

Tying Up Some Loose Ends
Deuteronomy 14:21-29

Veritas Class
June 9, 2013

A. “You Shall not Boil a Kid in Its Mother’s Milk”

What does this mean?

Proposed Solutions

- | | |
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| (1) | (5) |
| (2) | (6) |
| (3) | (7) |
| (4) | (8) |

B. How Should Christians Interpret the Invitation to the Lord’s Table in Deuteronomy 14?

1. Recognize the true significance of Deuteronomy 14: an invitation to the Lord’s Table.
2. Recognize this as an expansion of 12:15-21, which invites God’s people to enjoy the food—yes even meat—that God has provided.
3. Recognize the boundary-marking function of the food regulations for Israel.
4. Recognize the link between the food boundaries and sacrificial boundaries.
5. Notice what happens to scruples about food in the rest of the Old Testament

Isaiah 65:4

Isaiah 66:17

Hosea 9:3

Ezekiel 4:14

Daniel 1:8

6. Notice what happens to scruples about food in the New Testament.

Mark 7:19

Acts 10:10-16

Acts 15:28-29

7. Delight in the Table of the Lord that God has provided for us in Christ Jesus.

C. Introduction to 14:22-15:29

1. The Broad Structure of 14:22-15:23
 - a. Soft Hearts and Open Hands: Part I (14:22-29) [The Tithe]
 - b. Soft Hearts and Open Hands: Part II (15:1-11) [Kindness toward the Poor]
 - c. Soft Hearts and Open Hands: Part III (15:12-18) [Kindness toward Debt-Slaves]
 - d. Soft Hearts and Open Hands: Part IV (15:19-23) [Consecration of the Firstborn]
2. The Transitional Nature of 14:22-29
3. The key word: “hand” (14:25, 29; 15:3, 7, 8, 11)
4. The heart of the matter: “You shall not harden your heart nor close your hand from your poor brother” (15:7b)
 - a. References to an ungodly heart (15:7, 9, 10)
 - b. Evidences of a soft heart and open hands (14:23-29; 15:1-11; 15:12-18; 15:19-23)
5. The Nature of True Worship:
 - a. Worship at the Sanctuary (14:22-29)
 - b. Worship at Home (15:1-18)
 - a’. Worship at the Sanctuary (15:19-23)

D. The Tithe: Soft hands and open hearts toward God (14:22-29)

Soft Hands and Open Hearts: Part II
Veritas Class
June 23, 2013

A. Introduction to 14:22-15:29

B. The Tithe: Soft hands and open hearts toward God (14:22-29)

1. **The Annual Tithe Festival: An Invitation to a Banquet (14:22-26)**
2. **The Triennial Tithe Festival (14:27-29)**
 - a. The Focus of Attention
 - b. The Location of the Deposit of the Tithe
 - c. The Timing of the Tithe
 - d. The Additional Beneficiaries of the Tithe
3. The Ordinance in Later Texts
 - a. The Tithe: Malachi 3:7-12
 - b. The Banquet: Isaiah 1:10-17; Hosea 6:6; Amos 5:21-24
 - c. The Point: Compassion (2 Kings 4:1-7)
 - d. The New Testament (Matthew 23:23; Luke 11:42)
4. The Relevance of the Tithe Ordinances for Christians
 - a. The Tithe as a Pre-Israelite Custom
 - b. The Declared Functions of the Tithe in Israel
 - (1) Practically, it provided a means to support priests and other cultic personnel.
 - (2) Socially, it was a means of securing the well-being of the poor.
 - (3) Spiritually, it provided a means for expressing godliness: demonstrating gratitude, pure faith, and reverence toward God.
 - (4) Communally, it provided a pre-condition for God's blessing.
 - c. The Primary Points of Our Text:
 - (1) God delights in fellowship.
 - (2) God delights in generosity toward him and those in need
 - d. Generosity and Charity in the New Testament
 - (1) Luke 21:1-4 (The Widow's Fragment (
 - (2) 2 Corinthians 9:7 (God loves a cheerful giver.)
 - (3) Philippians 4:14-18

C. Soft Hands and Open Hearts Toward the Poor (15:1-11)

1. Introduction to the Passage
 - a. Its Structure
 - (1) Moses' Announcement of the Policy Regarding the Poor (vv. 1-3)
 - (2) Moses' Plea to Adopt the Policy Regarding the Poor (vv. 4-11)
 - (a) Israel's Future Economic Ideal (vv. 4-6)
 - (b) Israel's Future Economic Reality (vv. 7-11)
 - b. Its Tone: More than 80% (158/194 words) of space devoted to the appeal.

2. Explanation
 - a. Moses' Announcement of the Policy Regarding the Poor (vv. 1-3)
 - (1) What does "at the end of seven years" mean?
 - (2) What does the expression "to do *shemittah*" mean?
 - (3) What are the terms of the policy?
 - (a) Israelite creditors are to release their claims on their neighbors.
 - (b) Israelite creditors may not pressure their neighbor because the time of remission is near.
 - (c) Israelites may continue to pressure foreigners (cf. Gal 6:10)
 - (d) Israelite creditors are to release their claims on their neighbors.
 - b. Moses' Plea to Adopt the Policy Regarding the Poor (vv. 4-11)