near you, or if you do not know him, then you shall bring it to your own house, and it shall remain with you until your brother seeks it; then you shall restore it to him.

Deu 22:3 You shall do the same with his donkey, and so shall you do with his garment; with any lost thing of your brother's, which he has lost and you have found, you shall do likewise; you must not hide yourself.

Deu 22:4 "You shall not see your brother's donkey or his ox fall down along the road, and hide yourself from them; you shall surely help him lift them up again.

Deu 22:5 "A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so are an abomination to the LORD your God.

Deu 22:6 "If a bird's nest happens to be before you along the way, in any tree or on the ground, with young ones or eggs, with the mother sitting on the young or on the eggs, you shall not take the mother with the young;

Deu 22:7 you shall surely let the mother go, and take the young for yourself, that it may be well with you and that you may prolong your days.

Deu 22:8 "When you build a new house, then you shall make a parapet for your roof, that you may not bring guilt of bloodshed on your household if anyone falls from it.

Deu 22:9 "You shall not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown and the fruit of your vineyard be defiled.

Deu 22:10 "You shall not plow with an ox and a donkey together.

Deu 22:11 "You shall not wear a garment of different sorts, such as wool and linen mixed together.

Deu 22:12 "You shall make tassels on the four corners of the clothing with which you cover yourself.

Laws of Sexual Morality -*Deu 22:13 "If any man takes a wife, and goes in to her, and detests her,*

Deu 22:14 and charges her with shameful conduct, and brings a bad name on her, and says, 'I took this woman, and when I came to her I found she was not a virgin,'

Deu 22:15 then the father and mother of the young woman shall take and bring out the evidence of the young woman's virginity to the elders of the city at the gate.

Deu 22:16 And the young woman's father shall say to the elders, 'I gave my daughter to this man as wife, and he detests her.

vs. 1-4 This passage addresses sins of omission rather than sins of commission—failing to do what's right rather than overtly doing wrong, missed deeds rather than misdeeds. Seeing their brother's runaway sheep or fallen cow, the children of Israel were not to ignore the problem, but to make it right. And we are to do the same *James 4:17*).

v. 5 Knowing that confusion about identity can lead to all manner of perversion, the Lord clearly prohibits anything which would blur the lines between men and women.

vs. 6-7 If I saw a bird's nest on the ground, I would think, Great! Fried bird and scrambled eggs! But God says, “No. You can take the eggs if you choose, but let the mother bird go.” And in this I begin to understand that many of the present-day bureaucratic regulations that admittedly irritate me have their origins in God's Word, in God's heart. Like many of you, I have very real political stands, but I must **measure them against what the Father declares in His Word and follow His wisdom** rather than my opinion on any given matter

v. 8 Rooftops being used as patios, railings would be necessary to keep people from falling off. As in the previous passage, we see God instituting ordinances that, to me, seem bureaucratic and unnecessary. After all, **if someone was on my roof, my fleshly tendency would be to think that his safety was his own responsibility**. “That might be your tendency, but it's not My heart,” God would say. “I want you to be concerned about the welfare of others. I want you to be like Me.”

v. 9-12 Planting a variety of seeds, plowing with an ox and an ass, wearing wool and linen all speak of mixture. “Either be hot or cold,” Jesus said, “but not lukewarm” (see Revelation 3:15). Why? Because lukewarm is a mixture of hot and cold. If we're cold, He can break us. But if we're neither hot nor cold, not only will He “spew us out of His mouth,” but we'll be miserable as well because we'll have too much of the Lord in us to enjoy the world and too much of the world in us to seek the Lord. That the heart should not be sown with diverse doctrines: that the man who plows spiritually, **should not mingle anything idolatrous with the true worship of the GOD of Israel**: and put not on the woolen garment of his own poor righteousness, with the linen robe of GOD'S righteousness.

v. 13-19 He who wrongly accused a woman concerning her virginity was to be fined one hundred shekels—a considerable sum of money.

