

Vineland Park Baptist Church  
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Study # 09  
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Self Control

Deut 14:1-21 Mutilation of the body and identification with evil is forbidden. God's people must have self-control.

Deut 14:1-21

"You *are* the children of the LORD your God; you shall not cut yourselves nor shave the front of your head for the dead. <sup>2</sup> For you *are* a holy people to the LORD your God, and the LORD has chosen you to be a people for Himself, a special treasure above all the peoples who *are* on the face of the earth.

Physical mutilation [cutting] of the body and shaving the front of the head were ancient signs of mourning for the dead and sometimes a form of worship of the dead. The sense of vs. 1-2 involves worship, "For you are a holy people...."

Religion that gave such reverence to the dead would easily appeal to someone who was bereaved. But God expects His people to control themselves, even in such sorrow.

The Christian is encouraged to resist such strong emotional reaction to the death of a loved one.

1 Thess 4:13-18

<sup>13</sup> But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. <sup>14</sup> For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

<sup>15</sup> For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep. <sup>16</sup> For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. <sup>17</sup> Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. <sup>18</sup> Therefore comfort one another with these words.

In Deut 14:3-21 Moses reminds the people of one of the ways they are to be a separate people. They have the Sabbath and they have dietary restrictions.

<sup>3</sup> "You shall not eat any detestable thing. <sup>4</sup> These *are* the animals which you may eat: the ox, the sheep, the goat, <sup>5</sup> the deer, the gazelle, the roe deer, the wild goat, the mountain goat, the antelope, and the mountain sheep. <sup>6</sup> And you may eat every animal with cloven hooves, having the hoof split into two parts, *and that* chews the cud, among the animals. <sup>7</sup> Nevertheless, of those that chew the cud or have cloven hooves, you shall not eat, *such as* these: the camel, the hare, and the rock hyrax; for they chew the cud but do not have cloven hooves; they *are* unclean for you. <sup>8</sup> Also the swine is unclean for you, because it has cloven hooves, yet *does* not *chew* the cud; you shall not eat their flesh or touch their dead carcasses.

<sup>9</sup> "These you may eat of all that *are* in the waters: you may eat all that have fins and scales. <sup>10</sup> And whatever does not have fins and scales you shall not eat; it *is* unclean for you.

<sup>11</sup> "All clean birds you may eat. <sup>12</sup> But these you shall not eat: the eagle, the vulture, the buzzard, <sup>13</sup> the red kite, the falcon, and the kite after their kinds; <sup>14</sup> every raven after its kind; <sup>15</sup> the ostrich, the short-eared owl, the sea gull, and the hawk after their kinds; <sup>16</sup> the little owl, the screech owl, the white owl, <sup>17</sup> the jackdaw, the carrion vulture, the fisher owl, <sup>18</sup> the stork, the heron after its kind, and the hoopoe and the bat.

<sup>19</sup> "Also every creeping thing that flies is unclean for you; they shall not be eaten.

<sup>20</sup> "You may eat all clean birds.

<sup>21</sup> "You shall not eat anything that dies *of itself*; you may give it to the alien who *is* within your gates, that he may eat it, or you may sell it to a foreigner; for you *are* a holy people to the LORD your God.

"You shall not boil a young goat in its mother's milk.

#### Deuteronomy 14:21

**Thou shalt not seethe a kid.** This is the third place in which the prohibition is repeated. It was pointed against an annual pagan ceremony

(see the notes at [Ex 23:19](#) [Ex 34:26](#)).

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Exodus 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.*

**Thou shalt not seethe a kid in his mother's milk.** This precept has been frequently represented as an excess of legislative refinement on the part of Moses, whose leading object was to lead the people to avoid even the appearance of unfeeling barbarity. If it was designed merely to discourage an act of thoughtless cruelty, it would rank in the same class with other humane regulations which are embodied in the Mosaic code (see [Lev 22:28](#); [Deut 22:16](#); [25:4](#)). Michaelis considers it as bearing only on a point of domestic economy—namely, to teach the rude people the right way of cooking their food not with milk or amid butter, but with olive-oil, as more savoury; and other writers have assigned other reasons. Calmet (Taylor's 'Fragments'), suggests a different translation of the clause. Thou shalt not cook a kid while it is on its mother's milk' - i.e., during the period necessary for its own nutrition, as well as for the ease of the dam; because it is well known that the females of all creatures, after parturition, are oppressed with their milk.

