**Using the Law Lawfully**

A Guide to Applying the

Old Testament for Modern

Gentile Believers

Bill Fortenberry

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**Praise for Using the Law Lawfully**

I was astounded with the thoroughness of Bill Fortenberry's cross-references between the Old Testament and New Testament. This book has proven an excellent starting point for a devotional study for myself. Anyone who loves to contemplate how the Bible fits together as a whole would glean much from this book. The cross-references and comments would benefit any preacher or teacher of the Scriptures. Brother Bill's clarity and simple approach makes this work easy to digest for anyone who loves God's laws and loves the God who gave those laws.

Tim Stalcup

Missionary, Queens, New York

Bill Fortenberry is a thorough researcher and Bible scholar. His writings are always thoughtful and thought-provoking. I've found these outlines to be very helpful, and I hope to put them to use as part of my Sunday morning teaching duties.

Dr. Jeff Voegtlin

Associate Pastor, Fairhaven Baptist Church of Chesterton, Indiana

Using the Law Lawfully is a thought-provoking look at each of the Old Testament laws. I do not always agree with Bill, but he causes me to think through things. The book is well researched and provides Biblical references for each point. You will find the study helpful in a number of ways.

Jim Ogle

Pastor, Emmanuel Baptist Church of Kings Mountain, North Carolina

The Old & New Testaments are not separate and unrelated to each other but rather complementary. Bill Fortenberry does an excellent job showing the continuity between both testaments of our Holy Scripture. This work should be an invaluable resource for the serious Bible student's toolbox.

Dr. Tim Schmig

Executive Director, Michigan Association of Christian Schools

Great Lakes Regional Legislative Director, American Association of Christian Schools

Bill Fortenberry does an excellent job compiling the laws of the Old Testament. Sometimes we can put off these laws without regard to God’s design behind them. Bro. Fortenberry provides reasons why the Lord would give these laws and how many of them can be applied into our own lives. These outlines will be helpful for anyone looking to learn, teach, or preach about the laws of the Old Testament.