INTRODUCTION TO CHAPS 22-24: We continue with Moses' 2nd sermon in Deuteronomy, the theme of which is obedience to God's commands, stemming from His great love for Israel (and us!). Please note while we are no longer under the law of the Old Testament (Covenant), **His Law is indeed a straight line, perfect standard, which is from God and shows His heart** to which we can compare all other laws. **Any deviation from His commandments will lead to a lower level of living!**

Jesus said, **Mat 5:17-19** *"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. [18] For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. [19] Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.*

Also note under the New Covenant, **the Holy Spirit has been given to us to do the “heavy lifting”, freeing us from the legalism of the Old, superseding it with the grace and forgiveness of the New Covenant!** **Joh 16:7-15**

Prov. 14:34 *Righteousness exalts a nation, But sin is a reproach to any people.*

“hear and fear” – so shall you put away the evil from among you”!

APPLICATION – Chap. 22:

Vs. 1-4 In such situations as this, do you tend to avoid getting involved or assisting others? With or without praying about the circumstances?

v. 8 Do you tend to be concerned over others' welfare or do you tend to think, let each look out from themselves! How do you compare to God's heart as in this case?

Vs. 9-12 How aware or concerned are we with respect to mixing the gospel and idolatry? Mixing our woolen garment of poor self-righteousness with the linen robe of His righteousness?

Vs. 13-30 – *re laws of sexual morality* - How does your view regarding pre-marital sex and the importance of maintaining virginity line up with God's heart? With His heart regarding adultery?

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INTERPRETATION

APPLICATION

Deu 22:17 Now he has charged her with shameful conduct, saying, "I found your daughter was not a virgin," and yet these are the evidences of my daughter's virginity.' And they shall spread the cloth before the elders of the city.
Deu 22:18 Then the elders of that city shall take that man and punish him;
Deu 22:19 and they shall fine him one hundred shekels of silver and give them to the father of the young woman, because he has brought a bad name on a virgin of Israel. And she shall be his wife; he cannot divorce her all his days.
Deu 22:20 "But if the thing is true, and evidences of virginity are not found for the young woman,
Deu 22:21 then they shall bring out the young woman to the door of her father's house, and the men of her city shall stone her to death with stones, because she has done a disgraceful thing in Israel, to play the harlot in her father's house. So you shall put away the evil from among you.
Deu 22:22 "If a man is found lying with a woman married to a husband, then both of them shall die—the man that lay with the woman, and the woman; so you shall put away the evil from Israel.
Deu 22:23 "If a young woman who is a virgin is betrothed to a husband, and a man finds her in the city and lies with her,
Deu 22:24 then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry out in the city, and the man because he humbled his neighbor's wife; so you shall put away the evil from among you.
Deu 22:25 "But if a man finds a betrothed young woman in the countryside, and the man forces her and lies with her, then only the man who lay with her shall die.
Deu 22:26 But you shall do nothing to the young woman; there is in the young woman no sin deserving of death, for just as when a man rises against his neighbor and kills him, even so is this matter.
Deu 22:27 For he found her in the countryside, and the betrothed young woman cried out, but there was no one to save her.
Deu 22:28 "If a man finds a young woman who is a virgin, who is not betrothed, and he seizes her and lies with her, and they are found out,
Deu 22:29 then the man who lay with her shall give to the young woman's father fifty shekels of silver, and she shall be his wife because he has humbled her; he shall not be permitted to divorce her all his days.
Deu 22:30 "A man shall not take his father's wife, nor uncover his father's bed.

vs. 20-21 Although we think stoning for promiscuity is an awfully harsh sentence, **when we see the entire continent being devastated by AIDS, suddenly purity doesn't seem like such a bad idea.** When we look and see what happens to a culture that ignores this standard or calls it archaic, we see a culture contaminated and dying.

v. 22 In an adulterous situation, both the man and woman were to be put to death. “Unfair!” we cry, thinking death to be the worst thing that could happen to someone. But such is not the way God views death. To those headed for heaven, it is, in fact, the best thing that could happen. **With the moral purity, the physical safety, and the emotional stability of His people at stake, God constructed a very strong fence around the marriage relationship.**

vs. 23-24 Why was the woman to be stoned if the man took advantage of her? Because if the act took place in the city, her **failure to cry out** meant she didn't do all she could to stop it. As parents, we need to insist that our daughters be in places where they can “cry out,” where they're not putting themselves in situations which will lead to unnecessary problems.

vs. 25-27 As seen in the Book of Ruth, women worked in the fields harvesting wheat or barley. If such a woman was taken advantage of physically, unlike the woman in the city, she was to be exonerated because even her cry would not have saved her.

vs. 28-29 In God's sight, marriage is not defined by a man in a tuxedo and a woman in a beautiful gown saying, “I do,” but rather **by two people becoming one flesh.** An understanding of this would curb the promiscuous mindset presently pervading our culture.

v. 30 The reference here is most likely to the case of a stepmother, and was a law acted upon by Solomon in *1 Kings 2:13-25*.

