Purge Evil, We Are A Chosen People, Eat Tithe, Release Debts, Feasts, Judges, Witnesses, & King

Deuteronomy 12:28-17:20

Reading Questions

1. If a prophet prophesies something will happen and it does, does that mean we should listen to everything they say?
2. What is the penalty for someone who tries to entice you to serve another Elohiym?
3. What is the penalty for a city that has been led astray to serve another Elohiym?
4. What does the voice of יהוה teach us?
5. Can we give unclean animal carcasses to foreigners?
6. What do you do with your tithe?
7. How often are debts released?
8. Is the release of debts required to foreigners?
9. Should we borrow from foreigners?
10. What does it mean to have an evil eye?
11. What does a servant leave with after 6 years of service?
12. What are we to do with the firstborn of our herd or flock?
13. What is given at the Feast of Weeks?
14. What are we to only do at Sukkot?
15. When do the males appear before יהוה?
16. What are the judges commanded to do?
17. What is required for someone to be put to death?
18. If matters are too hard to judge, who do the people go to?
19. What is the penalty for not listening to the judge or priest?
20. What are the regulations for the King and what will he learn from doing this?

Reading Answers

1. Not if what they say is to turn away from יהוה (Deuteronomy 13:1-5).

2. Stoning to death with stones (Deuteronomy 13:6-11).

3. It is smitten with the sword, put under the ban, all that is in it and its livestock. The city and all its plunder is burned and is a heap never to be built again (Deuteronomy 13:12-18).

4. To guard all His commands (Deuteronomy 13:18).

5. Some try to teach that we can give unclean animal carcasses (e.g. pigs, etc.) to foreigners based upon Deuteronomy 14:21. This verse is talking about clean animals only. Only if a clean animal dies of itself could it have been given to a foreigner. We aren't even permitted to touch carcasses of unclean animals to start with, so that wouldn't make any sense at all. It also doesn't seem right to give someone an abomination to eat. That doesn't seem very loving at all. In addition, this verse is referencing the same situation as in Leviticus 11:39 which clearly is referencing when animals which are normally eaten by us die – not just any animals. This rules out unclean animals completely to start with.

6. Eat it (Deuteronomy 14:22-23) and if the way is too far, give it in silver and buy whatever your being desires – and then eat it (Deuteronomy 14:24-26) and at the end of every 3rd year the Lewite, the sojourner, the fatherless, and the widow come and eat it and are satisfied. You can click here to read a little about tithing if you want to hear more about our perspective on this issue.

7. Every 7 years (Deuteronomy 15:1)

8. No (Deuteronomy 15:3)

9. No (Deuteronomy 15:6)

10. To not be generous (Deuteronomy 15:9).

11. Some from the flock, the threshing floor, and the winepress, and that which the one releasing the servant has been blessed with (Deuteronomy 15:14).

12. They are set-apart to יהוה. We are to not do any work with them nor shear them (Deuteronomy 15:19). We and our household are to eat them before יהוה year by year in the place which יהוה chooses (Deuteronomy 15:20). However, if there is a defect we are not to slaughter it to יהוה but eat it within our gates (Deuteronomy 15:21-23).

13. A voluntary offering (Deuteronomy 16:10).

14. Only be rejoicing! (Deuteronomy 16:15)

15. Three times a year – Feast of Unleavened Bread, Feast of Weeks, Feast of Sukkahs/Tabernacles (Deuteronomy 16:16) – and we are not to appear empty handed.

16. Judge with righteous judgment, not distort right-ruling, not show partiality, nor take a bribe (Deuteronomy 16:18-19).

17. Two or three witnesses (Deuteronomy 17:6).

18. The priests (Deuteronomy 17:8-11)

19. Death (Deuteronomy 17:12)

20. He cannot be from the foreigners (Deuteronomy 17:15). He should not greatly increase horses, wives, silver, or gold for himself (Deuteronomy 17:16-17). He should not cause the people to return to Mitsrayim to increase horses (Deuteronomy 17:16). He writes a copy of the Torah from the copy of the priests' (Deuteronomy 17:18). He reads it all the days of His life (Deuteronomy 17:19).

