

TORAH, GOD'S INSTRUCTIONS  
DEUTERONOMY – 23 – THE SANCTUARY  
DEUTERONOMY – 24 – CHRIST IS SAYING THIS THROUGH  
MOSES

Say – Welcome to Sabbath School class. Let's bow our head and ask God for understanding as we study of the book of Deuteronomy.

Say – The Sanctuary

**Deuteronomy 23**

<sup>1</sup>He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD (Can't be in the Holy Temple, or Tabernacle. Blind people could not be a part of the service; they can come and sit and listen and God will guide them.).

<sup>2</sup>A bastard shall not enter into the congregation (assembly) of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

<sup>3</sup>An Ammonite or Moabite (Children of Lot, Abraham's nephew.) shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

<sup>4</sup>Because they met you not with bread and with water in the way (Were not hospitable; were children of Abraham and should have known better.), when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

<sup>5</sup>Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee (Not because they behaved in a loving way.).

<sup>6</sup>Thou shalt not seek their peace nor their prosperity all thy days for ever (Until they repent and come back to God but until that time comes don't make trade agreements with them.).

<sup>7</sup>Thou shalt not abhor an Edomite (Esau, twin brother of Jacob.); for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

<sup>8</sup>The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

Say – The camps

<sup>9</sup>When the host goeth forth against thine enemies, then keep thee from every wicked thing.

<sup>10</sup>If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night (seed spills in bed, etc.), then shall he go abroad out of the camp, he shall not come within the camp (He is unclean, have to be pure and holy.):

<sup>11</sup>But it shall be, when evening cometh on (2<sup>nd</sup> evening), he shall wash himself with water: and when the sun is down he shall come into the camp again (Note – evening is not sunset, sunset is not evening; without holiness, can't see God. The Bible tells us “<sup>6</sup>The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water. <sup>7</sup>And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food.” Leviticus 22:6-7.).

<sup>12</sup>Thou shalt have a place also without the camp, whither thou shalt go forth abroad (If need to go to the bathroom go outside the camp He is saying.):

<sup>13</sup>And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad (go to the bathroom), thou shalt dig therewith, and shalt turn back and cover that which cometh from thee (cover it up):

<sup>14</sup>For the LORD thy God walketh in the midst of thy camp (Literally, watching and listening and encouraging with confidence.) to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee (God does not want unholliness from His wife inside or out.).

### Say – Various Rules

<sup>15</sup>Thou shalt not deliver unto his master the (bondman) servant which is escaped (Take care of him.) from his master unto thee (Not to turn them in; probably being mistreated; we are to love our brother as myself. We are to be a bondservant to God.):

<sup>16</sup>He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him (Abuse to anyone and don't return to abusive owner.).

<sup>17</sup>There shall be no whore (harlot) of the daughters of Israel, nor a sodomite (male prostitute) of the sons of Israel. <sup>18</sup>Thou shalt not bring the hire of a whore (harlot), or the price of a dog (idiom for sexuality), into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God (Prostitution was not winked at in God's Law; it was strictly forbidden. When people went to the prostitute would say for sex and vs. 18 is saying He doesn't want that money you hypocrite; how dare you. These two kind of people – the woman being used by both men and women; in Jeremiah the it

says “The heart is deceitful above all things, and desperately wicked: who can know it.” Jeremiah 17:9).

<sup>19</sup>Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals (material things), usury of any thing that is lent upon usury (We are not to take interest.):

<sup>20</sup>Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury (Don't worry about getting it back; God will bless your faith and take care of you.): that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

<sup>21</sup>When thou shalt vow a vow unto the LORD thy God **(When you make a promise keep it.)**, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee **(In Jeremiah, chapter 9 God is speaking through Jeremiah about His people.**

<sup>1</sup>Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! <sup>2</sup>Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. <sup>3</sup>And they bend their tongues like their bow for lies (take advantage of people): but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD. <sup>4</sup>Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant (all will lie and deceive you), and every neighbour will walk with slanders. <sup>5</sup>And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity (they work hard at it). <sup>6</sup>Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD (They rejected His laws of Love.). <sup>7</sup>Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them (time of Jacob's trouble or tribulation); for how shall I do for the daughter of my people? (What else is there to do with them but bring evil to them to bring them back to Me.). Jeremiah 9:1-7

<sup>22</sup>But if thou shalt forbear to vow, it shall be no sin in thee.

<sup>23</sup>That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth (Don't be double minded; keep your word; we must be like God.).

<sup>24</sup>When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel (Don't steal).

<sup>25</sup>When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn (In Matthew 12:1 it says 'At that time Jesus went on the Sabbath day through the corn (wheat); and his

disciples were a hungered, and began to pluck the ears of corn (wheat) and to eat.” God is merciful and said take what you want to eat but don’t load your cart for it would be stealing. In the law of God he owns all and birds eat and we are worth more than the birds.)