Chapter 22

The laws of this chapter provide,

- **I.** For the preservation of charity and good neighborship, in the care of strayed or fallen cattle ([v. 1-4](#)).
- **II.** For the preservation of order and distinction, that men and women should not wear one another's clothes ([v. 5](#)), and that other needless mixtures should be avoided ([v. 9-11](#)).
- **III.** For the preservation of birds ([v. 6, 7](#)).
- **IV.** Of life ([v. 8](#)).
- **V.** Of the commandments ([v. 12](#)).
- **VI.** Of the reputation of a wife abused, if she were innocent ([v. 13-19](#)), but for her punishment if guilty ([v. 20, 21](#)).
- **VII.** For the preservation of the chastity of wives ([v. 22](#)). Virgins betrothed ([v. 23-27](#)), or not betrothed ([v. 28, 29](#)). And, lastly, against incest ([v. 30](#)).

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INTERPRETATION

APPLICATION

Those Excluded from Congregation:

Deu 23:1 "He who is emasculated by crushing or mutilation shall not enter the assembly of the LORD.

Deu 23:2 "One of illegitimate birth shall not enter the assembly of the LORD; even to the tenth generation none of his descendants shall enter the assembly of the LORD.

Deu 23:3 "An Ammonite or Moabite shall not enter the assembly of the LORD; even to the tenth generation none of his descendants shall enter the assembly of the LORD forever,

Deu 23:4 because they did not meet you with bread and water on the road when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you.

Deu 23:5 Nevertheless the LORD your God would not listen to Balaam, but the LORD your God turned the curse into a blessing for you, because the LORD your God loves you.

Deu 23:6 You shall not seek their peace nor their prosperity all your days forever.

Deu 23:7 "You shall not abhor an Edomite, for he is your brother. You shall not abhor an Egyptian, because you were an alien in his land.

Deu 23:8 The children of the third generation born to them may enter the assembly of the LORD.

Cleanliness of the Camp Site:

Deu 23:9 "When the army goes out against your enemies, then keep yourself from every wicked thing.

Deu 23:10 If there is any man among you who becomes unclean by some occurrence in the night, then he shall go outside the camp; he shall not come inside the camp.

Deu 23:11 But it shall be, when evening comes, that he shall wash with water; and when the sun sets, he may come into the camp.

Deu 23:12 "Also you shall have a place outside the camp, where you may go out;

Deu 23:13 and you shall have an implement among your equipment, and when you sit down outside, you shall dig with it and turn and cover your refuse.

Deu 23:14 For the LORD your God walks in the midst of your camp, to deliver you and give your enemies over to you; therefore your camp shall be holy, that He may see no unclean thing among you, and turn away from you.

Miscellaneous Laws:

Deu 23:15 "You shall not give back to his master the slave who has escaped from his master to you.

Deu 23:16 He may dwell with you in your midst, in the place which he chooses within one of your gates, where it seems best to him; you shall not oppress him.

v. 1 This passage is here to say, among other things, that in the congregation, God expects His people to reproduce. I like that. A healthy congregation witnesses, shares, and talks to others about Jesus.

v. 2 God doesn't have stepsons, foster kids, or illegitimate children. It is only to as many as receive Him personally that He gives the power, the authority to become His sons (John 1:12). The fact that your great-grandfather was a minister doesn't make you part of the kingdom of God. Each man must believe and receive for himself

vs. 3-6 Due to Balaam's sin which eventually resulted in the deaths of 24,000 Israelites (Numbers 25:9), and also to their mean-spiritedness in refusing to share food and water with the people of God during their wilderness wandering, the Ammonite and Moabite were not allowed into the congregation.

vs. 7-8 As opposed to their dealing with the Moabites and Ammonites, the children of Israel were not to exclude the Edomites because, as sons of Esau, they were related to Israel. Neither were they to exclude the Egyptians due to their early care of Israel on Joseph's behalf and because of the kindness shown to Israel by individual Egyptians (Exodus 1:17, 12:36).