Tim Schmidt

Evangelist, Faith Baptist Tabernacle of North Highlands, California

**Other Books by Bill Fortenberry**

Hidden Facts of the Founding Era

Franklin on Faith

The Bible and the Constitution

The Founders and the Myth of Theistic Rationalism

Unsung Heroes and Obscure Villains of the Bible

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1. Introduction
	1. There is still a proper use for the Law of God – I Tim 1:8
		1. Everyone is still found guilty for violating the Law – Rom 3:19
		2. But no one is able to obtain salvation through the Law – Rom 3:20
	2. There are two primary commandments – Matt 22:35-40, Mark 12:29-30
		1. Love God – Deut 6:4-5
		2. Love your neighbor – Lev 19:18
	3. Both of these commandments are repeated throughout the New Testament
		1. Love God
			1. I John 5:1
			2. Matt 10:37
			3. I Cor 16:22 (cursed by God)
		2. Love your neighbor
			1. Romans 13:9
			2. I Timothy 1:5
			3. James 2:8
			4. I John 4:7-8
	4. If these two commandments are still in force, and all the rest of the Law hangs from these two commandments, then it stands to reason that at least some of the rest of the Law would still be in force as well.
	5. The purpose of this series is to help us understand the Law given in the Old Testament and to help us discover which laws should be followed by gentile Christians.
		1. We will be loosely following the Sefer Hamitzvot, the Jewish collection of 613 commandments found within the Law.
		2. We will study each commandment with the goal of understanding both its original purpose and its application to us today.
2. Believe in God
	1. The Old Testament Command
		1. The Jews were commanded to believe in the existence God
			1. Exodus 20:2, Lev 26:13, Deut 5:6, Psalm 50:7, Psalm 81:10, Hos 13:4,
		2. This command was a prohibition of atheism
		3. Denying the existence of God was not an option for the Jew, for the absence of God would negate the entirety of the Law
	2. The New Testament Application
		1. This same command applies to us as modern gentiles as well
			1. Rom 3:29-31, Rom 10:12, Rom 14:9, Acts 10:36, I Tim 2:5
		2. Denying the existence of God is not an option for the Christian, for the absence of God would negate the entirety of the Gospel
		3. Belief in God is the first requirement of both the Law and the Gospel
3. Believe in God’s Unity
	1. The Old Testament Command
		1. The Jews were commanded to believe in the unity of God
			1. Deut 6:4, Deut 4:35, Isa 42:8, Isa 44:6-8, Isa 45:5-6, Jer 10:10-11
		2. This command was a prohibition against polytheism
	2. The New Testament Application
		1. This command is applied to Christians in the New Testament
			1. Mark 12:29 – It is foundational to the command to love God and to love our neighbors
			2. John 17:3 – Monotheism is essential for salvation
				1. How shall they call on him in whom they have not believed – Rom10:14
			3. I Cor 8:4-6 – Monotheism is the reason that we have no fear of other gods
				1. This confidence does not come from the belief that our God is more powerful than other gods, but rather from the knowledge that our God is the only God who exists.
			4. I Tim 2:1-5 – The unity of God explains why He wants all men to be saved
				1. The polytheism of the Greeks taught that the gods were often fighting among themselves and that various gods wanted various men to be sent to Hades just to spite some other god who wanted to bless those men.
				2. In Christianity, however, there is one God who loves all men and desires for all men to blessed with His salvation.
			5. Rom 3:30 – The unity of God produces unity within the church
				1. Unity in spite of a diversity of races – Rom 10:12-13, Gal 3:26
				2. Unity in spite differing abilities – Eph 4:1-6
				3. Unity in spite of diverse practices – I Cor 12:4-6
				4. Unity in the church is the prayer of Christ, and the evidence that we are His – John 17:20-23
4. Love God
	1. The Old Testament Command
		1. The Jews were commanded to love God with all of their being
			1. Deut 6:5, Deut 10:12, Deut 11:13,
		2. The Sefer Hamitzvot claims that Deut 6:6 explains how we are to love God
			1. “From this it is clear that meditation will lead to understanding, and then a feeling of enjoyment and love will follow automatically [since the second verse explains the way to reach the goal of the previous verse.]”
	2. The New Testament Application
		1. This command applies to Christians as well
			1. Christ’s answer to the rich young ruler – Matt 22:37, Mark 12:30, Luke 10:27
			2. The command to love God is assumed in John 8:42
			3. Loving Christ is necessary for discipleship – Matt 10:37
			4. It is necessary for fellowship – I Cor 16:22
		2. The New Testament provides a better explanation of how we are to love God
			1. John 14:15 & 21, John 15:10 & 14, I John 5:3
			2. If keeping God’s commandments is the method by which we are to love God, then it is vital that we know and understand His commandments.
			3. Thus, the Jewish explanation is partly correct for it is not possible to keep God’s commandments without meditating on them.
			4. However, it is also partly wrong because it is entirely possible to meditate on God’s commandments without keeping them.
			5. The goal of this study is to help us meditate on all of God’s commands and to reveal to us which commands we are supposed to keep as gentile Christians.
5. Fear God
	1. The Old Testament Command
		1. The Jews were commanded to fear God
			1. Deut 6:13, Deut 10:12,20, Deut 13:4, Lev 25:17,36,43, Psalm 34:9, Psalm 128:1
		2. God explained what He meant by the word fear
			1. Deut 5:24-29, Deut 17:12-13
			2. This fear is a dread of punishment for doing something wrong
				1. Deut 13:10-11, Deut 17:12-13, Deut 19:18-20
			3. It is the same fear that children should have of their parents
				1. Lev 19:3, Deut 21:18-21
	2. The New Testament Application
		1. Jesus equated the fear of God with worship
			1. Matt 4:10, Luke 4:8
		2. Christians are commanded to fear God too
			1. I Peter 1:17, I Peter 2:17, Rom 11:20, II Cor 7:1, Php 2:12, Heb 4:1, Heb 12:28
		3. The New Testament explanation for fearing God is the same as the Old Testament explanation
			1. Rom 11:20-22, Matt 10:28, Heb 12:29
		4. No contradiction of the phrase “fear not” which means either:
			1. Do not fear earthly things, or
				1. Matt 10:28, Rev 2:10
			2. You have done nothing wrong
				1. Judges 6:22-23
6. Serve God
	1. The Old Testament Command
		1. The Jews were commanded to serve God
			1. Exo 23:25, Deut 6:13, 10:12, 10:20, 13:4
		2. This commandment is explained in the Bible
			1. It is a command to obey God
			2. I Sam 12:20, Joshua 24:14-15, 21, 24
	2. The New Testament Application
		1. This command is repeated in the New Testament and applied to all believers
			1. Rom 6:16-22, Eph 6:5-6, Col 4:1, I Pet 2:15-16, Rev 1:1
7. Cleave to God
	1. The Old Testament Command
		1. The Jews were commanded to cleave to God
			1. Deut 10:20, 11:22
		2. The Jews say that this means to marry into the family of a biblical scholar
			1. "Is it possible for a person to cling to the Divine Presence, when the verse says, 'G‑d your Lord is [like] a consuming fire'?! Rather, whoever marries the daughter of a *talmid chacham* [is considered to have cleaved to the Divine Presence]."
		3. This is actually a command to stand fast and not be moved away from God
			1. Deut 4:3-4 (Refers to the Israelites being turned away from God and to idolatry because of the deceptions of the Midianite women)
			2. Josh 23:6-8 – “turn not … to the right hand or to the left … But cleave unto the Lord your God.”
	2. The New Testament Application
		1. This command is repeated in the New Testament
			1. Acts 11:23, I Cor 15:58, II Pet 3:14 & 17
8. Swear by the Name of God
	1. The Old Testament Command
		1. The Jews were commanded to make their oaths in the name of God
			1. Deut 6:13, 10:20
		2. This is a conditional commandment – ie. If you swear at all, you should swear in the name of God
	2. The New Testament Application
		1. In the New Testament, we are commanded not to swear at all
			1. Matt 5:33-37, James 5:12
			2. This new commandment was given because the Jews had so corrupted the previous commandment as to make it pointless – Matt 23:16-22
			3. Similar to the corruption of the commandment to honour father and mother as explained in Mark 7:10-13
			4. The letter of the new commandment is more strict than that of the first, but the spirit is the same in both
9. Be Like God
	1. The Old Testament Command
		1. The Jews were commanded to be like God
			1. Deut 28:9, Lev 11:44, 19:2, 20:7
	2. The New Testament Application
		1. Christians are also commanded to be like God
			1. Matt 5:48, Luke 6:36, Eph 5:1, I Pet 1:16
10. Sanctify the Name of God
	1. The Old Testament Command
		1. The Jews were commanded to make God’s name sacred
			1. Lev 22:32, Lev 18:21
			2. “Profane” means to treat without reverence or respect
	2. The New Testament Application
		1. Christians are told that the name of Christ is also sanctified
			1. It is exalted above every other name - Php 2:9-11
			2. It is the only name by which men are saved – Acts 4:12
			3. We are to glorify His name – II Thess 1:11-12
			4. We are commanded to praise His name – Heb 13:15
11. Speak the Words of God
	1. The Old Testament Command
		1. The Jews were commanded to talk about God’s words
			1. Deut 6:7
	2. The New Testament Application
		1. Christians are also commanded to talk about the Bible
			1. Mark 16:15, Matt 28:19-20, I Pet 3:15, Col 3:16
12. Study and Teach the Word of God
	1. The Old Testament Command
		1. Deut 6:7, 5:1, 31:12
	2. Old Testament Examples
		1. Exo 12:26-27, 13:14-15, Deut 4:9, Josh 4:21-24, Ecc 12:9
	3. The New Testament Application
		1. I Peter 3:15, John 5:39, Col 3:16, II Tim 2:2, Eph 6:4
	4. New Testament Examples
		1. Acts 17:11, 24:25
13. Act as if you have God’s Word Always in View
	1. The Old Testament Command
		1. Deut 6:8, 11:18, Exo 13:9, 13:16
		2. The Jews view this as a literal command to have a scroll of the Ten Commandments bound on their hand and between their eyes.
		3. These are known as teffilin.
		4. Devout Jews will wear the teffilin while they pray.
		5. God did not say to make actual armbands and frontlets of His Word.
			1. Compare with the command to put God’s words in your hearts – Deut 11:18
			2. Compare with the command to have God’s words in your mouths – Exo 13:9
		6. He said that His Word would be “for a sign” and “as frontlets.”
			1. This is figurative.
			2. We could read it as “as if they were a sign” or “as if they were frontlets.”
		7. The command is to act as if you have God’s Word always in view.
			1. In other words, we are to act as if we are following the instruction manual for life and not like others whose lives are put together haphazardly.
	2. The New Testament Application
		1. Col 3:16, I John 2:24, Eph 5:15-17, Col 4:5
		2. Parents often say that kids don’t come with an instruction manual, but God has given us an instruction manual for raising our children and for everything else in life as well – Eph 6:4
14. Put Fringe with Blue Ribbon on Your Garments
	1. The Old Testament Command
		1. Num 15:38-39, Deut 22:12
		2. This is a literal command for the Jews to have fringes with blue ribbon on their clothes.
		3. The purpose was to have a constant physical reminder of the Word of God.
	2. The New Testament Application
		1. There is no New Testament equivalent to this command.
		2. Many Christians have similar practices anyway.
			1. Wearing Christian jewelry
			2. Wearing Christian ties
			3. Wearing Christian T-shirts
15. Write God’s Word on the Posts of your House and on your Gates
	1. The Old Testament Command
		1. Deut 6:9, 11:20
		2. This is also a literal command
		3. The purpose was to aid the parents in teaching their children the Word of God
	2. The New Testament Application
		1. There is no New Testament equivalent to this command
		2. There is, however, a New Testament equivalent to the command to teach our children the Word of God.
		3. Having Bible verses posted throughout the house is a good way to help with this teaching.
16. Assemble the entire nation to read the Law of God every seven years
	1. The Old Testament Command
		1. Deut 31:10-13