But the repetition of this interdict ([Ex 34:26](#)) immediately after the direction about offering the first-fruits in harvest, shows (though [Deut 14:21](#) does not appear to support this view) that the prohibition had a specific reference to a pagan custom; and accordingly there is reason to believe that it was designed to prevent an imitation of the superstitious rites of idolaters, who at the end of the harvest seethed a kid in its mother's milk, and sprinkled the broth as a magical charm on their gardens and fields, to render them more productive the following season (Maimon., 'More Nevoch,' iii., 48; Cudworth, Discourse on the Lord's Supper').

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## b) Tithing and Sharing

Deut 14:22-29

Tithing is commanded under the Old Covenant.

Allowance is made for long journeys.

Charity is commanded.

Deut 14:22-29

<sup>22</sup> "You shall truly tithe all the increase of your grain that the field produces year by year. <sup>23</sup> And you shall eat before the LORD your God, in the place where He chooses to make His name abide, the tithe of your grain and your new wine and your oil, of the firstborn of your herds and your flocks, that you may learn to fear the LORD your God always. <sup>24</sup> But if the journey is too long for you, so that you are not able to carry *the tithe*, or if the place where the LORD your God chooses to put His name is too far from you, when the LORD your God has blessed you, <sup>25</sup> then you shall exchange *it* for money, take the money in your hand, and go to the place which the LORD your God chooses. <sup>26</sup> And you shall spend that money for whatever your heart desires: for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before the LORD your God, and you shall rejoice, you and your household. <sup>27</sup> You shall not forsake the Levite who *is* within your gates, for he has no part nor inheritance with you.

<sup>28</sup> "At the end of every third year you shall bring out the tithe of your produce of that year and store *it* up within your gates. <sup>29</sup> And the Levite, because he has no portion nor inheritance with you, and the stranger and the fatherless and the widow who *are* within your gates, may come and eat and be satisfied, that the LORD your God may bless you in all the work of your hand which you do.

OT Tithing does not carry over into the New Covenant.

Brother Gables presented a thorough study on the subject of trying to make tithing a law for the Christian.

OT tithing was to support the temple and the priesthood, as well as support for the military.

We traditionally we call our Christian giving "tithing" but that is not really what it is. The OT tithe came to about 27%.

It is my view that 10% is a starting place and that NT giving is more generous than that.

Deut 15      Release of debts every seven years.

Deut 15:1-11

"At the end of *every* seven years you shall grant a release of *debts*. <sup>2</sup> And this *is* the form of the release: Every creditor who has lent *anything* to his neighbor shall release *it*; he shall not require *it* of his neighbor or his brother, because it is called the LORD's release. <sup>3</sup> Of a foreigner you may require *it*; but you shall give up your claim to what is owed by your brother, <sup>4</sup> except when there may be no poor among you; for the LORD will greatly bless you in the land which the LORD your God is giving you to possess *as* an inheritance — <sup>5</sup> only if you carefully obey the voice of the LORD your God, to observe with care all these commandments which I command you today. <sup>6</sup> For the LORD your God will bless you just as He promised you; you shall lend to many nations, but you shall not borrow; you shall reign over many nations, but they shall not reign over you.

More about being kind to the poor.

<sup>7</sup> "If there is among you a poor man of your brethren, within any of the gates in your land which the LORD your God is giving you, you shall not harden your heart nor shut your hand from your poor brother, <sup>8</sup> but you shall open your hand wide to him and willingly lend him sufficient for his need, whatever he needs. <sup>9</sup> Beware lest there be a wicked thought in your heart, saying, 'The seventh year, the year of release, is at hand,' and your eye be evil against your poor brother and you give him nothing, and he cry out to the LORD against you, and it become sin among you. <sup>10</sup> You shall surely give to him, and your heart should not be grieved when you give to him, because for this thing the LORD your God will bless you in all your works and in all to which you put your hand. <sup>11</sup> For the poor will never cease from the land; therefore I command you, saying, 'You shall open your hand wide to your brother, to your poor and your needy, in your land.'