vs. 9-14 At this time in history, such a command was revolutionary. Keep in mind, the camp was large. Yet the Israelites were to leave the camp to "go to the restroom." "This is legalistic," they could have protested. Yet, rather than explaining the connection between bacteria and disease, God simply told them they were to do this because He was in the camp and He was holy. God doesn't always give us understanding or reasons. Sometimes He wants us to obey Him even if it doesn't make sense at the time. And if we do, in due season, we'll see the wisdom of His Word as science catches up to what He knew all along.

vs. 15-16 Apart from indentured service for financial reasons, Israelites were not allowed to enslave fellow Israelites. Therefore, this passage speaks of slaves of other nations being given refuge in Israel.

APPLICATION – Chap. 23:

Vs. 1-8 Those excluded from the congregation of Israel – Eunuchs; Unknown parentage; Ammonites; Moabites. Edomites & Egyptians of the third generation are permitted. -

How do we see the political correctness of tolerance in the US today relating to the exclusions here? Do you think the exclusions here are primarily related to external aspects -- circumcision, diet, legal practices and requirements -- as opposed to the internal aspects resulting from being "born again" under the New Covenant?

vs. 9-14 Cleanliness in the camp. – Even in time of warfare, the Lord wants His people to be different and set apart. The camp of the Lord must have nothing offensive in it. Do you think that if there must be this care taken to preserve the body clean, how much more would the Lord want us to be careful to keep the mind pure.

Vs. 15-16 Israel to provide asylum for the foreign escaped slaves. Can you see God's heart here in providing a safe haven for slaves? Do you see this same heart in the cities of refuge? Also if you and I have taken shelter from the service of the hard masters we once served, Sin and Satan, and have come to JESUS and the promised land; We must not be given up to our former captivity. If the SON of GOD has made us free, we shall be free indeed!

"How Great Thou Art" – sung by George Beverly Shea

Oh Lord my God when I in awesome wonder Consider all the worlds Thy hands have made

I see the stars, I hear the rolling thunder Thy power throughout the universe displayed

Refrain: *Then sings my soul my Savior God to Thee, How great Thou art! How great Thou art! Then sings my soul my Savior God to Thee! How great Thou art! How great Thou art!*

When Christ shall come With shout of acclamation To take me home What joy shall fill my heart! Then I shall bow in humble adoration And there proclaim my God how great Thou art. (Refrain)

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Deu 23:17 "There shall be no ritual harlot of the daughters of Israel, or a perverted one of the sons of Israel.
Deu 23:18 You shall not bring the wages of a harlot or the price of a dog to the house of the LORD your God for any vowed offering, for both of these are an
your brother—interest on money or food or anything that is abomination to the LORD your God.
Deu 23:19 "You shall not charge interest to lent out at interest.
Deu 23:20 To a foreigner you may charge interest, but to your brother you shall not charge interest, that the LORD your God may bless you in all to which you set your hand in the land which you are entering to possess.
Deu 23:21 "When you make a vow to the LORD your God, you shall not delay to pay it; for the LORD your God will surely require it of you, and it would be sin to you.
Deu 23:22 But if you abstain from vowing, it shall not be sin to you.
Deu 23:23 That which has gone from your lips you shall keep and perform, for you voluntarily vowed to the LORD your God what you have promised with your mouth.
Deu 23:24 "When you come into your neighbor's vineyard, you may eat your fill of grapes at your pleasure, but you shall not put any in your container.
Deu 23:25 When you come into your neighbor's standing grain, you may pluck the heads with your hand, but you shall not use a sickle on your neighbor's standing grain.

Law Concerning Divorce:

Deu 24:1 "When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house,
Deu 24:2 when she has departed from his house, and goes and becomes another man's wife,
Deu 24:3 if the latter husband detests her and writes her a certificate of divorce, puts it in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife,
Deu 24:4 then her former husband who divorced her must not take her back to be his wife after she has been defiled; for that is an abomination before the LORD, and you shall not bring sin on the land which the LORD your God is giving you as an inheritance.

Miscellaneous Laws:

Deu 24:5 "When a man has taken a new wife, he shall not go out to war or be charged with any business; he shall be free at home one year, and bring happiness to his wife whom he has taken.
Deu 24:6 "No man shall take the lower or the upper millstone in pledge, for he takes one's living in pledge.