		2. Purpose was to ensure that the people learn, fear and obey
	2. The New Testament Application
		1. Heb 10:24-25
		2. The purpose of the church is to teach all of its members to obey God
		3. Matt 28:20, I Thess 4, Titus 2
17. The King is to write out his own copy of the Law of God
	1. The Old Testament Command
		1. Deut 17:18-20
		2. Purpose was to keep the king humble and obedient
	2. The New Testament Application
		1. No direct application to gentiles, but it sure would be a good idea.
18. Thank God for your food
	1. The Old Testament Command
		1. Deut 8:10
		2. The Jews were commanded to thank God for every meal
	2. The New Testament Application
		1. The same command is implied in the New Testament
		2. Christ’s example – Matt 14:19
		3. The doctrine of sanctification – I Tim 4:3-5
		4. The command to glorify God – I Cor 10:31
19. Build a temple for the Lord
	1. The Old Testament Command
		1. Ex 25:8 – A place for God to dwell among the people
		2. Deut 12:10-11 – A place for the people to make sacrifices
	2. The New Testament Application
		1. God now dwells within us
			1. I Cor 6:19, I Cor 3:16-17, Gal 2:20
		2. Christ’s sacrifice has given us entrance into the heavenly tabernacle
			1. Heb 9:1-11, 24
			2. The tabernacle and temple were just figures of the real thing – vs 9
			3. The heavenly tabernacle was not accessible at that time – vs 8
			4. Christ gained us an entrance into heaven itself – vs 24
		3. We can now approach God directly without the intercession of a priest
			1. Heb 10:19-22
			2. Heb 4:14-16
20. Respect the Temple
	1. The Old Testament Command
		1. Lev 19:30, Psalm 89:7, Ecc 5:1
	2. The New Testament Application
		1. Be careful with what you do with your physical body – live for God not for self.
			1. I Cor 3:10-17, Gal 2:20
		2. Live separately from the world – don’t “hang out” with them
			1. I Cor 6:14-17, I Cor 15:33, Eph 5:11
		3. Live separately from believers who embrace wickedness
			1. I Cor 5:9-13, II Thess 3:6 & 14-15, Rom 16:17
21. The Service of the Levites
	1. The Old Testament Command
		1. Num 18:6
	2. The New Testament Application
		1. Christ has made us all priests
			1. I Pet 2:5 & 9, Rev 1:4-6
22. The Sanctification of the Priests before Service
	1. The Old Testament Command
		1. Exo 30:19-21
	2. The New Testament Application
		1. We are to be cleansed by the Word of God
			1. Eph 5:25-26, John 17:17, Psalm 119:9
23. Lighting the Temple Menorah
	1. The Old Testament Command
		1. Exo 25:31 & 37, Lev 24:1-4
	2. The New Testament Application
		1. The earthly tabernacle was a picture of the heavenly tabernacle
			1. Heb 9:24
		2. The candlestick in the heavenly tabernacle is lit with the Spirit of God
			1. Rev 4:5
		3. As the priests of God, it is our duty to see that the lamp of God’s Spirit is always burning in our lives.
			1. Matt 5:14-16, I Thess 5:19
24. Observing the Passover
	1. The Old Testament Command
		1. Exodus 12:1-20
			1. The original Passover
			2. Lambs to be killed on the evening of the 14th of Nissan – vs 6
			3. Evening comes before the morning in the Jewish calendar
			4. Blood to be put on the door posts – vs 7
			5. Lamb to be eaten with unleavened bread – vs 15
			6. Passover evening followed by seven days of unleavened bread – vs 15
		2. Leviticus 23:5-8
			1. Passover begins on the evening of the 14th of Nissan – vs 5
			2. Evening comes before morning
			3. Feast of unleavened bread begins on the 15th – vs 6
			4. Passover is followed by seven days of unleavened bread – vs 6
		3. Numbers 28:16-25
			1. Passover begins on the 14th of Nissan – vs 16
			2. Evening comes before morning
			3. Feast of unleavened bread begins on the 15th – vs 17
			4. Passover is followed by seven days of unleavened bread – vs 17
		4. Numbers 33:3
			1. Left Egypt on the 15th of Nissan
		5. Deuteronomy 16:1-8
			1. Kill Passover lamb in the city where God places His name – vs 2
				1. Jerusalem
			2. Passover followed by seven days of unleavened bread – vs 3
	2. The New Testament Command
		1. Matthew 26:17-30
			1. “First day of the feast of unleavened bread” simply tells us that the date was the 14th of Nissan – vs 17
			2. Jesus ate the Passover meal on the evening of the 14th – vs 20
			3. Evening comes before morning
			4. Bread was provided as a substitute for eating Christ’s body – vs 26
			5. Wine was provided as a substitute for the blood on the door posts – vs 27
		2. Luke 22:7-20
			1. The day of unleavened bread was the 14th of Nissan – vs 7
			2. Jesus ate the Passover meal on the evening of the 14th – vs 14
			3. Evening comes before morning
			4. Bread was provided as a substitute for eating Christ’s body – vs 19
			5. Wine was provided as a substitute for the blood on the door posts – vs 20
		3. I Corinthians 5:6-8
			1. Christ is our Passover sacrifice
			2. After partaking of our Passover, we should purge out the leaven from our lives
				1. Not with malice and wickedness
				2. But with sincerity and truth
25. Health Regulations
	1. The Old Testament Commands
		1. There are too many to list
		2. Num 5:1-3
		3. Laws regarding leprosy – Lev 13-14
			1. Diagnosis – Lev 13:1-44
				1. Very detailed
				2. Covers multiple forms of leprosy
			2. Quarantine – Lev 13:45-59
			3. Recovery – Lev 14:1-32
			4. Cleansing of Structures – Lev 14:33-57
		4. Laws regarding dead bodies – Num 19:11-22
			1. Unclean for seven days
			2. Applied to both people and things
			3. Second hand contamination required washing and separation until evening
		5. Purpose: to prevent the spread of infectious diseases
	2. The New Testament Application
		1. None
		2. However, all modern societies have health regulations for the purpose of preventing the spread of infectious diseases
		3. This is one of the legitimate roles of the government
26. Confession of Sins
	1. The Old Testament Command
		1. Intentional sins – Num 5:6-7
		2. Unintentional sins – Lev 5:1-5
	2. The New Testament Application
		1. James 5:16, I John 1:9-10
27. The Sacrifices
	1. The Old Testament Commands
		1. Types of sacrifices
			1. The daily sacrifices – Num 28:1-10
			2. The monthly sacrifices – Num 28:11-15
			3. The Passover sacrifices – Num 28:16-25
			4. The firstfruits sacrifices – Num 28:26-31
			5. The Rosh Hashanah sacrifices – Num 29:1-6
			6. The Yom Kippur sacrifices – Num 29:7-11
			7. The Sukkot sacrifices – Num 29:12-38
			8. Sin offerings for priests – Lev 4:3-12
			9. Sin offerings for the entire congregation – Lev 4:13-21
			10. Sin offerings for rulers – Lev 4:22-26
			11. Sin offerings for commoners – Lev 4:27-35
			12. Many other sacrifices throughout the Pentateuch
		2. Requirements for sacrifices
			1. At least 8 days old – Lev 22:27
			2. Without blemish – Lev 1:3, 1:10, 4:32, 22:18-19, Exo 12:5
			3. Various species requirements
		3. Procedures for the sacrifices
			1. Burnt offerings – Lev 1
			2. Meat (grain) offerings – Lev 2
			3. Peace offerings – Lev 3
	2. The New Testament Application
		1. The sacrifices of the Law were a picture of the sacrifice of Christ – Heb 9:1-10
		2. The sacrifice of Christ was a perfect sacrifice that guaranteed an eternal inheritance – Heb 9:11-15, 23-28
		3. It was not possible for the sacrifices of the Law to actually take away sins – Heb 10:1-4
		4. The sacrifice of Christ actually takes away our sins for ever – Heb 10:5-14
		5. Thus, there is no more need for the sacrifices of the Law – Heb 10:18-22
		6. The sacrifices of the Law do not provide even temporary forgiveness any more – Heb 10:26-31
		7. Salvation only comes through believing the gospel – Heb 10:38-39
28. Tithing
	1. The Old Testament Command
		1. One tenth of all produce was to be given to the Lord
			1. Lev 27:30-32
			2. Deut 14:22
		2. The tithe was to be brought to the temple – Deut 12:11
			1. The tithe paid for their religious festivals – Deut 12:12-26
		3. The tithe was to be given to the Levites and to the destitute for their use
			1. Num 18:24-32
			2. Deut 14:27-29
		4. The tithe was to be accompanied by a prayer for blessing
			1. Deut 26:12-15
			2. Mal 3:9-12
			3. There is nothing wrong with asking God to bless us because we have obeyed Him.
		5. Failing to give God tithes was the same as stealing from God – Mal 3:8
	2. The New Testament Application
		1. There is no command in the New Testament for gentiles to tithe.
		2. However, we know that Abraham gave tithes to Melchizedek who was a high priest before the Mosaic Law was given
			1. Gen 14:18-20
			2. Heb 7:4-5
		3. We also know that Christ was made our high priest after the same order as Melchizedek
			1. Psalm 110:4
			2. Heb 5:6, 6:20, 7:17, 7:21
		4. It is reasonable to conclude that Christians should still give a tenth of their income for the service of their high priest.
		5. Tithing predates the Law of Moses and thus was never limited to those who are under the Law.
			1. Gal 3:17
29. Sanctifying the Firstborn Males
	1. The Old Testament Command
		1. All the firstborn males belonged to God
			1. Ex 13:2
			2. Ex 22:29-30
			3. Ex 34:19-20
		2. This was a constant reminder of how God delivered them out of Egypt – Num 3:13
		3. The Levites were separated to the service of the Lord in place of the firstborn sons – Num 8:14-18
	2. The New Testament Application
		1. This law does not apply to gentiles. It is just a reminder for the Children of Israel.
30. The Nazarite Vow
	1. The Old Testament Command
		1. Num 6:1-21
	2. The New Testament Application
		1. There is no New Testament application of this command.
31. Fulfilling Vows
	1. The Old Testament Command
		1. If a man makes a vow to God, he must keep it
			1. Deut 23:21-23
			2. Num 30:2
		2. If a woman makes a vow to God, she must keep it unless her husband or father objects
			1. Num 30:3-16
			2. This reveals God’s respect for the authority of the man of the house
			3. The man has veto power over the woman’s vows to God
			4. If the man does not veto the woman’s vow at the time that he learns of it, then he becomes responsible for her vow. If he prevents her from fulfilling it, the guilt is on him and not on the woman.
				1. Vs 15
				2. This is very liberating for the woman since she bears no guilt for a vow that her husband or her father prevents her from fulfilling
	2. The New Testament Application
		1. This law is made even more strict and binding in the New Testament
			1. We are to do whatever we say we will do whether we make a vow or not – Matt 5:33-37, James 5:12
32. Differentiating Between Clean and Unclean Animals
	1. The Old Testament Command – Lev 11
		1. Categories of animals
			1. Beasts – land dwelling mammals and rodents – vs 2-3
			2. Fish – everything that lives in the water – vs 9
			3. Fowl – birds and mammals that fly – vs 13, 29-30
			4. Creeping things – all insects, amphibians and reptiles – vs 21
				1. Greek word used in Septuagint and in Acts 10:12 is herpeton, the root word of herpetology which is the study of reptiles and amphibians.
				2. Hebrew word refers to animals that glide across the ground
		2. Clean vs. Unclean
			1. Clean Beasts
				1. Must chew the cud and have a divided hoof
				2. Conies and hares chew the cud by reingesting their own excrement
			2. Clean Fish
				1. Must have both fins and scales
			3. Clean Fowl
				1. All except a specific list
			4. Clean Creeping things
				1. The locust, the beetle and the grasshopper
		3. The Jews were forbidden from eating or touching the carcasses of unclean animals
	2. The New Testament Application
		1. This command was specifically repealed in the New Testament
			1. Peter’s vision – Acts 10:9-16
			2. The repeal – I Timothy 4:3-5
			3. The Old Testament law was probably given for health reasons since the animals that were forbidden were essentially the carrion eaters which were often responsible for the spread of diseases in the ancient world
33. Redeeming things vowed to God
	1. The Old Testament Command – Lev 27
		1. People – Lev 27:2-8
			1. Between 20 and 60 years old
				1. Men – 50 shekels, about $25,000
				2. Women – 30 shekels, about $15,000
			2. Between 5 and 20
				1. Boys – 20 shekels, about $10,000
				2. Girls – 10 shekels, about $5,000
			3. Between 1 month and 5 years
				1. Boys – 5 shekels, about $2,500
				2. Girls – 3 shekels, about $1,500
			4. Over 60
				1. Men – 15 shekels, about $7,500