    By reading this all the days of his life, he will learn to fear יהוה and guard all the words of the Laws to do them, and his heart will not be lifted up above his brothers, to not turn aside right or left.

Reading Notes

- It's unclear to me if the first-born males of the flock and herd in Deuteronomy 15:19-23 is part of giving tithes, or if this is just an additional command specific to the first-born which is separate from the command to tithe. In any event, I get the impression that the first-born males of the flock and herd were eaten at Sukkot although it doesn't mention Sukkot specifically. I also get the impression that they were slaughtered before יהוה in the set-apart tabernacle with the blood sprinkled on the altar (unless there was a defect in it). This also gives me the impression that the phrase "within your gates" means "in your home town rather than at Sukkot with the blood sprinkled on the altar by the priests". I may be wrong about that thought, I'm not sure. Further study is needed on my part probably.

  In verse 22, the phrase, "the unclean and the clean alike" means a person who is clean or unclean can eat it. I believe this was mentioned because when something is sacrificed to יהוה, I am fairly certain, if my memory is correct, that only those who are clean can eat of the sacrifice. However, if there was a defect in the first-born male of the flock or herd, then that would not be sacrificed and the blood would not be sprinkled on the altar. Therefore, that verse is showing us that in the case of a defect it doesn't matter if someone is clean or unclean in regards to whether or not they can eat of the first-born since in that case the first-born is not a sacrifice.

- Deuteronomy 15:23 stating to pour the blood on the ground like water shows that a kosher slaughtering is needed. By saying, "kosher slaughtering", I mean that the animal dies by slicing its neck and as it is dying the heart pumps out the blood naturally. If the animal is not slaughtered by slicing the neck, the blood remains in the animal and does not come out like water on the ground. This lines up with Acts 15 which prohibits eating of strangled animals and blood. Furthermore, I would add that the modern day practice of electrocuting animals is probably going to hinder the ability of their heart to optimally pump out the blood as they die, and therefore I would probably not consider electrocuted animals that then have the neck sliced to

be “kosher slaughtered” for certain. I would consider their meat questionable as to whether or not we can eat it and advise that it not be eaten since the heart of the animal may have been hindered from optimally pumping out the blood.

- I am not 100% certain Deuteronomy 16 is specifically about the Exodus 12 Passover for the following reasons:

  - Deuteronomy 16:2 uses the Hebrew word פֶּסַח (pesach) which is translated as “Passover”. However, the plural form of this word פְּסָחִים (pesachiym) is translated as “Passover offerings” in 2 Chronicles 35:9. This shows that the word “Pesach” in and of itself does not ***always*** refer exclusively and only to the Exodus 12 Passover goat or lamb. It can also refer generally to the other offerings around the time of Passover or the Feast of Unleavened Bread. It is obvious that 2 Chronicles 35:9 is not talking about the Exodus 12 Passover because they are giving oxen, not sheep or goats.

  - Deuteronomy 16:2 states “of the flock and the herd”. The word “herd” is from the Hebrew word בָּקָר (vaqar) which means “cattle” (Ancient Hebrew Lexicon of the Bible). Some of the KJV translations include “oxen” 75 times, “bullocks” 4 times, “ox” 3 times, “calf” 2 times, and the list goes on, but that’s enough for the examples to show that this word does not mean “goat” or “sheep” which are the required animals for the Exodus 12 Passover.

    Interestingly, this word “vaqar” is the same Hebrew word in 2 Chronicles 35:9 which to me shows that they were more likely fulfilling Deuteronomy 16 (and related verses) in 2 Chronicles 35:9 rather than the Exodus 12 Passover which must be from the sheep or the goats (Exodus 12:5).

  - Deuteronomy 16:4 states “the first day at even”. What first day? In context, it is referring to the first day of seven days of unleavened bread. When is the “evening on the first day”?

    In Leviticus 23:32, regarding the Day of Atonement which nobody disagrees is on the 10th Day of the 7th Month, it states to begin to observe it “in the ninth day of the month at even”. Would anyone try to argue that the Day of Atonement starts at the beginning of the 9th day? Of course not. Never. Nobody would ever try to say the Day of Atonement goes for 2 days. The “ninth day of the month at even” is obviously the end of the 9th day, not the beginning.