INTERPRETATION

vs. 17-18 As we will see in the context of this passage, pagan religions of the Canaanite culture included temple prostitution—a practice obviously forbidden by God.

vs. 19-20 When the children of Israel loaned money, they were not to charge each other interest.

vs. 21-22 The children of Israel weren't required to make a vow to the Lord, but those who did were required to keep the vow they made.

v. 23 In verse 19, the Israelites were told not to charge their brothers interest, to be generous. Yet here, it appears God is saying, “If you make a financial vow to Me, be sure to pay Me.” Was God asking the Israelites to be more generous than He Himself was? Of course not. It's not that God wants His children to pay up—but rather that He wants them to grow up. It's not a matter of money, but of integrity.

vs. 24-25 In the days before mini-marts, travelers were allowed to eat of the crops along the way. It was a law generated by the kindness of the Father and put into practice by the disciples of the Son (Matthew 12:1).

vs. 1-2 For centuries, this was a controversial passage in the life and history of Israel. In fact, when Jesus came on the scene there was a red-hot debate taking place in the culture concerning the definition of “uncleanness.” One opinion was voiced by a famous scholar named Hillel. Liberal in his perspective, Hillel said a woman was to be considered unclean—and, therefore, a candidate for divorce—if she caused uncleanness in her home. For example, if she over-salted her husband's eggs, thereby causing him to be angry, the resulting “unclean” atmosphere of the home would be her fault. Hillel went on *vs. 3-4* Divorce is so painful and brutal, so heartbreaking and gut-wrenching with scars so deep and hurts so real that God essentially declares that the marriage severed by divorce ought to be buried. Upon occasion, there are miracles where God brings about resurrection. But such is not the norm and it takes nothing short of a miracle.

v. 5 Upon getting married, a man was to spend the first year at home with his wife in order to cheer her up—the implication being she would need cheering up after marrying him! “Wherever a man's treasure is, there will his heart be also,” Jesus said (see Luke 12:34). Therefore, if a man took one year off to make his wife his treasure, he would inevitably lose interest in everything else that would otherwise vie for his attention. He would find himself wanting to be with her more than wanting anything else.

v. 6 for he taketh a man's life to pledge. Millstones could not be used as collateral because they were necessary for cooking. In other words, lenders were not to be hard-hearted, not to take from the poor anything necessary for their survival.

APPLICATION

Vs. 17-18 – Sacred prostitution banned - As opposed to sheltering slaves in verses 15 & 16, note that male and female prostitutes of Israelite descent were not to be tolerated. It was not to be allowed, that either a male or female among the Israelites should give himself up to prostitution as an act of religious worship. The exclusion of foreign prostitutes was involved in the command to root out the Canaanites. How far away from this treatment of male and female prostitutes be accepted in the US today?

Vs. 19-20 – No interest to be charged to the family of Israel. - From his brother, his countryman, the Israelite was not to take interest for money, food, or anything else that he lent to him; but only of strangers (non-Israelites). Do you think believers should be treated differently than unbelievers in this regard?

Vs. 21-23 – The importance of keeping our vows. Vows vowed to the Lord were to be fulfilled without delay; but omitting to vow was not a sin. Do you make vows to the Lord? Why or why not?

Vs. 24-25 – The right to glean is given to travelers.- In the neighbors' vineyards and cornfields they might eat at pleasure to cure their hunger, but they were not to put anything into a vessel, or swing a sickle upon another's corn, that is to say, carry away any store of grapes or ears of corn. Do you see the wisdom of the Lord in His “welfare” program?

APPLICATION – Chap. 24:

Vs. 1-4 The laws of divorce & remarriage in ancient Israel. If a man hath taken a wife and has given her a bill of divorcement. If she has departed out of his house and become another man's wife; and if the latter husband hates her, then her former husband who divorced her must not take her back to be his wife after she has been defiled; for that is an abomination before the LORD. Do you think divorce should be avoided essentially at all costs?

v. 5 The law honoring marriage.- Would a one year “honeymoon” have brought “happiness to his wife” in your situation, for those who are married?