				2. Women – 10 shekels, about $5,000
			5. Does not mean that men were better than women but rather than the male would be able to generate more produce than the female if they were to actually go to work in the priest’s fields.
			6. This is the solution that Jephthah should have sought when he vowed to sacrifice his daughter – Judges 11
		2. Animals – Lev 27:9-13
			1. Clean – No return, no exchange
			2. Unclean – value plus 20%
		3. Houses – Lev 27:14-15
			1. Value plus 20%
		4. Land – Lev 27:16-24
			1. Value of seed produced until year of jubilee plus 20%
			2. In the year of jubilee, the field was to be returned to its original owner.
			3. If the original owner did not have current possession of the field, then it would be donated at the next year of jubilee and its value determined from that point – vs 20-21
	2. The New Testament Application
		1. We have been redeemed by the blood of Christ – I Pet 1:18-19, Eph 1:7, Gal 4, 4-5, Titus 2:14
		2. Christ did not just cleanse us of our sin and guilt. He also redeemed us to Himself.
		3. We had sold ourselves into the bondage of sin (II Pet 2:19, John 8:34, Rom 6:16-18), but Christ paid the price of our bondage for us and redeemed us back to Himself – I Cor 6:19-20
		4. Similar to the account of Boaz redeeming all of his kinsman Elimelech’s possessions to himself – Ruth 4:1-10
34. Provision for the Poor
	1. The Old Testament Command
		1. Farmers were required to leave the corners of their fields and vineyards unharvested so that the poor could obtain food – Lev 19:9-10, Lev 23:22
		2. Any grain left in the field by accident was to become the property of the poor – Deut 24:19-22
		3. Every field and vineyard was to be left to the poor during every seventh year – Ex 23:11
			1. The owners of the fields were to eat from the abundance of the sixth year instead of harvesting in the seventh – Lev 25:20-22
		4. This method of provision required the poor to actually work for their food – Ruth 2:7 & 17
			1. Ruth gathered about 20 lbs worth of barley after a full day’s work
	2. The New Testament Application
		1. Believers are commanded to care for the poor – Gal 2:10
		2. Believers are also commanded to require every man to work for food – II Thess 3:10-12
		3. If America were to adopt a work based welfare system similar to Israel, we would not have near as many people on welfare as we do.
35. The Year of the Jubilee
	1. The Old Testament Command
		1. Every 50th year was to be celebrated as the year of jubilee – Lev 25:8-10
		2. No sowing or reaping was to be done during this year – Lev 25:11
		3. All land that had been sold was to be returned to its original owner – Lev 25:13-15
		4. All Jews who were sold into servitude were to be set free – Lev 25:39-41 & 47-55
	2. The New Testament Application
		1. No direct application to gentile believers
36. Paying the Levites for Their Service
	1. The Old Testament Command
		1. The priests were to be given the first fruits and a portion of every animal sacrificed as payment for their services – Deut 18:1-5
		2. The priests were to receive all of the offerings and firstfruits as payment for their services – Num 18:8-13
		3. Everything devoted to God in Israel was given to the priests – Num 18:14
		4. All the firstborn animals were given to the priests – Num 18:15-18
		5. The Levites were to be given all of the tithes as payment – Num 18:21
	2. The New Testament Application
		1. We should pay those who preach the gospel – I Cor 9:13-14
			1. Preaching can be done voluntarily, but that should not be the normal practice of the church – I Cor 9:6-12
				1. Paul explained that he and Barnabas had the authority to receive payment from the church instead of working secular jobs – vs 6
		2. Those that receive teaching from God’s Word are commanded to give payment to those who have taught them – Gal 6:6
		3. Those who do a good job of teaching should be paid extra – I Tim 5:17-18
			1. This passage proves that the Gospel of Luke is on the same level as the Law of Moses – Luke 10:7
37. Keeping the Sabbath
	1. The Old Testament Command
		1. No work was to be done on the Sabbath day – Ex 20:8-11, Lev 23:3
		2. The Sabbath is a sanctified day because God rested on the seventh day – Ex 20:11, Gen 2:2-3
		3. The purpose was to enable the people and their animals to be refreshed – Ex 23:12, Deut 5:14,
		4. The commandment to do no work on the Sabbath was a sign between God and Israel – Ex 31:13-17, Deut 5:15, Eze 20:12
	2. The New Testament Application
		1. Gentiles are not required to keep the Sabbath – Col 2:13 & 16-17
		2. God created the Sabbath for the benefit of men and not the other way around – Mark 2:23-24 & 27-28
			1. A day of rest each week is very beneficial
			2. Attempts have been made throughout history to use different lengths of weeks with various numbers of days of work as opposed to days of rest, but the 7 day week consisting of 6 days of work and 1 day of rest has repeatedly proven to be the most efficient
38. Celebrating the Seven Feasts
	1. The Old Testament Command
		1. The Feast of Unleavened Bread – Lev 23:4-8
		2. The Feast of Firstfruits – Lev 23:9-14
		3. The Feast of Weeks – Lev 23:15-22
		4. The Feast of Trumpets – Lev 23:23-25
		5. The Day of Atonement – Lev 23:26-32
		6. The Feast of Tabernacles – Lev 23:33-36 & 39-43
	2. The New Testament Application
		1. Gentiles are not required to celebrate the Jewish feasts – Col 2:16-17
		2. These were national holidays for Israel and have no application to Gentiles other than to remind us of God’s care for the Jews.
		3. There is no prohibition against Gentiles taking part in these or any other celebrations.
			1. The early church had feasts of charity – Jude 12
			2. We are free to take part in other celebrations even if they are associated with false gods as long as we keep our testimony intact – I Cor 10:27-32
				1. We are free to celebrate Christmas, Easter, the Fourth of July, Thanksgiving and any other holiday.
				2. We are even free to take part in Halloween celebrations though we must be careful because of consciences of the lost who associate Halloween with demonism.
39. Possession of Collateral for a Loan
	1. The Old Testament Command
		1. The Jews were required to return the collateral for a loan if it was needed – Exodus 22:26-27, Deut 24:12-13
	2. The New Testament Application
		1. No direct application to Gentiles, but it is a practice that is followed in most first world countries
		2. Example: you are allowed to live in your house even though it is the collateral for your home.
40. Choosing a King
	1. The Old Testament Command
		1. Permitted but not commanded – Deut 17:14
		2. Must be chosen by God – Deut 17:15
		3. Must be a natural born citizen – vs 15, 17
		4. Must not use the kingship to increase his personal wealth – vs 16
		5. Must not lead the people back into subjection – vs 16
		6. Must have a good family life – vs 17
		7. Must be a student of the Law – vs 18-19
		8. Is not above the Law – vs 19-20
	2. The New Testament Application
		1. No direct application to New Testament believers
		2. A good pattern for us to follow
		3. A government directly established by God must have been the absolute best government possible for that particular time and people.
		4. Such a government should be studied and followed as closely as possible by all human governments with necessary adaptations to fit the needs of various times, locations and cultures.
41. The Authority of the Supreme Court
	1. The Old Testament Command
		1. A national court was created to handle matters too difficult for local judges – Deut 17:8-9
		2. The court was composed of a panel of Levites and a judge – vs 9
			1. The Levites were students of the Law
		3. The decision of this court was final – vs 10-11
		4. Contempt of court was punishable by death – vs 12
		5. The goal was to prevent presumptuous actions – vs 13
			1. Presumption is the act of claiming for oneself something to which one does not have a right
			2. Example: abortion is a presumptuous act in which the woman and her doctor claim the right to kill a child when that right does not belong to them at all
	2. The New Testament Application
		1. No command for Gentiles to create this exact style of national court
		2. Provides a good pattern to follow since the Supreme Court of Israel was established by God Himself
		3. If God commanded strict obedience to the rulings of the national court in Israel, then we should be willing to give strict obedience to the rulings of our own Supreme Court as well.
			1. This does not mean obeying the summary of the ruling that is published by various news outlets
			2. We should only be required to follow the actual ruling of the Supreme Court and even that obedience should only be within the jurisdiction of the ruling
			3. Example: by law, the opinions of our Supreme Court are only binding on the parties who are named in the suit. Thus, Roe v. Wade is only binding on the state of Texas since they were the only state named in the suit and were the only state given opportunity to defend themselves before the court
		4. We are commanded to obey those who have the rule over us – Heb 13:17
		5. The authority of judges is implied in the New Testament – James 5:9, Matt 5:25-26
42. Establishing a System of Lower Courts
	1. The Old Testament Command
		1. Establish courts in every city – Deut 16:18
		2. First set up by Moses while traveling – Deut 1:16-17
			1. Judges are to judge righteously
			2. Judges are to judge impartially
			3. Judges are to judge fearlessly
			4. Judges are to judge humbly
		3. The New Testament Application
			1. No direct command for Gentiles to follow this system
			2. Provides an example of a good judicial system
			3. There should be a judicial system within each church – I Cor 6:1-8
			4. The 4 commands to judges are repeated in the New Testament
				1. Judge righteously – John 7:24
				2. Judge impartially – James 2:9
				3. Judge fearlessly – Matt 10:28
				4. Judge humbly – I Cor 6:4
43. Compelling a Witness
	1. The Old Testament Command
		1. Witnesses were required to testify if called on by the court – Lev 5:1, Prov 29:24
			1. This verse condemns a man who will not testify in court against a friend who has done wrong
	2. The New Testament Application
		1. No direct command for Gentiles
		2. A good example to follow
		3. We follow this example in America in that a witness is compelled to testify if given a subpoena
		4. Refusal to testify is considered contempt of court
44. Examining the Witnesses
	1. The Old Testament Command
		1. The court was required to diligently examine the testimonies of the witnesses and verify that they spoke the truth – Deut 13:14, Deut 17:4,
		2. A witness who was found to be false was to suffer the same fate that the accused would have suffered – Deut 19:18-21
	2. The New Testament Application
		1. No direct command for Gentile nations to implement this law
		2. Good example for all to follow
		3. We have a similar law in America by giving the opposing party the opportunity to cross examine all witnesses
		4. False witnesses are guilty of perjury
		5. The church is commanded to follow this procedure – I Tim 5:19, Matt 18:16, II Cor 13:1
45. Establishing Cities of Refuge
	1. The Old Testament Command
		1. The Jews were to establish places where anyone who killed a man could flee for refuge – Deut 19:1-3, Num 35:15, Exo 21:12-14
		2. The purpose was to prevent those guilty of manslaughter or accidental homicide from receiving the death penalty – Deut 19:4-6 & 10, Num 35:10-12
		3. Anyone who killed a man was to receive a trial by jury to determine his innocence or guilt – Num 35:16-25
		4. Those guilty only of manslaughter or accidental homicide were punished by confinement within the city of refuge until the death of the high priest – Num 35:25-28 & 32
		5. Those guilty of murder could only be convicted and put to death if there were at least two witnesses to the murder – Num 35:30, Deut 17:6
		6. Executions were to be public and personal – Deut 17:7
		7. The murderer could not be given a lesser sentence than death – Num 35:31
		8. The law for executing murderers is a natural law and not merely a law for the nation of Israel – Num 35:33-34, Gen 9:6
	2. The New Testament Application
