**The Book of Deuteronomy—Study Guide (Chapters 22-27)**

The Bible always takes precedence in our study of God’s Word (2 Timothy 3:16-17; 2 Peter 1:20-21). This guide is just a “help” and is compiled from Ambassador College class notes, commentaries and personal study.

“Also it shall be, when he [the king] sits on the throne of his kingdom, that he shall write for himself a copy of this law in a book, from the one before the priests, the Levites. And it shall be with him, and he shall read it all the days of his life, that he may learn to fear the Lord his God and be careful to observe all the words of this law and these statutes” (Deuteronomy 17:18-19).

**Chapter 22: Laws regarding animals, clothing and sexual morality.**

1-2: If one sees his brother’s sheep or oxen wander off, he is to bring it back to his brother. He is not to hide himself and not care. If he doesn’t know the owner, or if the owner is distant, the animal is to stay at his house, and he must restore it to the owner when he comes.

3-4: The law regarding “lost and found” included clothing. The item was to be restored or kept until the owner claimed it. If a neighbor’s animal falls, don’t hide from it, but help the owner get the animal up and moving.

5: A woman or man is not to wear clothing of the opposite sex. Transvestitism is an abomination (detestable) to God, and it opens the door to other promiscuity evils as well (homosexuality, same sex marriage, etc.).

6-7: A mother bird was not to be taken with the young or with the eggs. The mother would be free to have other nests with baby birds (Leviticus 22:28). This law also helped to teach mercy.

8: God also gave some practical and safety instructions. For instance, when building a house, a railing was to be placed around the roof patio so that no one could accidently fall.

9: A vineyard was not to have different seeds sown lest the one adversely affected the other (Leviticus 19:19). God created each kind to produce after its own kind (Genesis 1:11, 24).

10-11: An ox and a donkey were not to be paired together to plow (the donkey was not as strong as an ox). Garments were not to be made from mixed fabrics, such as linen from plants and wool from animals. The garment would not last as long.

12: Tassels or hems were to be made on the bottoms of one’s clothes. This was to help remind the Israelites to keep God’s laws. Notice Numbers 15:37-41. Today, God’s spirit brings to remembrance all things (John 14:26), and now being under the new covenant, the laws are to be written in our hearts and minds (Hebrews 8:8-10).

13-15: If a man took a wife and claimed that she was not a virgin, the parents were to bring forth the evidence to the elders of the city that she was a virgin.

16-19: If the evidence (a cloth) showed that the woman was a virgin, then the man would be fined because he had brought a bad name on a virgin in Israel, and he was not to divorce her.

20-22: But, if there was no evidence, then the men of the city would stone her to death because she had played the harlot. Also, both an adulteress and the man committing the act were to be put to death.

23-24: If an engaged woman had sex with another man in the city, they both would be killed because she had not cried out, and being in the city she could have been heard.

25-27: If this happened in the countryside though, then only the man would be killed, because if the woman had cried out, there would have been no one to hear her.

28-30: If a man violated a virgin, he would be forced to marry her and give the father 50 shekels of silver. A man should not have sex with his father’s wife (This was the law that was broken in 1 Corinthians 5:1).

**Chapter 23: Laws regarding who entered the assembly, and various other laws about uncleanness.**

1-2: One who was emasculated couldn’t enter the assembly. An illegitimate person and his descendants couldn’t enter until the tenth generation. In the future this will not apply (Isaiah 56:3-5).

3-6: A Moabite or Ammonite could not enter the assembly because when Israel came out of Egypt they didn’t meet them on the road to provide food and water. They also hired Balaam to curse Israel (Numbers 22:1-6). God turned Balaam’s curses into blessings and Israel was not to seek Moab’s peace forever.

7-8: An Edomite, who was their brother (Esau), and an Egyptian were not to be abhorred. Their children in the third generation could enter the assembly.

9-11: When the army was to go out to battle, the soldiers were to stay away from every evil, and if a man had a discharge in the night, he was to leave the camp, wash, and then return to camp in the evening.

12-14: When one had to relieve himself, he was to do so in a place outside the camp and then cover his waste with dirt. God, who walked through the camp, didn’t want to see any uncleanness in the camp.

15-16: A slave who came to you after having escaped from his master was not to be given back. This may be referring to a time of war when a slave escaped to Israel. An example of this is in 1 Samuel 30:11-17.

17-20: No prostitution, whether by harlots or sodomites, as practiced in the surrounding nations, was to occur in Israel. The offerings from them, and the price of dogs which were used in pagan religious worship, were not to be accepted. Israelites were not to charge interest to each other, but it could be charged to foreigners.

21-23: When one made a vow, the vow was to be kept and fulfilled since it was voluntarily made . It is not sin if one doesn’t vow. The laws concerning vows are in Numbers 30.

24-25: One could eat of the grapes or of the heads of standing grain while in a neighbor’s field, but to carry off some of the produce in containers would be wrong.

**Chapter 24: Laws regarding divorce, marriage, leprosy, wages and security deposits.**

1: A certificate of divorce could be given if the wife had some type of physical defect which the husband didn’t know about previously. Jesus Christ was faced with this question in Matthew 19:3-8. He revealed that this was allowed because of the hardness of their hearts, but from the beginning it was not to be done.

2-4: If she married again and became divorced a second time, or was freed because of the death of her second husband, the first husband was not take her back, as that would be sin and an abomination. Notice Jeremiah 3:1.

5: A newlywed was exempt from going to war and was not be charged with any outside business by the state. The exemption was to last for one year in order to bring happiness to his wife whom he had married.

6-7: Two more laws: A security deposit or collateral could not be taken from what one used to make his business work. A kidnapper, especially if he mistreated or sold the victim, was to be put to death.