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INTERPRETATION

APPLICATION

Deu 24:7 "If a man is found kidnapping any of his brethren of the children of Israel, and mistreats him or sells him, then that kidnapper shall die; and you shall put away the evil from among you.
Deu 24:8 "Take heed in an outbreak of leprosy, that you carefully observe and do according to all that the priests, the Levites, shall teach you; just as I commanded them, so you shall be careful to do.
Deu 24:9 Remember what the LORD your God did to Miriam on the way when you came out of Egypt!
Deu 24:10 "When you lend your brother anything, you shall not go into his house to get his pledge.
Deu 24:11 You shall stand outside, and the man to whom you lend shall bring the pledge out to you.
Deu 24:12 And if the man is poor, you shall not keep his pledge overnight.
Deu 24:13 You shall in any case return the pledge to him again when the sun goes down, that he may sleep in his own garment and bless you; and it shall be righteousness to you before the LORD your God.
Deu 24:14 "You shall not oppress a hired servant who is poor and needy, whether one of your brethren or one of the aliens who is in your land within your gates.
Deu 24:15 Each day you shall give him his wages, and not let the sun go down on it, for he is poor and has set his heart on it; lest he cry out against you to the LORD, and it be sin to you.
Deu 24:16 "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.
Deu 24:17 "You shall not pervert justice due the stranger or the fatherless, nor take a widow's garment as a pledge.
Deu 24:18 But you shall remember that you were a slave in Egypt, and the LORD your God redeemed you from there; therefore I command you to do this thing.
Deu 24:19 "When you reap your harvest in your field, and forget a sheaf in the field, you shall not go back to get it; it shall be for the stranger, the fatherless, and the widow, that the LORD your God may bless you in all the work of your hands.
Deu 24:20 When you beat your olive trees, you shall not go over the boughs again; it shall be for the stranger, the fatherless, and the widow.
Deu 24:21 When you gather the grapes of your vineyard, you shall not glean it afterward; it shall be for the stranger, the fatherless, and the widow.
Deu 24:22 And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing.

v. 7 Kidnapping was to be a capital offense.

vs. 8-9 In Numbers 12, we read how Moses' sister, Miriam, was struck with leprosy for finding fault with Moses. After Moses interceded on her behalf, she was healed—but not before she was quarantined for seven days. Leprosy was, in Miriam's case, a picture of the sin of jealousy. So, too, we are to intercede for those in our midst who are jealous. And, just as Miriam was quarantined, we are to keep a watchful eye lest their jealousy, contagious disease that it is, infect others in the congregation.

vs. 10-11 Here is a second admonition for the lender to be respectful of the borrower.

vs. 12-13. If one's blanket or cloak was used as collateral, the lender was not to be cold-hearted, but was to return it at night lest the borrower be cold.

vs. 14-15 Continuing with the theme of respect for those who were prone to be disrespected, employers were to pay those who worked for them daily rather than to string them along with promises

v. 16 If convicted of a capital offense, I can't say, "Take my son instead." If I have committed a crime, my sons aren't to pay the price in my place. This is why the cults are so damnable, implying as they do, that, rather than dying for the sin of the world, God created Jesus to do it. In stripping Jesus of His deity, they make God the Father a violator of His own Law.

vs. 17-22 When harvesting their crops, God's people were to leave a remnant for the poor. In this chapter particularly, **God's heart and passion for the poor is impossible to miss.** Therefore, He commanded His people to think differently, to be as kind as they could be, to see how much they could give away. And the same is true for us. **We're to be as generous as we can be towards as many as we can be.** And then we'll see how God, a debtor to no man, blesses in return.

v.6 *Do not take someone's livelihood as a pledge.* Does your heart and practices agree with God's concern over taking away the livelihood of others?

v. 7 *The punishment for kidnapping.* Notice that God's penalty for kidnapping an Israelite is death. Do you agree?

Vs. 8-9 *The command to act swiftly when leprosy breaks out.* It's easy to see how God controls communicable diseases – separating them for the good of the whole nation. How did/does our handling of AIDS and other STD diseases compare?

Vs. 10-13 *Handling a pledge rightly.* These directions regarding poor debtors, show the mercy of the LORD. Is there a similarity to which show us our mercies in JESUS? That however poor, however insolvent, however obliged to give our pledge by day, all the people of JESUS sleep in the sure covering of the LORD's righteousness.

