

Deuteronomy II
Dietary Laws and Tithes
Deuteronomy 14:1-29

I. INTRODUCTORY THOUGHTS

A. Theme of the Chapter

- i. Instruction
- ii. Obedience
- iii. Admonishment

B. Usage of Words

i. “*thou*”

1. Used eighteen (18 x) times in eleven (11) verses (Deuteronomy 14:2; Deuteronomy 14:3; Deuteronomy 14:21; Deuteronomy 14:22; Deuteronomy 14:23; Deuteronomy 14:24; Deuteronomy 14:25; Deuteronomy 14:26; Deuteronomy 14:27; Deuteronomy 14:28; Deuteronomy 14:29)
2. Used to refer to the Children of Israel in the chapter.

ii. “*thy*”

1. Used twenty (20 x) times in ten (10) verses (Deuteronomy 14:2; Deuteronomy 14:21; Deuteronomy 14:22; Deuteronomy 14:23; Deuteronomy 14:24; Deuteronomy 14:25; Deuteronomy 14:26; Deuteronomy 14:27; Deuteronomy 14:28; Deuteronomy 14:29)
2. Used in the possessive sense, referring to the Children of Israel.

C. Usage of Phrases

i. “*Thou shalt*”

1. Used ten (10 x) times in seven (7) verses (Deuteronomy 14:3; Deuteronomy 14:21; Deuteronomy 14:22; Deuteronomy 14:23; Deuteronomy 14:26; Deuteronomy 14:27; Deuteronomy 14:28)
2. Used to admonish the Children of Israel to take great care of their actions.

ii. “*Thou shalt not*”

1. Used three (3 x) times in three (3) verses (Deuteronomy 14:3; Deuteronomy 14:21; Deuteronomy 14:27)
2. Used to admonish the Children of Israel to take great care of their actions.

II. CHILDREN OF THE LORD (Deuteronomy 14:1-2)

- A. Not to Disfigure Themselves (Deuteronomy 14:1)
 - i. According to the Law (Leviticus 19:28; Leviticus 21:5)
 - 1. By cutting
 - 2. Marking
 - 3. Making bald
 - a. For the dead
 - b. For false gods
 - ii. Done during the days of Elijah (1 Kings 18:26-29)
 - iii. And during the days of Jeremiah (Jeremiah 16:6; Jeremiah 41:5; Jeremiah 47:5)
 - iv. In the New Testament
 - 1. We sorrow not as those that have no hope (1 Thessalonians 4:13)
 - 2. We are called to be separate and peculiar (2 Corinthians 6:17; Titus 2:14)
 - 3. We are the temple of the Holy Ghost (1 Corinthians 6:19-20; 2 Corinthians 7:1; 2 Corinthians 6:16)
- B. An Holy People Unto the LORD (Deuteronomy 14:2)
 - i. Called to be Holy by the Lord (Leviticus 11:45)
 - 1. Called to be a kingdom of priest at the mount (Exodus 19:5-6)
 - 2. Above all other nations on the earth (Deuteronomy 7:6; Deuteronomy 26:18-19)
 - ii. “Holy People” – occurs 8x in scripture
 - 1. References the Jewish people
 - 2. “An Holy People”
 - a. “a special people...above all people” (Deuteronomy 7:6)
 - b. “a peculiar people...above all nations” (Deuteronomy 14:2)
 - c. “an holy people” (Deuteronomy 14:21)
 - d. “to make thee high above all nations” (Deuteronomy 26:19)
 - e. “an holy people unto himself” (Deuteronomy 28:9)
 - 3. “The Holy People”
 - a. “The holy people, The redeemed of the LORD” (Isaiah 62:12 – see context)
 - b. “the holy people” (Daniel 8:24)
 - c. “the holy people” (Daniel 12:7)
 - i. It would seem that Daniel 8:24 and Daniel 12:7 refers to the Jewish people that are “enduring” during the tribulation in light of Isaiah 62:12.
 - ii. Could there be a broader reference to all those that do not take the mark? Possibly.

iii. In the New Testament

1. Called with a holy calling (2 Timothy 1:9); to offer up spiritual sacrifices (1 Peter 2:5).
2. As the temple of God (1 Corinthians 3:17)
3. Called an holy people (1 Peter 2:9)

III. DIETARY LAWS (Deuteronomy 14:3-21)

A. Not to Eat Anything Abominable (Deuteronomy 14:3)

i. “Abominable”- in Scripture:

