

220112-4 Deu 14, A Peculiar People to the LORD–CThurman

Remember that of Deu.12.1-26.19 is a reiteration of the statutes and the judgments which the LORD gave to Israel at Sinai.

De 12:1 These are the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

These points should be brought forward from chapter 12:

Ch.12

- That the LORD would have Israel not to worship Him as the Gentiles worshipped their gods; upon every high mountain and hill, and under every green tree.
- That He would choose from among one of their tribes a place to put His name there.
- That there was a time for Israel to bring their tithes up to the appointed place to rejoice before the LORD. And,
- That Israel was not to consume blood.

In the thirteenth chapter Moses reminds Israel to cut off all apostates and apostasy from them and the land. Whether it be a prophet or a dreamer, a brother, a son, a daughter, the wife or friend, if any enticed them to go after any of the gods that were in all of the world Israel was to put them to death by stoning; and any city confirmed to have apostatized shall be utterly destroyed, *De. 13:17b ... that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers ...*

In the fourteenth there are four divisions which fall under the idea '*Ye are the children of the LORD your God,*' therefore:

- You (Israel) shall not cut or make baldness. (vss.1, 2)

- You shall eat no abominable thing. (vss.3-21)
- You shall not boil a kid in its mother's milk. (v.21)
- You shall tithe of all the increase and bring it to the appointed place. (vss.22-29)

Chapter 14

You shall not cut or make baldness. (vss.1, 2)

1 ¶ *Ye are the children of the LORD your God:*

Moses tells Israel that the LORD has a claim upon their lives. (cf. Ex.19.1-8)

Ex.19.5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

Of all of the nations in the earth Israel alone was the LORD's nation. Of all of the people they were His. Yes, within Israel there was a remnant specially His, a true people of God, but in a natural sense they were all the LORD's; Jews. The word which the LORD pronounced applied to them all. All of them were to be agreed to deal concisely with apostates and apostasy. The LORD had a claim upon their lives. He rightly obliged them to look a certain way, to treat one another a certain way, to speak a certain way, to raise their families a certain way, to worship a certain way, to look a certain way, to dress a certain way, to eat a certain way, etc., etc., etc. Kind of like us isn't it?

Imagine what this would be like to the Gentiles. Imagine what this would be like to a Christless soul. It would be unthinkable to be so ruled by another.

It would be like a prison to them. But for us it is different. Because we have been born of God we want to live for Christ. His word is our daily food. We want to know everything that our Lord has to say so that we might please Him in every way. We have heart for God. To fail in any point grieves our soul. But sadly this isn't the experience of some. They have professed with the tongue Christ but their hearts are far from Him. Christian living to these is just another means to an end to satisfy some carnal desire; make mom and dad happy, to keep in touch with friends and family.

ye shall not cut yourselves, nor make any baldness between your eyes

לָמֹת, lah-meyth
for the dead.

ye shall cut yourselves, the Hebrew Hithpoel (reflexive) fut. of the verb גָּדַדְתָּ, ga-dad, tss. Qal fut., *to gather themselves together*; Hithpoel, *to cut –self, to assemble –self, to gather in troops.* (cf. **Lev.19.28; 1Ki.18.19; Jer.16.6; 41.5; 47.5**)

baldness, Hebrew fem. noun קָרַחַת, qor-chah, tss. *bald, baldness*; the verb קָרַחַת, tss. *to make bald.* (cf. **Le.21.5**, of the High priest, *They shall not make baldness upon their head, neither shall they shave off the corner of the beard, nor make any cuttings in their flesh.*)

Le 13:40 And the man whose hair is fallen off his head, he is bald; yet is he clean.

for the dead, לָמֹת, lah-meyth, Qal part.of the verb מָוַת, mooth, with the prefixed לְ, meaning *for the*; the verb מָוַת, is tss. with many terms, *to die, to slay, to be dead, to destroy, to kill*; **Deu.26.14, Jer.22.10, לָמֹת**;

Le.19.28 Ye shall not make any cuttings in your flesh for the dead (לְנַפְשׁוֹ, lit. for the souls), nor print any marks upon you: I am the LORD.

cuttings, of the masc. noun שֶׁרֵט, seh-ret; see also the fem. noun שְׂרָעַת, which is also tss. *cuttings*; the verb שָׂרַט is tss. *to cut in pieces*.