		1. No direct commands to establish cities of refuge, trial by jury, the testimony of two witnesses, or public executions
			1. Still provides a good example for us to follow
			2. Our homicide laws were originally founded on the homicide laws in the Bible
		2. The command to execute murderers applies to all people at all times and not just to the Jews – Gen 9:6
		3. Murder is still viewed as a prohibited act in the New Testament
			1. The prohibition against murder is included in the law of love – Rom 13:9
			2. Murder is still seen as a sin which makes one worthy of death in hell – Gal 5:21
46. Putting Rails on Rooftops
	1. The Old Testament Command
		1. The Jews were required to put railings around the flat roofs of their houses to prevent anyone from falling and being killed – Deut 22:8
		2. Any man who did not build this railing would be guilty of murder if someone fell from his roof and died
		3. The Jews teach that this verse establishes a principle which requires the use of safeguards when any action is taken that might endanger someone’s life
	2. The New Testament Application
		1. No direct command to Gentile believers, but still a good example to follow
		2. This command is based on the prohibition against killing another man, and it gives us an example of how to determine whether a man is guilty of violating this prohibition
		3. If my lack of consideration for the safety of others causes someone to die, then I am just as guilty as if I had murdered him with my own hands
		4. This is the justification for things like building and safety codes in our own society
47. Destroying the Seven Nations of the Canaanites
	1. The Old Testament Command
		1. The Jews were commanded to utterly destroy the seven nations in the land of Canaan – Deut 7:1-2
		2. They were to kill every man, woman and child of these nations – Deut 20:16-17
		3. The reason for the total destruction was to prevent the Canaanites from teaching Israel to follow their abominations – Deut 20:18, Exo 23:33, Num 33:55-56
	2. The New Testament Application
		1. No New Testament Application
		2. This command never applied to any situation other than the conquest of Canaan – Deut 20:10-15
		3. Israel was the instrument of an act of divine punishment – Gen 15:13-16
			1. God delayed the conquest of Canaan for 400 years until the iniquity of the Amorites had reached its maximum point.
			2. It was only after that point was reached that He commanded Israel to kill every man, woman and child in Canaan.
			3. If God had not given this command, He would likely have used some other means of killing them all just as He did with the flood and with Sodom and Gomorrah.
48. Destroying Idols
	1. The Old Testament Command
		1. The Jews were commanded to utterly destroy the idols and places of worship belonging to the seven nations of Canaan – Deut 12:2-3, Deut 7:5, Deut 7:25
	2. The New Testament Application
		1. This command only applied to the conquest of Canaan – Deut 12:2-3
		2. The Jews have never taught that this command applies outside of the borders of Canaan.
49. Destroying Idol Worshipers
	1. The Old Testament Command
		1. The Jews were commanded to execute any Jew who was found serving false gods – Exo 22:20, Deut 17:2-7
		2. Those that encouraged others to serve false gods were to be tried and then killed if found guilty – Deut 13:6-11
	2. The New Testament Application
		1. No direct application of this command to the Gentiles
		2. This command only applied to the Jews because of their covenant with God – Deut 17:2, Deut 4:23-27, Deut 29:10-28
		3. There is no example in Scripture of this command ever being applied against Gentiles, but there are several examples of it being applied against Jews – John 5:17-18, John 8:58-59, John 10:30-33, Acts 6:11 &7:56-58, Acts 14:3-6 & 19
			1. The unbelieving Jews considered Jesus to be a false god
			2. They attempted to stone both Jesus and the Jewish believers who followed Him
			3. They never attempted to stone the idol worshipping Greeks or Romans who were around them, and they even joined with the idol worshipers in order to capture and stone Paul
50. Rules of War
	1. The Old Testament Command
		1. When engaging in war, always offer a treaty first – Deut 20:10-11
			1. Term 1: Tribute
			2. Term 2: Servitude
			3. Must accept both prior to battle in order to avoid destruction
		2. If battle is engaged, kill all enemy combatants – Deut 20:12-13
			1. It is assumed that every adult male is a combatant
			2. The military strength of a nation is measured by the number of combatants it could field if necessary not the number of individuals in active duty military.
		3. Do not harm the non-combatants – Deut 20:14
			1. Only applies after the enemy has been defeated which indicates that indirect harm caused to non-combatants during the battle is permissible
				1. This concept is easily understood when we note the preference for using siege warfare in vs 12
				2. A siege could cause starvation and death among non-combatants just as much as among the combatants
			2. After capture, women and children are to be incorporated into the society of Israel
			3. Includes both male and female children
		4. Keep the spoil – Deut 20:14
			1. Everything in the conquered city or nation becomes the possession of the Israelites
			2. The captured women and children do not retain possession of anything
	2. The New Testament Application
		1. No direct command to Gentile believers
		2. Provides an example of rules of war that God found acceptable
		3. We will not have to worry about violating any of God’s eternal laws such as the law prohibiting killing if we follow these rules when engaging in wars
51. Composing the Army
	1. The Old Testament Command – Deut 20:1-9
		1. All the adult men of Israel were assumed to be part of the nation’s military
		2. The military was to receive religious encouragement before battle – vs 2-4
		3. Four categories of men dismissed from service
			1. New homeowners – vs 5
			2. New business owners – vs 6
			3. Newlyweds – vs 7
			4. Cowards – vs 8
			5. The first three show that civilian life is more important than military service – the military exists to serve the civilian not the other way around
			6. The fourth category is derogatory and was probably intended to use peer pressure to force anyone not in the first three categories to stay and fight
			7. No religious exemption
				1. Conscientious objectors have no biblical support for their objections to serving their country
		4. Military leaders were to be appointed by the civilian government
			1. Shows once again that the military exists to serve the civilian and not the other way around
	2. The New Testament Application
		1. No direct command to Gentile believers
		2. Provides an example of conscription that God found acceptable
			1. No one was forced to be in the military, but refusing to fight when called upon earned one a lifelong mark of shame
		3. Provides an example of the proper relationship between the military and the civilian populace and government
52. Hygiene During War
	1. The Old Testament Command
		1. Every military encampment was to have a designated latrine set apart from the tents of the soldiers – Deut 23:12
		2. Every soldier was to be equipped with a shovel for burying his waste – Deut 23:13
	2. The New Testament Application
		1. No direct command to Gentile believers
		2. Provides an example of requiring sufficient hygiene to prevent disease even while at war
53. The Law of Restitution
	1. The Old Testament Command
		1. Four or five fold restoration for stealing livestock – Ex 22:1
			1. Livestock is worth more than its own value
			2. The animal’s ability to reproduce is also taken into account
			3. The replacement animal is not likely to have as valuable a bloodline as the animal stolen
			4. Difference in value between sheep and oxen likely has to do with the different degrees in which breeding affects the value
			5. Compare to horses and mules
			6. Only applies to livestock that had already been sold by the time the thief was caught
			7. If the thief still had possession of the livestock when he was caught, then he only had to restore double – Ex 22:4
		2. Theft of goods required double restoration – Ex 22:9
		3. A thief caught in the act could be killed – Ex 22:2
			1. If caught after the fact, he could not be killed but had to make restitution – Ex 22:3
		4. A thief who could not make restitution was to be sold into servitude to pay for his debt – Ex 22:3
		5. Damage caused by livestock was to be restored by the animal’s owner – Ex 22:5
		6. Damage caused by arson was to be restored by the one who set the fire – Ex 22:6
		7. If a man agrees to keep something safe, and it is stolen from him, he only has to make restitution if the thief is not found and the judge determines that the man stole it himself – Ex 22:7-8
			1. Not required to make restitution for livestock that was unintentionally killed, hurt, lost without witnesses – Ex 22:10-11 & 13
			2. Required to make restitution if he, his sons or his servants saw the thief but were unable to stop him – Ex 22:12
				1. Not required to pay four or five fold like a thief
				2. The restitution was like an apology for not being able to stop a theft that was seen and could have been prevented
		8. Restitution was required if something was lost, damaged or stolen while it was being borrowed – Ex 22:14
			1. Did not apply if the owner was present – Ex 22:15
			2. Did not apply if the owner had been hired to use the thing borrowed – Ex 22:15
	2. The New Testament Application
		1. No direct command for Gentile believers to follow this law
		2. Provides an example of punishments that God sees as just and beneficial to society
		3. Benefits of restitution
			1. Jails are only needed to hold a thief until his trial
				1. Lowers the burden of theft on taxpayers
			2. Stronger deterrent than a prison sentence
				1. Being forced to pay double the value for something stolen is a much worse fate than being forced to eat three good meals and sit around all day in a jail
			3. Has the potential to repair the relationship and not just the pocket book
				1. Many crimes are committed against someone known to the criminal
				2. Restitution gives the criminal an opportunity to repair his relationship with his victim
		4. In America, the offended party can seek restitution instead of jail time for the criminal
54. Giving Charity
	1. The Old Testament Command
		1. Lend to the poor in the land – Deut 15:7-8, Lev 25:35
			1. Lend not give
			2. To the poor not to all beggars
			3. In the land not in other countries
				1. Giving to those in other countries was not prohibited, but it was not commanded either
			4. Sufficient for his need not his desires
		2. Lend without expecting a return – Deut 15:9-10
			1. Year of Jubilee absolved all debts
			2. God promised to repay if the poor man did not – Prov 19:17, 28:27
		3. Lend without interest – Lev 25:36-37
		4. Lend to receive a blessing – Deut 15:10
	2. The New Testament Application
		1. This command is directly applied to the poor within the church – I John 3:17-18, I Tim 6:17-19
			1. Distributing to the necessity of the saints – Rom 12:9-13
			2. The ministering to the saints – II Cor 9:1, 6-7, 12, 8:13-14
			3. The collection for the saints – I Cor 16:1-2
			4. Giving to the poor outside of the church is not forbidden, but it is not commanded
55. Timely Payment of Wages
	1. The Old Testament Command
		1. Workers were to be paid at the agreed upon time for payment – Deut 24:14-15, Lev 19:13
	2. The New Testament Application
		1. This command was referenced in one of Christ’s parables – Matt 20:1-15
		2. This command is directly applied under the New Testament – James 5:4, Col 4:1
56. Eating the Fruit of Your Neighbor’s Field
	1. The Old Testament Command
		1. God commanded that the Jews allow passersby to eat fruit and grain from the fields – Deut 23:24-25
		2. Those eating in this manner were not allowed to gather large amounts of fruit but only what they could eat while walking through the field
	2. The New Testament Application
		1. No direct command to Gentile believers
		2. Jesus observed this commandment when walking through the corn with His disciples – Matt 12:1