Say – Christ is saying this through Moses.

## **Deuteronomy 24**

<sup>1</sup>When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness (Something to do with the sexual region, that prevents him from having a whole relationship and pure.) in her: then let him write her a bill of divorcement (Before there is children; God is saying what is to be done here.), and give it in her hand (shows she is free to marry), and send her out of his house (It goes both ways; but must live in the laws of the land.).

<sup>2</sup>And when she is departed out of his house, she may go and be another man's wife.

<sup>3</sup>And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

<sup>4</sup>Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

<sup>5</sup>When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken (The Bible tells us “<sup>5</sup>And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. <sup>6</sup>And what man is he that hath planted a vineyard (your livelihood), and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it. <sup>7</sup>And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.” Deuteronomy 20:7. This shows the character of God.)

<sup>6</sup>No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge (In Jamison, Fassett & Brown it says this, “The “upper” stone being concave, covers the “nether” like a lid; and it has a small aperture, through which the corn is poured, as well as a handle by which it is turned. The propriety of the law was founded on the custom of grinding corn every morning for daily consumption. If either of the stones,

therefore, which composed the handmill was wanting, a person would be deprived of his necessary provisions. Page 159.)

<sup>7</sup>If a man be found stealing (kidnapping) any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you (The Bible tells us “<sup>16</sup>And he that stealeth (kidnap) a man, and selleth him, or if he be found in his hand, he shall surely be put to death” Exodus 21:16 (Whether sold or not.)

<sup>8</sup>Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do. (The priests had to learn all these things about medicine and the Laws and got paid 10%. The Bible tells us “<sup>14</sup>But when raw flesh appeareth in him, he shall be unclean. <sup>15</sup>And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy. <sup>16</sup>Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest; <sup>17</sup>And the priest shall see him: and, behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.” Leviticus 13:14-17 The Levites were the teachers, physicians and educators and the justice system; our society is so far from the Law of Moses will bring utter destruction.)

<sup>9</sup>Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt. (The Bible tells us “<sup>10</sup>And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. <sup>11</sup>And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. (Recognized his sins and repented.) <sup>12</sup>Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. <sup>13</sup>And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee. <sup>14</sup>And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. <sup>15</sup>And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again (Now healed.) Numbers 12:10-15).

<sup>10</sup>When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge (His home is his castle and be respectful of it. Don't humiliate and take their dignity.).

<sup>11</sup>Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee (Shows God's Law of compassion, mercy, love. Have the right to ask him for it but be respectful.).

<sup>12</sup>And if the man be poor, thou shalt not sleep with his pledge: (The Bible tells us “<sup>25</sup>If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury (Don’t make money off someone’s poverty). <sup>26</sup>If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth own:(Because he is in great need.) Exodus 22:25-26)

<sup>13</sup>In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

<sup>14</sup>Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:(“Love works no ill to his neighbor; therefore love is the fulfilling of God’s law” Romans 13:10. Don’t take advantage of them or don’t oppress them.)

<sup>15</sup>At his day thou shalt give him his hire (pay him that day), neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee (If you hire someone to work for you; take care of him for that is God’s way of life.)

<sup>16</sup>The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin (The Bible tells us “<sup>4</sup>Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.” Ezekiel 18:4)

<sup>17</sup>Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: (Just don’t do it.)

<sup>18</sup>But thou shalt remember that thou wast a bondman in Egypt (Remember how it feels to be in that state for we were in the world and sinners until God called us to Him and we repented of sin and were baptized and received His spirit.), and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

<sup>19</sup>When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands. (This is how we put on the Mind of Christ.)

<sup>20</sup>When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow (Anything in your harvest is His - you will have plenty; olive oil for cooking. It is not for us when we feel like it; it is a commandment.)

<sup>21</sup>When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

<sup>22</sup>And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing (Not a suggestion – we must do it. Put on the mind and way of Christ even in this world; care for the needy and the poor.).

MEMORY VERSE:

When thou gatherest the grapes of the vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

Deuteronomy 24:21

BELOW IS THE SABBATH SCHOOL LESSON FOR TOTS AND YOUTH

CONSIDERING THE STRANGER, THE FATHERLESS AND THE  
WIDOW

THOU SHALT NOT OPPRESS AN HIRED SERVANT THAT IS POOR AND NEEDY, WHETHER HE BE OF THY BRETHREN, OR OF THEY STRANGERS THAT ARE IN THY LAND WITHIN THY GATES:  
"LOVE WORKS NO ILL TO HIS NEIGHBOR (FRIEND); THEREFORE LOVE IS THE FULLING OF GOD'S LAW" ROMANS 13:10.