for the dead, לְנֶפֶשׁ, lah-neh-phesh, lit. '*for the soul*.' As used in Lev.21.1, this means 'on account or because of them that have died.'

marks, קָעַקַע, qa-[g]^a-qa[g], a sing. masc. noun, tss. only this once in the OT, *marks* (Wigram, marg., lit. the inscription of *a mark*); Benjamin Davidson lexicon, defines this 'a mark cut into the skin'; the verb קָוַע, qōh-ahg, Davidson. i.q. (the same as) קוּר, qoor, 'to dig' & Arab וקע, *to wound, to mark, to brand*, & the Talmud, קִיעָע, qi-[g]^a-qa[g], *to cauterize*.

Le 21:1 And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead (לְנֶפֶשׁ) among his people ...

Now this is to be a declaration of the Israelite when he comes up to the appointed place with all of his tithes. (cf. De.26.12-15). The tithe included three things: rejoicing, proper use, and proper dedication.

De 26:14 I have not eaten thereof (of the tithe dedicated for rejoicing and thanksgiving for the increase) ¹in my mourning, neither have I taken away ought thereof ²for any unclean use, nor given ought thereof ³for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me.

In the main the issue of cuttings and baldness pertain to what appears to be disfiguring their bodies as the Gentiles did when they mourned for the dead by showing extravagant and unnatural expressions of hopeless sorrow. (cf. J-F-B Bible Commentary) There is certainly a NT parallel for the NT Christian not to sorrow as them which have no hope. (cf. 1Co.10.11)

1Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Jn.11.24 Martha saith unto him (the Lord Jesus), I know that he shall rise again in the resurrection at the last day.

The Scripture defines the dying of a child of God as sleep.

Joh 11:11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

(of king David, Ac.13.36; 1Co.11.30; 1Th.4.14; 5.10)

We die in hope of everlasting life (Tit.1.1; 3.7) We shall live again, see our Lord Jesus Christ and one another, and all of the people of God. This promise in Christ should temper the degree of mourning for them that die in the Lord. But we still mourn. The sorrow we have for being separated from one another in this life will last a lifetime, but we are not overcome with grief. I will not celebrate the death of my brothers and sisters in Christ. I will not resort to anything which the heathen do. I will mourn them. Yes, I will remember them. I will not talk attempt to talk to the dead after they have died. I will talk to the Lord Jesus. My departed brethren are no longer with me. I do not know that they are aware of anything that is going on here after they have died. And by the grace of God I will continue in service to God until my time comes, and so should you. If we have hope in Christ it should compel us to lay off whatever the heathen do and trust the Lord.

2 For

The reason that Israel was not to disfigure their bodies in behalf of their dead.

thou art an holy people unto the LORD thy God,

Baldness, cutting, and marking the body. If you will re-read these Scriptures later, the Israelites were prohibited from making baldness and marking the body. For what it is worth, these things are evidently customs derived from the Gentiles customs. My concern here is how we use the liberty we have in Christ.

Ga 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion (Gr. ἀφορμή, opportunity, cf. 1Ti.5.14) to the flesh, but by love serve one another.

There is a piercing and marking (tattooing) EXPLOSION in our culture. Now, I am not looking in the least to bring anyone under the Law of Moses, BUT I do want every one of us to look objectively at this issue. And it certainly applies to other areas of our lives. We must watch against the ever-encroaching spirit of this world in our lives and into this church. The world has always been enamored with the human body. (cf. Ro.1.27) We're flooded with this at all times, and in all places. For that reason we might lose sight of the fact that we are not our own. This body, soul, and spirit are God's to do with as He pleases. Christ redeemed us to Himself by death on the cross so that we might live to the glory of God; that our body might be used to glorify Him. (cf. 1Co.6.20; 1Co.11.6, 14; Eph.5.11, 12; 1Ti.2.9; 1Pe.3.3, 5)

1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1Th 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

and the LORD hath chosen thee to be a peculiar people unto himself,
special treasure

peculiar, סְגֻלָּה, s^e-goo-lah, a fem. noun tss. *mine own proper good* (1Chr.29.3), *my jewels* (Mal.3.17), *peculiar* [people] (Deu.14.2; 26.18), *a peculiar treasure* (Ex19.5; Ps.135.4; Ec.2.8), *special* [people] (Deu.7.6); cf. 1Pe.2.9.

above all the nations that are upon the earth.