8-9: In an outbreak of leprosy, Israel was to follow the instructions of the priests (Leviticus 13-14). Miriam had to be placed outside of the camp for her leprosy (Numbers 12:14-15).

10-13: One was not to enter a man’s house to take a pledge—a security deposit for a loan or because of a default on a loan. If it was clothing, it was to be returned it to him for the evening (Exodus 22:25-27).

14-15: A hired man was to be given his wages daily, especially the poor, since they had set their heart on the wage. Notice the law in Leviticus 19:13.

16: Each one was to be held accountable for his or her own sins. A father was not to be held guilty for his son’s evil, and a son was not to be held responsible for his father’s sins (2 Kings 14:6; Ezekiel 18:19-20).

17-18: Justice was not to be perverted especially against the poor. A widow’s garment was not to be taken as a pledge. Israel was always to remember that they were slaves in Egypt and that they were redeemed by God.

19-22: The laws of gleaning were to be enacted in fields of grain, olive orchards, and vineyards. This law allowed for the widows and the poor to obtain food (Leviticus 19:9-10; 23:22; Ruth 2:2-3).

**Chapter 25: Laws regarding punishments, levirate marriages, and other behaviors.**

1-3: The number of stripes meted out to an offender was not to exceed 40. The punishment was to be in relation to the crime. The Apostle Paul was beaten five times with thirty nine stripes each time (2 Corinthians 11:24).

4: An ox was not to be muzzled while treading out the corn. Paul used this principle to support the giving of the tithe to the ministry. Notice 1 Corinthians 9:9-11.

5-6: If brothers dwelt together and one died, his widow was not to marry a stranger. The other brother was to take her as wife and have a child as heir to the dead brother. This law was known even before it was written and stated here in Deuteronomy. Notice Genesis 38:6-10.

7-10: But, if a brother refused to accept his brother’s widow, she could also reject him. This is similar as to what happened with Ruth (Ruth 4:3-10).

11-16: Other laws: A wife was not to harm her husband’s attacker in his private parts, otherwise her hand would be cut off (she had to pay a fine—monetary compensation). One must have honest weights and measures both at home and at work in order to live righteously. See Leviticus 19:35-36.

17-19: Israel was to remember Amalek who attacked the stragglers, and when Israel was tired. Amalek did not fear God (Exodus 17:8-16). Once Israel was settled in the land they were to destroy Amalek. God told them not to forget this. But Amalek survived and still lives (1 Samuel 15:2-3, 8-9; 1 Chronicles 4:43; Psalm 83:5-8).

**Chapter 26: Firstfruit offerings. The third year of tithing and God’s blessings.**

1-4: Once Israel entered the Promised Land, they were to take some of the first of the produce and bring it in a basket to the place where God placed His name. It was given to the priest who placed it before the altar.

5: The Israelites were to acknowledge before God that their father was a Syrian (actually an Aramean). Abraham was from Ur of the Chaldees, but Jewish sources say he was originally from Aram. His descendants had gone down to Egypt, and had become a populous nation. Jacob had dwelt in Aram too (Genesis 28:2, 35:9).

6-8: They were to also repeat the story of their bondage in Egypt and that they had cried out to God. They were to acknowledge His miracles of deliverance.

9-11: Their recitation was to include the fact that God was the One who brought them into the land of milk and honey, and that they were bringing in those first fruits of the Promised Land to honor God. Israel was to rejoice in all that God had done for them.

12-13: In the year of the third tithe, which was called the year of tithing, Israel was to acknowledge that the tithe had been given to the Levite, widow and fatherless. Israel was to acknowledge that the tithe for this purpose (Deuteronomy 14:28-29) had been removed from their houses and given to those designated.

14-15: Israel was also to acknowledge that they didn’t eat of the tithe or use it for their own purposes, but obeyed the voice of God. They were to ask God for a blessing to come upon the people and land of Israel.

16-17: On that day, Israel would have proclaimed that the Lord was their God. They also agreed to walk in all the laws and statutes of God which He commanded obedience. Faithfully tithing was included here.

18-19: Also, God would proclaim that all of Israel was His own special people, and that He would set them on high above all nations, in honor and in praise. He always wanted Israel to be a holy people.

**Chapter 27: Disobedience to God’s laws will result in curses.**

1-3: Moses and the elders of Israel commanded the people that they were to keep the commandments always. After Israel entered into the Promised Land, they were to set up large stones which were to be whitewashed. The words of the law of God were then to be written on them.

4-8: The whitewashed stones with the laws of God were to be placed on Mt. Ebal. An altar was to be made with stones with no implements of iron used in its construction. Various sacrifices were to be made on the altar.

9-13: It would be on that day Israel would become the people of God in the land of promise. The tribes were to be divided on two mountains. Mt. Gerizim was to be the mount for the blessings, and Mt. Ebal was to be the mount for the curses. This event is recorded in Joshua 8:30-35.

14-16: The Levites were to pronounce the curses, and afterwards, the people were to answer with Amen. The first curses related to the first two commandments. No one was to make an image, nor were they to worship an idol in secret. Another curse was to come on anyone who showed contempt for their parents.

17-19: It would also be a curse to move a landmark. Neither was anyone to cause a blind man to run off the road (Leviticus 19:14). The widow and fatherless were to be cared for. It would be a curse to pervert justice for them.

20-25: Curses would come upon those who committed adultery or other sexual sins. Other curses dealt with those who committed murder. Neither was one to take a bribe (or be a false witness) against an innocent man.

26: Israelites were to confirm all the words of the law, and if they didn’t, curses would come upon them. (An interesting side note is that 12 listed curses are in this section. Some Jewish scholars say that corresponded to the twelve tribes). Israel was to accept the laws of God. That is our responsibility as well (Matthew 5:19).