1. Used to describe the unclean animals
2. Used to describe unclean things (Leviticus 7:21)
3. Used to describe idols and customs of the people of the land (Leviticus 18:30; 2 Chronicles 15:8)
4. Used to describe the filthiness of man (Job 15:16)
5. Used to describe the works of man (Psalm 14:1)

ii. “Abominable” – defined: *mid-14c., "exciting disgust or loathing, morally detestable,"- from: etymonline.com*

B. The Beasts That Were Accepted Under the Law

i. Beasts of the field (Deuteronomy 14:3-6):

1. The ox
2. The sheep
3. The goat
4. The hart (female deer)
5. The roebuck (male deer)
6. The fallow deer (medium size deer)
7. The wild goat
8. The pygarg (form of antelope)
9. The wild ox
10. The chamois (small goat like animal)
11. And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among beasts.

ii. Fish of the seas/waters (Deuteronomy 14:9-10)

1. All that have fins
2. And scales

iii. Fowl of the air (Deuteronomy 14:11)

1. All clean birds

C. The Beasts That Were Not Accepted Under the Law

i. Beasts of the field (Deuteronomy 14:7-8)

1. The camel
2. The hare
3. The coney
 - a. They chew the cud
 - b. Divide not the hoof

4. The swine
 - a. They divide the hoof
 - b. Chew not the cud
- ii. Fish of the seas/waters (Deuteronomy 14:10)
 1. That which have **not** fins
 2. And scales
- iii. Fowl of the air (Deuteronomy 14:12-19)
 1. The eagle
 2. The ossifrage
 3. The ospray
 4. The glede
 5. The kite
 6. The vulture
 7. The raven
 8. The owl
 9. The night hawk
 10. The cuckow
 11. The hawk
 12. The little owl
 13. The great owl
 14. The swan
 15. The pelican
 16. The gier eagle
 17. The cormorant
 18. The stork
 19. The heron
 20. The lapwing
 21. The bat
 22. Every creeping thing
 - a. Note: There is an exception to this in Leviticus chapter 11 (Leviticus 11:20-23)
 - b. John the Baptist ate of locust during his ministry among the Jews (Mark 1:6)
- iv. Anything that died of itself (Deuteronomy 14:19)
 1. Could be given to the stranger in their midst
 2. Could be sold to a foreigner (alien)
- v. Not to seethe a kid in his mother's milk (Deuteronomy 14:21)
 1. "*Seethe*"- usage in scripture
 - a. Used in connection to baking something (Exodus 16:23)
 - b. To *seethe* pottage (2 Kings 4:38)
 - c. To *seethe* is to boil (Ezekiel 24:5)
 2. "*Seethe*" = "*to boil*" also figuratively, "*be troubled in mind, brood*" – etymonline.com
 3. This commandment is repeated three times in the Old Testament

- a. 1) Exodus 23:19
 - b. 2) Exodus 34:26
 - c. 3) Deuteronomy 14:21
4. There are several differing opinions on what this is describing:
- a. Some have stated that it simply was to describe an act that was considered cruel; the act of cooking the offspring of an animal in its mother's milk.
 - b. Jewish Rabbis have stated that it is a prohibition of cooking meat and milk together, of eating a cooked mixture of the same, and of deriving any benefit from a cooked mixture of milk and meat. Which a kosher Jewish home observes to this day.
 - i. From this, it is derived that milk and meat products may not be mixed together. Not only may they not be cooked together, but they may not be served together on the same table and surely not eaten at the same time. This rule is scrupulously upheld in observant Jewish households, even in the handling of utensils, which are carefully separated into "fleishig" (meat) and "milchig" (dairy) and separately labeled. By strict observance of these laws, they become an everyday habit. After meat meals, one must wait one, three, or six hours – depending on one's custom - before eating dairy. After dairy consumption, no interval is required before meat may be eaten. – From: koshercertification.org.uk
 - c. The other possible reason for this prohibition was that these acts were committed by the heathen of the land to offer to their false gods.
 - i. The seething of a kid is mentioned in context with sacrifices in both Exodus chapter 23 and 34.
 1. The first fruits are mentioned along with not sacrificing with leavened bread in Exodus 23 (Exodus 23:18-19)
 2. The same is true for Exodus 34 (Exodus 34:25-26)

IV. TITHES AND OFFERINGS (Deuteronomy 14:22-29)

- A. To Tithe All of the Increase (Deuteronomy 14:22-27)
- B. A Tithe of the Increase (Deuteronomy 14:28-29)
 - i. See notes on Deuteronomy 12:17-19.
 - ii. Pages 65 and 66 of Deuteronomy I.