The texts in Exodus, Deuteronomy, Psalms and Malachi refer to the nation of Israel. Israel is the סְגֻלָּה, s^e-goo-lah, of the LORD.

*Ex.19.5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a **peculiar treasure** unto me above all people: for all the earth is mine:*

6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

*Deu.7.6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a **special people** unto himself, above all people that are upon the face of the earth.*

*Ps.135.4 For the LORD hath chosen Jacob unto himself, and Israel for his **peculiar treasure**.*

Mal.3.16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

*17 And they shall be mine, saith the LORD of hosts, in that day when I make up **my jewels**; and I will spare them, as a man spareth his own son that serveth him.*

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Now, Peter, by inspiration of the Holy Spirit pens the following text with reference to the texts of Exodus and Deuteronomy.

1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light ...

*peculiar, περιποίησιν, acc. sing. of the noun περιποίησις, περί about, concerning + ποιήσις, a deed (Ja.1.25, a deed as in a work done); περιποίησις, is tss. **a purchased possession** (Eph.1.14), to obtain (an obtainment, 1Th.5.9; 2Th.2.14), saving (procurement, He.10.39), peculiar treasure (1Pe.2.9)*

Does Peter's application of this to the elect of God in the churches of Jesus Christ negate what the LORD said of Israel? No, it should not. It is right to understand that the Israel of God (cf. Gal.6.16) and the church of Jesus Christ are both His peculiar people in the earth. By looking at Mt.13.34-46 we can see that Israel is the hidden treasure and the Christ's church is the pearl of great price. Both are objects of the wrath of Satan in Re.12.15-17, and both are special to the Lord.

Back to our text. The LORD commanded Israel not to mourn as the Gentiles do because they are a special treasure of a people to the LORD their God. He now commands them a certain diet.

You shall eat no abominable thing. (vss.3-21)

3 Thou shalt not eat any abominable thing.

*abominable thing, a fem. noun תְּעֵבָה, tō-[g]eyh, vah, tss.
abomination, abominable thing.*

Here are things God constituted to be abominable and unclean. Yes, everything that the LORD created in the beginning was good. (cf. Ge. 1.21, 25, 31) Clean and unclean animals were anciently understood by men. Noah knew what clean and unclean animals were in his day.

Ge 7:2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

But this is the first time, since the flood [832+- yrs.] that a distinction has been made between them as it concerns eating their flesh. You should understand that before the flood man and beast only ate vegetative matter.

Ge 1:29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. 30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

Ge 6:21 And take thou (Noah) unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

Immediately after the flood the Lord institutes meat-eating for both man and the creature. Immediate then the Lord gave a prohibition to consuming blood.

Ge.9.2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. (cf. Ge.1.29, 30, was food for both man and beast.)

4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it (potential predatory threat against mankind by animal kind), and at the hand of man; at the hand of every man's brother will I require the life of man.

So, man began to eat animals, fishes and birds, and of course the danger was that the animals, fishes and birds could eat man. Until the giving of the Law of Moses there was no regulation regarding the eating of animal flesh. Man ate indiscriminately both of the clean or unclean creatures.

4 These are the beasts which ye shall eat: the ox, the sheep, and the goat,

These three are the animals offered in sacrifices to the LORD. But they may also be eaten.

5 The hart, and the roebuck, and the fallow deer,

hart, אֵיִל, ahy-yahl, always tss. *hart* (10).

roebuck, צִבְרִי, tz'-vee, a masc. noun tss. *roebuck, beauty, roe, beauty, beautiful, glory, glorious, ornament, goodly*; J. P. Green Sr., Interlinear Bible, 'gazelle.'

fallow deer, a masc. noun יַחְמוֹר, yach-moor, only twice in the OT, tss. *fallow deer*; said to be a small deer with broad antlers.