    So, if we’re going to be consistent, then “the first day at even” is the end of the 1st Day of the Feast of Unleavened Bread, not the beginning. This would place the Deuteronomy 16 Passover offerings (which can be from cattle) approximately 24 hours after the Exodus 12 Passover (which must from sheep or goats).

  - Deuteronomy 16:6 states “sacrifice the Passover at even, at the going down of the sun, at the season that you came forth out of Egypt”. The time that they

"came forth out of Egypt", however, is **after** Exodus 12 had already taken place. I tend to believe they came out at sunrise or noon because it states in Exodus 12:41 that they came out "even the selfsame day".

A more correct translation is given in the Ancient Hebrew Revised Mechanical Translation as "in the bone of this day" which is from the Hebrew phrase בְּעֶצֶם הַיּוֹם (be'etsem hay'yom). What is the "bone of the day"? I don't know for certain, but I guess it means the middle of a day (i.e. sunrise as being the middle of a 24 hour day – or noon as being the middle of the daylight portion of a day). I guess it means the middle of the day because the bone is in the middle of a limb. Or, maybe it means the beginning of a day (the daylight part) because a bone is covered with muscles and tendons and skin; so a bone of something could be thought of as a very basic part of something, or a very basic start of something, before lots of other things are added (i.e. before a lot of time in the day has passed).

I also tend to think they came out at either sunrise or noon because delaying until sunset does not seem to match Exodus 12:39 which states they left before the dough was leavened and could not tarry. With that perspective, sunrise or noon seems to make sense.

- Deuteronomy 16:7 states "thou shalt turn in the morning, and go unto thy tents", but Exodus 12:22 states "none of you shall go out at the door of his house until the morning". Exodus 12 implies you stay in all night, whereas Deuteronomy 16:7 implies you were out somewhere else all night and only returning home in the morning. This seems different to me; but perhaps there is something I am not seeing? For now it seems different.

- It seems in Deuteronomy 16:10-12 that part of the reason for remembering we were slaves is not only to be thankful for our own deliverance but also to have compassion upon our own male and female servants and give generously to those who are in our household so that they rejoice and are satisfied.

- We can see from the command given to the King that reading the Laws of **יהוה** and learning to fear **יהוה** and guard His laws and do them helps our heart to not be lifted up. Contrary to modern day teachings trying to make the law out to be separate from heart issues, we learn from this passage in the law itself that reading it, fearing **יהוה**, and doing the laws helps our heart to not be lifted up (i.e. we won't become puffed up). We learn from Sha'ul (Paulus – Paul) in 1 Corinthians 13 that love is not puffed up and does not boast. But what can help us continue to not be puffed up and not boast? Read **יהוה**'s law, fearing **יהוה**, and doing what the law says; which is also what **יהוה**'s Spirit – the Set-Apart (Holy) Spirit – will guide us to do. This is reconfirmed in Romans 8:7.

- Interesting in Deuteronomy 17:18 the King is commanded to write a copy of the Torah when He sits on the throne of His Kingdom. And now the Torah is being written and will be written fully on our hearts as **יהושע** sits on the Throne of His Kingdom also – the Tablets of our Heart. Read Jeremiah 31:33 and Hebrews 8:10 to see where this is spoken.

- The issue of tithing comes up in this reading and is a very controversial issue that is disagreed upon among believers. You can click here to read a little about tithing if you want to hear our perspective on this.

Related Verses

No Eating Animals Not Properly Slaughtered: Leviticus 11:39, 17:15, 22:8, Acts 15
Love Is Not Puffed Up – Does Not Boast: 1 Corinthians 13:4-8
Spirit Leads Us To Be Subject To Law: Romans 8:6-7
The Law Written On Our Hearts: Jeremiah 31:33, Hebrews 8:10
Evil Eye: Matthew 6:19-34
A Tenth: Genesis 14:20, 28:19-22
Tithes: Genesis 14:20, Leviticus 27:30-32, Numbers 18:20-32, Deuteronomy 12:6, 11, 17, 26:12, 2 Chronicles 31:2-12, Nehemiah 10:34-39, 12:44, 13:3-14, Malachi 3, Matthew 23:23, Luke 11:42, 18:12, Hebrews 7:4-10