AT HID DAY THOU SHALT GIVE HIM HIS HIRE (pay him that day), NEITHER SHALL THE SUN GO DOWN UPON IT; FOR HE IS POOR, AND SETTETH HIS HEART UPON IT; LEST HE CRY AGIANST THEE UNTO THE LORD, AND IT BE SIN UNTO YOU.  
"THE MEEK SHALL EAT AND BE SATISFIED: THEY SHALL PRAISE THE LORD THAT SEEK HIM; YOU HEART SHALL LIVE FOR EVER."  
PSALM 22:26

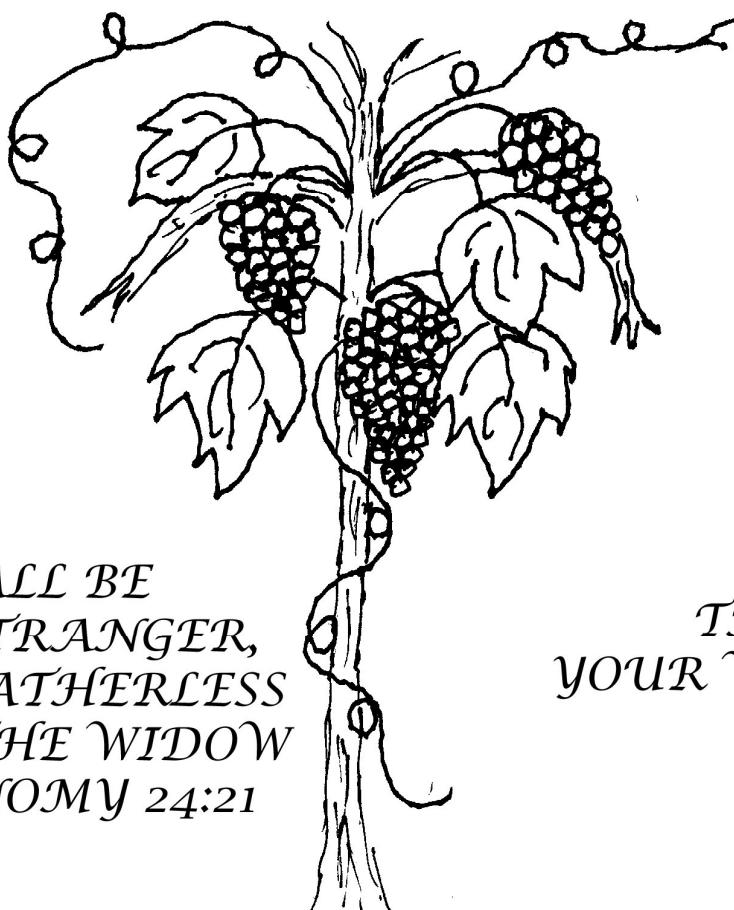
THOU SHALT NOT PERVERT THE JUDGMENT OF THE STRANGER, NOR OF THE FATHERLESS; NOR TAKE A WIDOW'S RAIMENT (garment) TO PLEDGE:  
"TRUST IN HIM AT ALL TIMES; YE PEOPLE, POUR OUT YOUR HEART BEFORE HIM: GOD IS A REFUGE FOR US." PSALM 62:8

WHEN THOU CUTTEST DOWN THINE HARVEST IN THY FIELD, AND HAST FORGOT A SHEAF IN THE FIELD, THOU SHALT NOT GO FETCH IT: IT SHALL BE FOR THE STRANGER, FOR THE FATHERLESS, AND FOR THE WIDOW: THAT THE LORD THY GOD MAY BLESS THEE IN ALL THE WORK OF THINE HANDS.  
"ENTER INTO HIS GATES WITH THANKSGIVING, AND INTO HIS COURTS WITH PRAISE: BE THANKFUL UNTO HIM, AND BLESS HIS NAME." PSALM 100:4

WHEN THOU BEATEST THINE OVLIVE TREE, THOU SHALT NOT GO OVER THE BOUGHS AGAIN: IT SHALL BE FOR THE STRANGER, FOR THE FATHERLESS, AND FOR THE WIDOW.  
"BUT I AM POOR AND NEEDY: MAKE HASTE UNTO ME, O GOD: THOU ART MY HELP AND MY DELIVERER: O LORD, MAKE NO TARRYING"  
PSALM 70:5



*WHEN THOU GATHEREST THE GRAPES OF THY  
VINEYARD THOU SHALT NOT GLEAN IT AFTERWORD;*



*THIS IS  
YOUR VINEYARD*

*IT SHALL BE  
FOR THE STRANGER,  
FOR THE FATHERLESS  
AND FOR THE WIDOW  
DEUTERONOMY 24:21*