All of the kinds of deer. (John Gill)

and the wild goat, and the pygarg, and the wild ox, and the chamois.
bison, marg.

wild goat, a masc. noun אֶקֹּה, ak-qōh, only this once in the OT.

pygarg, a masc. noun, דִּישׁוֹן, dee-shōhn, only this once in the OT; G. Wigram marg. 'bison'; J. P. Gr. Sr., Interlinear Bible, 'antelope.'

wild ox, a masc. noun תְּאֵן, t'ōh; J. P. Gr. Sr., Interlinear Bible, 'oryx.'

chamois, a masc. noun, זֶמֶר, zeh-mehr, only this once in the OT.

These animals are named to give Israel understanding of what meats are permitted for their food. Though we might not be able to precisely identify these animals the fact remains that they will have the following characteristics. Any animal of this kind may be eaten for food.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws,
divides, splits foot - rends - toes
hoofs
'claws' because like a fingernail
it is constituted of alpha-keratin

parteth, the Hiphil (causative act.) verb פָּרַס, pah-ras, tss. *to divide, to part, to deal, and hoof*; **vss. 6, 7 (twice), 8.**

hoof, a fem. noun פִּרְסָה, par-sah, tss. *hoof, foot and claw*; **6 (twice, hoof, claws), 7 (twice, hoof, -footed), 26 (hoof).**

cleaveth, an Hebrew verb שָׁסַע, shah-sa[g], tss. *cloven-, to cleave, to rend, to stay (marg. to cut off)*; **vss. 6, 7.**

cleft, a masc. noun שֵׁסַע, sheh-sa[g], tss. *a cleft*; cf. Le.11.3, 7, 26 where *clovenfoot* is lit. 'cleaveth the cleft of' the hoofs.

בְּהֵמָה, b'-heh-mah
and cheweth the cud among the beasts, that ye shall eat.

cheweth, Hiphil (causative act.) verb עָלָה, [g]a-lah, *to cause the cud to come up*.

cud, גֵּהֶרֶה, geh-rah, a fem. noun always tss. *cud*; dict., the glue or gum that comes up into the mouth from the first stomach of ruminating animals to be chewed again.

beasts, of the fem noun בְּהֵמָה, b'-heh-mah, tss. *cattle, beast, and manner of beasts* and refers to both domesticated and wild animals.

Now, this is only sampling of the animals that Israel may eat the flesh of for food. Notice,

*Le 11:2 Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth.
3 Whatsoever parteth the hoof, and is clovenfooted (or, cleaves the cleft: into two toes), and cheweth the cud, among the beasts, that shall ye eat.*

So, as an example Israel may eat giraffe meat because its hoof is divided into two toes or claws and chews the cud. These traits are also found in moose, elk, caribou, bison, and musk ox. The Law of Moses allows the children of Israel that is under it to eat the flesh of these animals.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that
But

divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

The camel appears to divide the foot, but it does not cleave into two. It's foot is more like a pad that divides into two toes with a nail at the end.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is
parts, splits foot

unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.
withered

dead, a fem. noun, נִבְּלָה, n^e-vey-lah, tss. beast that dieth of itself, body, carcase, dead body, dead carcase, dead of itself, which died, which dieth of itself; the verb נִבֵּל, nah-vehl, is tss. to fade (a flower), to fade away [the earth, the world], to fall off [a leaf], to wear away [a person, strangers], to come to nought [a mountain falling] to wither [leaf], from which James, brother of our Lord Jesus says in Ja.1.11.

(A companion text for this is Le.11.1-31)

Donkeys, horses, zebras, rhinos neither split the hoof nor chew the cud. Neither do badgers, bears, cats (lions, tigers, leopards) dogs (coyotes, foxes, wolves) gorillas, monkeys, opossums, skunks, squirrels. The pig splits the hoof but doesn't chew the cud. Camels, elephants, kangaroos, rabbits and llamas chew the cud but don't split the hoof.

Other creatures called *creeping things that creep*:

*Le.11.29 These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,
30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.*

That Israel could not eat things that were unclean did not mean that they could not possess them. Some possessed swine herds. (cf. Mk.8.30; Lk.8.32) There is no uncleanness contracted for having swine any more than there was for possessing camels and horses (cf. 1Ki.4.26, 28). However when these died they could not touch the carcass without incurring uncleanness. But then again uncleanness was contracted for touching anything dead, whether it was clean or unclean.

Nu 19:11 He that toucheth the dead body of any man shall be unclean seven days.