		3. This command is, however, based on an underlying principle which applies everywhere and at all times.
		4. The biblical model of private property is essentially the same as the Labor Theory of Property proposed by John Locke.
			1. Locke himself claimed to have developed this idea from studying Scripture
			2. Locke argued that the whole world was public property when it was first created.
			3. He then said that a piece of fruit that no one owns obviously becomes the property of an individual when it is eaten and is made part of that individual’s body.
			4. Thus, the labor of taking and eating a piece of fruit made it someone’s property.
			5. He then applied this theory of property to all labor that is done on things in the world.
			6. Those who perform the labor have ownership over the product of their labor and they can either keep it for themselves or sell it to become the property of someone else.
			7. Those who labor in exchange for wages are essentially selling the property produced by their labor to the one who pays their wages.
		5. This theory of property explains biblical passages like Deut 23:24-25
			1. Ownership of land is based on the labor of cultivation.
			2. The cultivator did not make the fruit grow. He made it grow in abundance and thus has ownership of that abundance, but the land would have produced some amount of fruit even without his labor, and that fruit would have been available for anyone.
			3. In this case, the fruit one takes in passing is like the wild squirrel or rabbit one may kill on his neighbor's land and take for his own meat.
				1. The wild animal does not belong to anyone until it is taken by some man's labor, but the domesticated animal is itself the product of much labor in breeding and raising.
				2. Thus, even today, we instinctively recognize that the natural product of the land belongs to everyone while the product produced by labor belongs to the one who bestowed that labor.
			4. Since it is impossible to say which piece of fruit was the product of labor and which would have been produced by the land naturally, God advised the Jews that they should allow any man to eat of the fruit of any field.
			5. But only the owner whose labor of cultivation had caused the field to produce abundantly had the right to gather that abundance through additional labor.
		6. No nation has a law saying that everything within the boundaries of a plot of land belongs to the owner of that land.
			1. At the very least, all nations recognize that no man can force people to pay for the right to breathe while walking through his fields.
			2. Why not? Because no one can claim to have produced that air through his own labor.
			3. It is public property that God has made available to all men.
		7. America does not follow the Law of Moses for fruit and grain, but we do apply the same principle in other areas like shooting wild animals.
			1. Because this law was never given explicitly to the Gentiles, all nations are free to determine for themselves where to establish the legal boundary between public property and private property.
57. Returning Lost Items and Helping Overburdened Animals
	1. The Old Testament Command
		1. The Jews were commanded to return lost items to their owners regardless of whether they liked the owners or not
			1. Returning lost items to brothers – Deut 22:1-3
			2. Returning lost items to enemies – Exo 23:4
		2. The Jews were commanded to help overburdened animals regardless of whether they liked the animal’s owner or not
			1. Helping the animals of brothers – Deut 22:4
			2. Helping the animals of enemies – Exo 23:5
	2. The New Testament Application
		1. Christians are commanded to do good to all men regardless of whether we like them or not
			1. Follow that which is good – I Thess 5:15
			2. Overcome evil with good – Rom 12:17-21
58. Rebuking a Brother who Sins
	1. The Old Testament Command
		1. The Jews were commanded to rebuke any brother that they saw sinning
			1. Leviticus 19:17
	2. The New Testament Application
		1. Christians are also commanded to rebuke brothers who sin
			1. Matt 18:15, Luke 17:3, Gal 6:1, Titus 2:15
59. Seeking Love and not Vengeance
	1. The Old Testament Command
		1. The Jews were commanded to love their neighbors and not to seek vengeance against them
			1. Lev 19:18
	2. The New Testament Application
		1. Christians are given the exact same command
			1. Do not seek vengeance – Rom 12:19
			2. Love your neighbor – Rom 13:9, Gal 5:14, James 2:8
60. Loving the Stranger
	1. The Old Testament Command
		1. The Jews were commanded to love all foreigners among them
			1. Deut 10:19
			2. Lev 19:33-34
		2. The Jews were forbidden from oppressing foreigners among them
			1. Lev 19:33-34
			2. Exo 22:21
			3. Exo 23:9
		3. The word “stranger” is the opposite of “one born in the land.”
			1. Exo 12:19, 48-49
		4. The Jews were required to have the same laws for both foreigners and citizens
			1. Exo 12:49
			2. Lev 24:22
			3. Num 15:29-30
			4. Foreigners were not to be treated more harshly nor more leniently than citizens
			5. In other words, there was to be no legal difference between foreigners and citizens
	2. The New Testament Application
		1. Christians are directly commanded to follow this same rule
			1. Heb 13:2
				1. The Greek work translated “entertain strangers” is “philoxenia.”
				2. It is a combination of the word “phileo” which means “to have brotherly love” and the word “xenos” which means alien.
				3. Thus, the command here is for Christians to have brotherly love toward aliens.
				4. It is interesting to note the explanation for this command in the second part of the verse
			2. I Tim 5:10
				1. Providing lodging for foreigners was one of the examples of good works used to evaluate widows in the early church
61. Having Honest Measurements
	1. The Old Testament Command
		1. The Jews were commanded to have an established system of measurements to ensure fair business practices
			1. Lev 19:35-36
			2. Deut 25:13-16
			3. Prov 11:1
			4. Prov 20:10, 23
		2. God vowed to never forget the sin of those who are fraudulent in business
			1. Amos 8:4-7
		3. God refused to consider any Jew to be pure as long as he used fraud in business
			1. Mic 6:8, 10-13
	2. The New Testament Application
		1. The Old Testament command is universal in its scope
			1. Deut 25:16
		2. The use of fraud is specifically condemned in the New Testament
			1. I Thess 4:6
			2. James 5:4
62. Respecting Elders
	1. The Old Testament Command
		1. The Jews were commanded to both have and show respect for their elders
			1. Lev 19:32
	2. The New Testament Application
		1. This command appears to have been universal since it was followed before the Law of Moses was given
			1. Job 32:4
		2. Christians are given a very similar command
			1. I Pet 5:5
			2. I Tim 5:17
				1. The double honor assumes that they are already receiving honor due to their age
			3. I Tim 5:1 & 17-20
				1. Elders are not to be rebuked just because you disagree with them or think that they are wrong
				2. Elders are to be rebuked openly if they have sinned
63. Honoring Parents
	1. The Old Testament Command
		1. Exo 20:12
		2. Exo 21:15, 17
		3. Lev 19:3
	2. The New Testament Application
		1. This command is repeated verbatim in the New Testament
			1. Ephesians 6:1-3
			2. “If, as Harrington says, the ten commandments were voted by the people of Israel, and have been enacted as laws by all other nations; and if we should presume to say, that nations had a civil right to repeal them, no nation would think proper to repeal the fifth, which enjoins honor to parents.” – John Adams
64. Reproducing
	1. The Old Testament Command
		1. Gen 1:28
		2. Gen 9:1, 7
	2. The New Testament Application
		1. This was a universal command given to all of humanity
		2. Commanding the opposite is a departure from the faith
			1. I Tim 4:1-3
65. Duties of a New Husband
	1. The Old Testament Command
		1. A newly wed man was exempt from military and other government service for one year
			1. Deut 24:5
	2. The New Testament Application
		1. There is no reference to this command in the New Testament
		2. There is no indication that this command was ever universal
66. Circumcision
	1. The Old Testament Command
		1. All descendants of Abraham were to be circumcised – Gen 17:10 – 14
			1. Only applied to the Jews
				1. “between me and thee”
				2. “among you”
				3. “betwist me and you”
				4. “among you”
				5. “in your generation”
				6. “of thy seed”
				7. “cut off from his people”
		2. Foreigners were to be circumcised if they wanted to partake in the Passover – Exo 12:48
		3. Circumcision of the heart was emphasized more strongly than physical circumcision
			1. Deut 10:16
			2. Deut 30:6 – To love the Lord … that thou mayest live
			3. Jer 4:4
			4. Lev 26:41
	2. The New Testament Application
		1. Gentile believers are not required to be circumcised
			1. I Cor 7:18-20
		2. The contention between Paul and Peter demonstrates that the Gentile believers were not required to be circumcised
			1. Gal 2:11-12, 5:6, 6:15
		3. Salvation is the true circumcision of the heart
			1. Col 2:11-13
		4. There are various benefits to circumcision, but it is not required of anyone except the Jews
			1. Rom 3:1-2 – much every way
67. Marrying the Wife of a Dead Brother
	1. The Old Testament Command
		1. The Jews were commanded to marry the widows of their near kinsmen if she had no children
			1. Deut 25:5-10
			2. This was commanded but was not required
			3. Any man could avoid this duty if he did not want it
		2. This command was tied to the family ownership of the land
		3. The implementation of this command was exemplified in the life of Ruth
			1. Ruth 3:12-13
			2. Ruth 4:1-10
	2. The New Testament Application
		1. Gentiles are not required to keep this law
		2. It was only necessary in Israel because of the laws regarding family ownership of the land
68. Punishment for Pre-marital Intercourse
	1. The Old Testament Command
		1. Any man who had intercourse with an unmarried woman was required to pay a dowry and to consent to marriage if the woman’s father approved
			1. Deut 22:28-29
			2. Exo 22:16-17
		2. Future divorce was not permitted in such cases
		3. This law did not force a woman to marry her rapist
			1. This accusation comes from reading the passage in Deuteronomy without considering the passage in Exodus
			2. In cases of rape, the father could refuse his consent to marriage
			3. The man still had to pay the dowry regardless
		4. This law applied to both consensual and non-consensual intercourse
			1. The lack of a death penalty in non-consensual cases was probably due to the difficulty of determining whether the intercourse was consensual or not
	2. The New Testament Application
		1. No direct application to gentile believers, but it is based on universal principles
			1. Sexual intercourse is viewed in the Bible as nearly the same thing as marriage
				1. I Cor 6:16
				2. Gen 2:24
				3. Today’s philosophy of separating intercourse from marriage is a violation of God’s universal laws regarding marriage
			2. Consensual pre-marital intercourse, while wrong, does not defile the marriage
				1. A young couple who yield to the passion of the moment should not feel like they have ruined their lives
				2. They can still have a wonderful and lasting marriage
69. The Law of Virginity
	1. The Old Testament Command
		1. A man who falsely accused a woman of not being a virgin on the day of her marriage was to be beaten and fined
			1. Deut 22:13-19
			2. The fine was twice the dowry that he had already paid
			3. The Jews have consistently understood the command to chastise the husband as a command to beat him
		2. A woman who was not a virgin on the day of her marriage could be put to death
			1. Deut 22:20-21
			2. The punishment was for whoredom not for the absence of virginity which could have been the result of either rape or the brash passions of youth
	2. The New Testament Application
		1. No direct application to gentile believers, but it is based on universal principles
			1. A false accusation of this nature is a very serious offense
			2. Whoredom or harlotry is a crime worthy of death
