



Mt. Pleasant Bible Institute

“Go ye therefore, and teach all nations” (Matt 28:19)

www.mpbiwv.com

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Survey Of The Bible I

Genesis-Deuteronomy



Deu 19-22

- GIVE THEE ALL THE LAND (19:8)= Israel has never received all the land the Lord promised under the Abrahamic covenant (Gen 15:18; Heb 11:13), but will receive it in the Millennium
 - Three additional cities of refuge were to be assigned if the Lord enlarged Israel's borders (19:9)
 - A LANDMARK (19:14) identified the boundary between two pieces of property or inheritances, so to remove it would constitute an attempt to steal property
 - Anyone caught bearing false witness in court was to receive RECIPROCAL JUDGMENT (i.e.- the false witness was given the penalty for the crime they falsely accused another of committing) (19:18-19,21)
 - Like capital punishment (17:13), reciprocal judgment serves as a deterrent against future crimes (19:20)
 - First appearance of BE NOT AFRAID (20:1)- appears 28x
 - The Lord did not promise that there would never be any casualties in the battle (20:5-7), but that there would be victory
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Deu 19-22

- A man who was fearful did not have faith in the Lord (20:1), and his attitude could negatively effect others (20:8)
 - For non-Canaanite cities (i.e.- cities which were “very far off”) that made peace with Israel, the inhabitants were spared and made tributaries (20:11); for non-Canaanite cities that made war with Israel, all the males were slain and the women, children, and possessions taken as spoil (20:12-14)
 - This was in contrast to the Canaanite cities, where nothing that breathed was to be spared (20:16-17)
 - The washing of hands over the heifer symbolized being clean of having the blood of a slain man on your hands and putting away the guilt of innocent blood being shed (21:6-9) cf. (Matt 27:24)
 - Israelites could marry Gentiles (21:10-13) as long as the Gentile was not of the nations of Canaan (7:2-4), and was willing to convert to the Lord
 - Polygamy is not condoned in (21:15) but simply regulated
 - The birthright of the firstborn son was a **DOUBLE** portion of the inheritance (21:17)
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Deu 19-22

- A prodigal son was treated vastly different under the law (21:18-21) than under grace (Luke 15:11-23)
 - **WHEN THEY HAVE CHASTENED HIM (21:18)=** if a son is stubborn and rebellious, and will not obey his parents, chastisement is **EXPECTED** not **SUGGESTED**
 - If the son remained rebellious after parental chastisement, the parents were to bring him to the elders of the city to be stoned (21:18-21)- this pictures what happens to a Christian who refuses to repent under divine chastening (1 Cor 11:31)
 - **STONING** was one form of Jewish capital punishment (21:21), the other was **HANGING** (21:22)
 - “Finders keepers, losers weepers” did not apply under the law (22:1-3)
 - **TRANSVESTISM** (i.e.- cross dressing) is an abomination to the Lord (22:5), and is becoming more prevalent in our decadent society
 - There is no doubt that “gender bending” is also occurring in our society in all aspects of appearance (e.g.- clothing, jewelry, cosmetics, hair lengths and style, etc.)
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Deu 19-22

- This passage does not teach that a woman who wears **pants** is guilty of transvestism, but a woman who wears **men's pants** is; just as a man who wears a **kilt** is not guilty of transvestism, but a man who wears a **woman's skirt** is
- No better commentary on (Deu 22:5) has been offered than that in *The Liberty Bible Commentary Old Testament* published by Liberty University, Lynchburg, VA on page 363:

“Verse 5 has caused divisions and confusion among sincere Christian brethren. Some have used this verse to maintain that women should not wear slacks...The intent of this law was to maintain the distinction between the sexes. Today, it would apply to any unisex clothing that would cloud the distinction between men and women...During the days of Moses, garments (Heb *simlah*) worn by men and women were very similar (robes), so this command was designed to keep a woman from appearing as a man for purposes of licentiousness (to deceive the man). The major difference between male and female robes was their decoration or ornamentation, and not their cut. The principle taught by this passage is that the proper distinction between men and women in all cultures should be maintained. The passage does not teach against slacks *per se* (or hats, shoes, gloves, etc.- all worn by both sexes), but against men or women wearing any item specifically ornamented for the opposite sex (e.g.- a man wearing female slacks, lipstick, etc.). The wearing of slacks by ladies today is not an attempt to deceive men, although some may be immodest and improper in certain situations. The final criteria is that women look like females, that they are modest (1 Tim 2:9-10), and that their outward appearance reflects their inner character (1 Pet 3:3).”

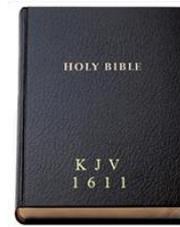




Deu 19-22

- Although particular ARTICLES of clothing may be identical between the two genders, the APPEARANCE must be different enough so that there is no gender confusion (1 Cor 14:33) by wearing it
- Under the law, one could not mingle sown seeds, yoke an ox and an ass together, or wear mixed materials in their clothing (e.g.- wool, which comes from an ANIMAL; and linen, which comes from a PLANT) (22:9-11)
- MAID (22:14)= Heb. *Rethuwlah*= the same Hebrew word is translated VIRGIN in (22:19), but is not the same word translated VIRGIN in (Isa 7:14)
- AMERCE (22:19)= “to punish by a fine”
- HE MAY NOT PUT HER AWAY ALL HIS DAYS (22:19)= an exception to (24:1)
- A woman who committed fornication during her engagement period was guilty of a capital crime (22:13-14,20-21)
- Those caught in the act of adultery were guilty of a capital crime (22:22) cf. (John 8:4-6) Cont: (Num 5:13-31) where the adultery is suspected but not witnessed





Deu 19-22

- Rape was also a capital crime and is likened to MURDER (22:25-26) because when a woman is raped, it is like a part of her is “killed”
- A man who committed fornication with a virgin (not engaged) had to give a dowry to her father and marry her with no option for a future divorce (22:28-29)