Nu 19:16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

9 These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

Le.11.12 Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

Shrimp, crayfish, lobster, crab, oysters, clams, octopus, whale, halibut, stingray, eel, catfish, etc. were unclean and verboten to Israel's diet. Much of these are scavengers of earth's waterways.

11 Of all clean birds ye shall eat.

These fowls are mostly predators or scavengers.

12 But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night hawk, and the cuckow,
kook-oo or kuk-oo

and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that flieth is unclean unto you: they shall not be eaten.

Le.11.20 ¶ All fowls that creep, going upon all four, shall be an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;

22 Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all other flying creeping things, which have four feet, shall be an abomination unto you.

Such as flies, wasps, hornets. (Gill)

20 But of all clean fowls ye may eat.

21 Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it;

stranger, a masc. noun גֵּר, *gehr*, perhaps a traveler, but certainly not one that is a natural born Jew.

or thou mayest sell it unto an alien: for thou art an holy people unto the foreigner

LORD thy God.

alien, נִכְרִי, *noq-ree*, an adj. tss. *strange, strange woman, stranger, alien and foreigner.*

*Le.17.15 And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger (גֵּר, *gehr*) (both having some relationship to Israel, natural born or proselyte?), he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.*

The alien is a foreigner.

You shall not boil a kid in the milk of his mother. (v.21)

Thou shalt not seethe a kid in his mother's milk.

[whether to bake or boil]

The point is: not to combine these two elements.

thou shalt ... seethe, תִּבְשֵׁל, *t'-vash-sheyl*, a Piel (intensive act.) fut. verb of בָּשַׁל, *bah-shal*, tss. *to seeth, to ripen, to bake, to roast, to boil, to sodden.*

kid, גִּדִּי, *g'-dee*, masc. sing. noun, only this once in the OT, tss. *kid*; the fem. noun is גִּדֵּי יָהּ, *g'-deey-yah*, and also only once in the OT (Cant.1.8). This refers to that which is cast in birth, the calf, the lamb, the kid.

The issue seems to be preparing a kid, a lamb, or a calf for consumption. But why this prohibition? The commandment is clear and easy to be obeyed whether or not they understood why it was given.

My opinion. This might have to do with the age of the animal being slaughtered for food, a suckling, and the adverse effects upon the mother. The LORD also gave commandment about the bird found upon a nest.

Deu.22.6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:

7 But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

There is another opinion that this prohibition cuts off a heathen practice in which a concoction of a meat-boiled milk derivative was sprinkled upon trees to make them more fruitful the next year.

Whatever we might think of this prohibition it is found three times in the OT and connected to bringing the firstfruits to the house of the LORD.

Ex 23:19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

Ex 34:26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

This rule applied to them and applies to us: believe and obey what is written even if we don't understand it. There is nothing evil in this and it is certainly right to obey.

You shall tithe of all the increase and bring it to the appointed place. (vss.22-29)

22 ¶ Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

27 And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

28 At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

The third year is called the year of tithing. (cf. De.26.12) Read this in De.26.12-15.

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

The Tithe for Rejoicing

I have had to rethink some things that I said about tithing recently. Though I said then that this tithe is not the same as the tithe that was the inheritance that was Levi's, it might be that this was a time when all of the tithes were brought up to the house of the LORD. The tithe was made of the first of all the fruits of the earth, by which the LORD increased the Israelite. (cf. Deu.26.2) Of this was a part for rejoicing with family, servants, and the Levite, and the Levite's inheritance. At this time, for two years the Israelites would bring All the tithes (cf. Mal.3.10, *Bring ye ALL the*

tithes ...) to the appointed place, and the third year observe the feast in his own city, with the Levite, stranger, fatherless, and the widow.

It was a time set aside for rejoicing before the LORD.

De 26:11 And thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

It was a memorial service of sorts acknowledging their perishing and suffering condition in Egypt, the LORD's deliverance from there to bring them into a land that *floweth with milk and honey*. (Deu.26.5-10) The tithe was to be a time of rejoicing and not mourning. It was not to be put to any unclean uses nor dedicated to any that were dead.

Deu.26.15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

Like Israel the churches of Jesus Christ are a peculiar treasure, and it is good to remember where we came from and where we would be had Christ not redeemed us from sin and Satan. We are so blessed and we should bless God by our confession!