				1. We will cover this crime and its punishment in more detail later
70. Marrying a Female Captive
	1. The Old Testament Command
		1. God required a one month waiting period before a Jewish man could be allowed to marry a female captive – Deut 21:10-14
			1. During this time, the woman was to mourn her losses from the war
			2. This would also give the man time to observe her attitude and mannerisms
			3. This also gave the woman an opportunity to demonstrate how miserable his life would be with her as a wife or to otherwise persuade him not to marry her
		2. If at the end of the month, the man still wanted to marry her, he could do so
		3. If the man decided not to marry her, then he was required to let her go free
	2. The New Testament Application
		1. No direct application to Gentile believers
		2. Demonstrates God’s protection of women
			1. Men were not allowed to intentionally kill women in battle
			2. Not allowed to rape female captives
			3. If a man desired a woman among the captives, he was required to wait a full month before acting on that desire
			4. The man then had a duty to either marry her and provide for her or to allow her to leave as a free woman
			5. This was part of God’s method for preventing captured women from becoming sex slaves as is so often the case under other religions
71. The Law of Divorce
	1. The Old Testament Command
		1. A Jewish man was allowed to divorce his wife if she was involved in lewd behavior – Deut 24:1-4
			1. This is not referring to extra-marital intercourse since that would be adultery which was a capital offense
			2. The word translated “uncleanness” literally means shameful nakedness and carries the idea of public nudity
			3. This was the only grounds for divorce allowed in the Law
		2. A woman divorced for this reason was free to marry again
			1. Lewdness was not a capital offense
		3. The former husband was not allowed to marry her again under any circumstances
	2. The New Testament Application
		1. Christ’s explanations of the divorce law was only a clarification of a law for the Jews
			1. The fornication exception was a clarification of the claim that a Jewish man could divorce his wife for any reason – Matt 5:31-32, 19:3-9
				1. The adultery clause in this passage refers to Jewish women who were divorced for causes other than lewdness
			2. Since this was just an explanation of the Mosaic Law, it does not apply to Gentile believers
		2. Divorce is expressly forbidden to believers – I Cor 7:10-11
			1. Female believers who are divorced are commanded to either remain single or be reconciled to their husbands
			2. The sole exception permitted to believers is if they are divorced by an unbelieving spouse – I Cor 7:12-15
			3. Those divorced for this reason are free to remarry because they are no longer bound to their spouse – Rom 7:2-3
			4. There is no lewdness exception to the New Testament prohibition against divorce
72. The Law of Jealousies
	1. The Old Testament Command
		1. A husband who suspected without proof that his wife was guilty of adultery was discouraged from bringing charges against her – Num 5:12-31
			1. The husband was to bring the wife to the priest and explain the situation
			2. The priest was to sprinkle some dust in a cup of water and make the woman drink it
			3. If the wife was guilty of adultery, then the harmless water would make her belly to swell and her thigh to rot
			4. If this did not happen, then the wife was declared to be innocent of adultery
			5. How many times do you suppose that drinking the water caused a woman’s belly to swell and her thigh to rot?
			6. This law was designed to prevent women from having their lives and reputations ruined by jealous husbands
			7. It is interesting to note that this is called the “law of jealousies” and not the law of adultery
		2. The punishment if the woman is proven to be guilty was different from the punishment for adultery
			1. The punishment for adultery was death – Lev 20:10
			2. There was no humanly administered punishment for a woman found guilty under the law of jealousies – Num 5:27
				1. The swollen belly and rotted thigh would have to have been a miracle from God
				2. The ruined reputation would be the natural result of her condition becoming public knowledge
		3. Many biblical skeptics claim that this law is talking about an abortion
			1. There is nothing in the passage to indicate that the woman is pregnant
				1. The conception mentioned in verse 28 is referring to future conceptions which occur after the declaration of her innocence
			2. It is not possible for water with a bit of dust sprinkled in it to cause an abortion
	2. The New Testament Application
		1. No direct application to Gentile believers
		2. Illustrates the principle of being innocent until proven guilty
			1. The accused woman is assumed to be innocent unless something happens to conclusively prove otherwise
		3. Demonstrates that God cares about the reputations of women
73. The Limitation on the Number of Stripes in a Beating
	1. The Old Testament Command
		1. The Jews were forbidden from giving a man more than forty stripes in punishment for a crime – Deut 25:1-3
			1. The purpose was to prevent the one being punished from being despised
		2. They were also commanded to make the number of stripes fit the crime for which the man was being punished
			1. The number was to be determined before the punishment was administered and not arbitrarily determined by the response of the criminal
	2. The New Testament Application
		1. No direct application to Gentile believers
		2. Foundational to our philosophy of fitting the punishment to the crime and of prohibiting cruel and unusual punishment
74. Capital Punishment
	1. The Old Testament Command
		1. Murderers are to be put to death – Gen 9:6, Ex 21:12, Lev 24:17, Num 35:30-31, Deut 19:11-13
		2. One of very few commands that is repeated in all 5 books of Moses
		3. Capital punishment is a natural law – Num 35:33-34
			1. Pollution of the land is always a reference to natural law
		4. A minimum of two witnesses was required – Deut 17:6-7
	2. The New Testament Application
		1. Capital punishment is a universal command – Gen 9:6
			1. A command given to Noah for all mankind
		2. The government is appointed by God for the purpose of executing capital punishment – Rom 13:4, Num 35:19
			1. The sword is not used for any lesser punishment
75. Treatment of Jewish Servants
	1. The Old Testament Command
		1. No Jewish man could be forced to serve more than 6 years – Ex 21:2
		2. Any Jewish servant could choose to be a lifelong servant of a particular master – Ex 21:2-6
			1. If the man in this passage chose to go free, he would not lose his wife and children. They would simply remain in the service or employment of the master until the wife’s six years were completed.
			2. A bond servant was to have his ear bored through with an aul
		3. At the end of the six years of service, the servant was to be given gifts of gratitude – Deut 15:13-14
			1. The master was promised that the gifts would be easy to make because of the value of the servant – Deut 15:18
	2. The New Testament Application
		1. No direct application to gentile believers
		2. Provides an example of the care and comradery that we should have toward each other as Christians
		3. Christian employers should benefit from having Christian employees and Christian employees should benefit from having Christian employers – I Tim 6:1-2
76. Marrying a Maidservant
	1. The Old Testament Command
		1. Daughters of Jewish men could only be sold as maidservants if the end goal was marriage to either her master or one of his sons – Exo 21:7-11
		2. If she was found to be undesirable during the betrothal period, then the engagement could be broken, and the girl was allowed to be redeemed
			1. The master was said to have dealt deceitfully with her in such a case – Exo 21:8
			2. He should have investigated her character before promising to marry her or to give her in marriage
			3. He was not allowed to sell her to any foreigners since he had promised her a marriage into a Jewish family
		3. In all cases, the girl was to be treated as a wife or a daughter and never as a servant – Exo 21:9-11
			1. If her master had betrothed her to his son, he was required to treat her as if she were his own daughter during the betrothal period
			2. If he decided to break off the engagement and to marry someone else instead, he was required to treat her like a wife until she was redeemed to either return to her father to marry someone else
			3. If he did not treat her as well as he should treat a wife, then she was to be allowed to go free without anyone having to redeem her
				1. Compare with vs. 2
	2. The New Testament Application
		1. No direct application to Gentile believers
		2. Reveals how much God values women
			1. He required women who were sold to pay off a debt to be treated as well as a man should treat a wife or a daughter
			2. He required marriage to be the end goal of such sales
			3. God never allowed women to be treated as the property of Jewish men
77. Personal Injury
	1. The Old Testament Command
		1. If a man caused physical injury to another man, then he was required to pay for the medical bills and for the loss of the other man’s time – Exo 21:18-19
			1. Irreparable injury was to be punished by giving the guilty party the same injury – Lev 24:19-20
		2. If the man harmed was the servant of the man who caused the injury, then the man who caused the harm did not have to pay for the injured servant’s loss of time – Exo 21:20-21
			1. Paying for loss of time would make no sense because the servant’s time belonged to the master anyway
			2. This is what is meant by the phrase “he is his money”
			3. If the master payed for the servant’s loss of time, he would just be paying himself
			4. These verses are pointing out the exception to the rule given in verses 18 and 19
			5. The punishment for killing a servant is not mentioned here because this passage is focused on the punishment for personal injury. The punishment for killing a man is given in verse 12
		3. If a master caused irreparable physical injury to his servant, then the servant was to be allowed to go free – Exo 21:26-27
			1. There is no indication that the master was freed from also having to receive the same kind of injury that he had caused
		4. If a man hurt a pregnant woman and caused her to go into labor, then he had to pay whatever the woman’s husband and the judge determined that he should pay – Exo 21:22
			1. There was more to be calculated here than just medical bills and loss of time
		5. If the child received permanent injury from the harm done to a pregnant woman, then the man who harmed the woman was to be punished according to the injury received – Exo 21:23-25
			1. If the child died as a result, then the man was guilty of murder and was to be put to death as a murderer
			2. If the child received any other injury, then the man who caused the harm was to receive that same kind of injury
			3. This is the most emphatic statement of lex talionis (the law of retaliation) found in the Bible – God really wanted to make sure that no one could weasel his way out of punishment for causing harm to a prenatal child
	2. The New Testament Application
		1. No direct application to Gentile believers
		2. Provides a perfect example of a fair personal injury law
78. Slavery
	1. The Old Testament Command
		1. The Jews were allowed to have 3 types of unpaid servants
			1. The Jews were allowed to purchase the service of other Jews who sold themselves to pay off a debt
				1. Only allowed to serve for a maximum of 6 years
				2. Given gifts at the end of the term of service in gratitude for their work
			2. Any Jew could choose to voluntarily become a bondservant
				1. Bondservants were not set free at the end of the 6 years but continued to serve their masters for life
			3. The Jews were allowed to buy bondservants from among the heathens around them and from the foreigners who lived among them – Lev 25:44-46
				1. Heathen and foreign servants did not have the right of limited servitude
				2. Any heathen or foreigner could become a Jew and would thereby obtain the right of limited servitude – Ex 12:42-48