### c) Observance of Holy Days and Festivals

Deut 16:16-17 Three times a year the males were to come to the place of worship for the Feasts of Passover and Unleavened Bread; Weeks; and Tabernacles. It was not required that the women follow this law but no doubt the wives usually attended with the husband.

<sup>16</sup> "Three times a year all your males shall appear before the LORD your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before the LORD empty-handed. <sup>17</sup> Every man *shall give* as he is able, according to the blessing of the LORD your God which He has given you.

### FESTIVALS

These festivals, besides their religious purpose, had an important bearing on the maintenance among the people of the feeling of a national unity. The times fixed for their observance were arranged so as to interfere as little as possible with the industry of the people. The Passover was kept just before the harvest commenced, Pentecost at the conclusion of the corn harvest and before the vintage, the feast of Tabernacles after all the fruits of the ground had been gathered in.

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Passover and the Feast of Unleavened Bread are taken together.

PASSOVER: passing over/escape from bondage - Leviticus 23:4-5

On the 14<sup>th</sup> day of first month, one of the three annual festivals that required all males to come together; Ex 23:14-17

Christ is our Passover (1 Cor 5:7); only the blood permitted a passing over.

Every law and rule of the Passover was fulfilled in the Crucifixion of Jesus Christ on the 14<sup>th</sup> day, “between the evenings,” (Ex 12:6) 3-5p.m. (9th -11th hour by Hebrew reckoning), spotless lamb, roasted whole, eaten with unleavened bread (no corruption), bitter herb (sin).

FEAST OF UNLEAVENED BREAD    meditate on Passover - Leviticus 23:6-8

On the 15<sup>th</sup> day of first month, lasting 7 days, begins and ends with a Sabbath.

They left Egypt (sin) in haste, no time for leaven (corruption), Ex 17:33-34, 39.

A delivered, redeemed soul has no time for sin. Passover is what Christ is/did and the unleavened result is sanctification (setting apart).

Redemption without sanctification is a contradiction.

FEAST OF WEEKS / PENTECOST    7 weeks, 50<sup>th</sup> day.

Second of three required annual feasts. Leviticus 23:15-22

First fruits of wheat harvest-two loaves-with leaven? Much fruit but mingled with sin?

Acts 2:1, Pentecost was fully come. Jesus was still on the earth for 40 days after His bodily resurrection; He ascended into heaven 10 days later (50th day) and sent the Holy Spirit in a new way to indwell the believer and be the Comforter.

In John 12:24, Christ is the corn of wheat that dies and the church is His “much fruit.” The true church did not begin at Pentecost because those gathered in Acts 2:1 were already believers - but 3000 souls at one time is much fruit.

Verse 22 may be teaching that even with the message of Christ there will be some not gathered?

FEAST OF TABERNACLES    booths - Leviticus 23:33-43

On the 15<sup>th</sup> day of 7th month, the third of the required feasts for males, begins with a Sabbath - lasts for 7 days - ends with a Sabbath. Most joyous of all feasts - people left their dwellings to live in booths (arbors) and to remember all the wonderful things that God had done for them, especially in the 40 years that their fathers lived in tents (booths).

This world is not our home. The Christian has a time between deliverance from the bondage from sin until the entrance into final rest.

Rejoice that our final rest is in Christ-REJOICE!

In the FESTIVALS FULFILLED we have the history of redemption. Jesus said that Moses wrote about Him (John 5:46); “For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us.” (2 Cor 1:20)

SABBATH                    God is.                    Man was created upright, but sinned. Rest in Christ.

PASSOVER                Man is.                    Delivered from the bondage of sin.  
Blood of Christ is our Passover.

UNLEAVENED BREAD                Remember your deliverance is blood only. With sanctification.

FIRST FRUITS            Effectual (risen)    Christ arose.

PENTECOST (WEEKS)                Life in the Spirit    Christ ascended and sent the Comforter.

TRUMPETS                Preach                    Preach the joyful sound, the good news.

ATONEMENT                Remember                Christ the Substitute and remission of sin.

TABERNACLES            Hope                        Final rest is in Christ.