Vs. 14-15 *The command to pay your workers.* Consider while you are sending up a prayer for mercy, another should be sending up a prayer for justice upon your head. Compare with: **James 5:4** *Indeed the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the reapers have reached the ears of the Lord of Sabaoth.*

v. 16 *Each shall bear his own sin.* Compare to **Eze 18:20** *The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. Each one is responsible for his or her own sin!*

Vs. 17-18 *A command to be compassionate and fair.* You shall not pervert justice due the stranger or the fatherless, nor take a widow's garment as a pledge, but you shall remember that you were a slave in Egypt, and the LORD your God redeemed you from there; therefore I command you to do this thing. Do you remember when you were a slave to sin?

Vs. 19-22 *Leave behind some of the harvest for the poor.* This was one of God's welfare programs for Israel, that of the right of the gleaner. Farmers were instructed to not completely harvest their fields, so that some would be left behind for the hard-working poor to gather for themselves. It made the poor to be active and work for their food. It made a way for them to provide for their own needs with dignity. Do you not agree this was a wonderful way of helping the poor?

DEUTERONOMY CHAPTERS 22-24 – Miscellaneous Laws; Laws of Sexual Morality; Those Excluded from the Congregation; Cleanliness of the Camp Site; Miscellaneous Laws; Law Concerning Divorce; Miscellaneous Laws

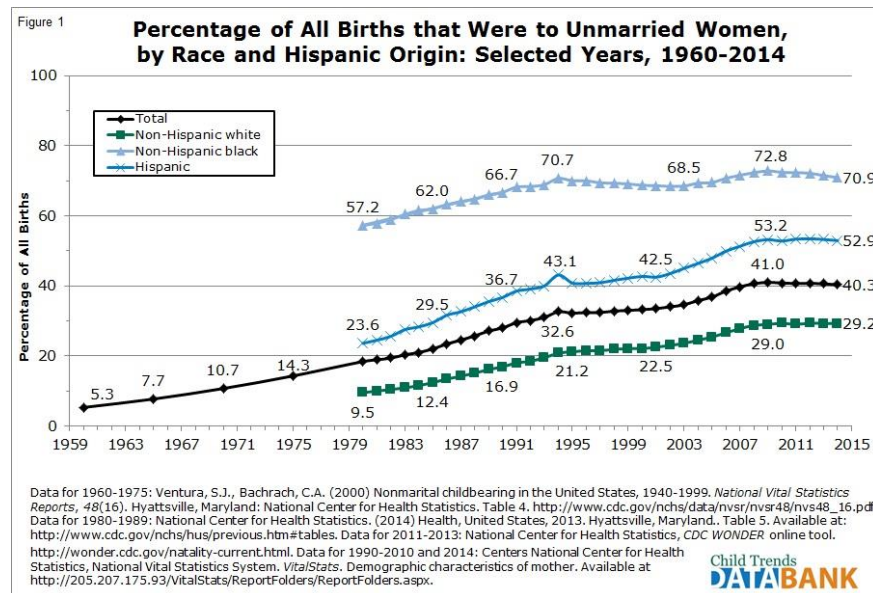
OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: <http://www.missioncalvary.com/> Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

BIRTHS TO UNMARRIED WOMEN – USA (1960-2014)



The proportion of births to unmarried women has increased greatly in recent decades, rising from five percent in 1960 to 32 percent in 1995.

After some stability in the mid-1990s, there was a gradual rise from 1997 through 2008, from 32 to 41 percent. The rate appears to have stabilized again, and was at 40 percent in 2014. The long-term trend toward non-marital births may be attributed, in part, to an increase in cohabiting unions and in births within such relationships. Data for 2014 show an increase among all age groups over 19 years in the share of births that were to unmarried women

STD Trends in the United States: 2010 National Data for Gonorrhea, Chlamydia, and Syphilis

This document summarizes 2010 national data on gonorrhea, chlamydia, and syphilis that are published in CDC's report, [Sexually Transmitted Disease Surveillance, 2010](#).

STDs are one of the most critical health challenges facing the nation today. CDC estimates that there are 19 million new infections every year in the United States.

STDs cost the U.S. health care system \$17 billion every year—and cost individuals even more in immediate and life-long health consequences.

CDC's surveillance report includes data on the three STDs that physicians are required to report to local or state public health authorities—gonorrhea, chlamydia, and syphilis—which represent only a fraction of the true burden of STDs. **Some common STDs, like human papillomavirus (HPV) and genital herpes, are not required to be reported.**