No foreign born person could partake of the Passover – vs 43 & 45

If a foreign born person desired to partake of the Passover, he had to become circumcised, and then he was no longer considered a foreign born person but rather as one born in the land – vs 48

Thus, any man who became circumcised and kept the Passover became a Jewish citizen and obtained all the rights which were guaranteed to the Jews by the Law

There are examples of this taking place in Scripture

Esther 8:17, Ezra 6:20-21 Matt 23:15, Acts 6:5, Acts 8:27

* + 1. The personal injury laws regarding servants applied to all 3 types of servants
			1. Thus, even a bondservant who received irreparable harm from his master was immediately set free
		2. Runaway servants could not be returned to their masters – Deut 23:15-16
			1. This made all servitude within the borders of Israel voluntary, for any servant who desired to leave his master could do so without fear of being returned
			2. The potential for losing dissatisfied servants would have forced all masters to treat their servants well
	1. The New Testament Application
		1. There is no direct application of the laws of servitude to Gentile belivers
		2. Provides a good example of ethical servitude
			1. Ethical servitude is voluntary
			2. Ethical servitude recognizes that a servant has the same human rights as every other member of society
			3. Ethical servitude requires kind treatment of servants
			4. According to the example of servitude found in the Bible, American slavery was unethical and should have been eliminated at the earliest opportunity
		3. The concept of voluntary servitude is prevalent throughout the New Testament in passages such as Rom 6:16-23 which speaks of our freedom to choose whether to be a servant of sin or a servant of righteousness
		4. The concept of not returning a servant to his master is also found in the New Testament when Paul sent Onesimus back to Philemon – Phm 1:15-17
1. Tort Laws
	1. The Old Testament Command
		1. The owner is responsible for death caused by his animals
			1. If an animal suddenly kills someone, the animal is to be killed at no profit to the owner – Ex 21:28
			2. If an animal that had been violent in the past kills someone, then both the animal and the owner are to be put to death. – Ex 21:29
			3. The owner can ransom his life by paying a sum of money to be determined by the judges – Ex 21:30-31
				1. If the person killed was a servant, the amount that the owner must pay as a ransom for his life is 30 shekels of silver – Ex 21:32
			4. If an animal suddenly kills someone else’s animal, then the surviving animal is to be sold and the money divided, and the meat from the dead animal is also to be divided – Ex 21:35
			5. If an animal that had been violent in the past kills another animal, then the owners must switch animals the living for the dead – Ex 21:36
			6. If an animal is intentionally allowed to cause damage to another person’s property, then the owner must make restitution for the damage – Ex 22:5
		2. Property owners are responsible for hazards on their property
			1. If a hazard on someone’s property causes harm, then the property owner must make financial restitution – Ex 21:33-34
		3. Unintended damage must still be paid for
			1. If a fire gets out of hand and burns a neighbor’s crops, then the one who started the fire must make restitution – Ex 22:6
	2. New Testament Application
		1. No direct application to Gentile believers
		2. Demonstrates that tort law is a valid division of the law
			1. Many Christians think that suing someone is unethical – I Cor 6:7
			2. This passage only condemns suing a fellow believer in court because of the harm that it does to the testimony of the church – I Cor 6:1-6
			3. The suit itself is not wrong; God only condemns taking the suit before unbelievers
			4. The church should handle liability claims among Christians
		3. Provides an endorsement of private property
			1. Tort law is built on the foundation of private property
			2. If all property is owned by the state, then there is no such thing as civil liability
2. Punishment for Theft
	1. The Old Testament Law
		1. All theft is punishable by restitution
			1. If the item stolen is not recovered, then the thief is to pay four or five times the value of the item – Ex 22:1
			2. If the item is recovered, then the thief is to both return the item and pay the items worth – Ex 22:4
			3. Any thief who could not pay the restitution was to be sold into slavery until he had paid off his debt – Ex 22:3
				1. Same as garnishing wages
	2. The New Testament Application
		1. No direct application to Gentile believers
		2. Provides an example of a just system of punishment for theft
		3. Benefits of the restitution system
			1. Fewer people in prison
				1. Lower cost to the state
				2. Less association among criminals – Prov 13:20
			2. Makes theft financially prohibitive – deterrent effect
			3. Restores relationship between thief and victim
			4. Resolves the thief’s feeling of guilt and worthlessness
				1. Gives him the opportunity to make things right
3. The Law of Inheritance
	1. The Old Testament Law
		1. The Jews had a patrilineal system of inheritance – Num 27:8-11
			1. Daughters were allowed to inherit if there were no sons – vs 1-7
			2. Daughters were expected to marry and inherit with their husbands
		2. All of a man’s inheritance was to pass to his nearest kin
			1. There was no provision for an inheritance being claimed by the government
			2. The land belonged to the people and not to the nation
	2. The New Testament Application
		1. No direct application to Gentile believers
		2. Patrilineal inheritance is not required of us, but neither is it unethical
		3. Provides another endorsement of private ownership of property
4. Idolatry
	1. The Old Testament Command
		1. The Jews were forbidden from worshipping anyone but God – Ex 20:3-6
			1. The punishment of visiting the iniquity of the fathers upon the children is only associated with the sin of idolatry
			2. Those that turn from God unto idols will suffer punishment
			3. If their children continue to hate God, then they will suffer punishment both for their own sin and the sins of their parents
			4. If they repent, they will be forgiven and welcomed back – vs 6
		2. Punishment for idolatry was death by stoning – Deut 17:2-5
			1. Enticing other Jews to serve idols was also a capital offense – Deut 13:6-11
	2. The New Testament Application
		1. The command against idolatry is universal – I Cor 6:9, Rev 21:8, Rev 22:15
			1. It is specifically applied to Christians – I John 5:21, I Cor 10:7, 14
		2. Covetousness is the same thing as idolatry – Col 3:5, Eph 5:5, I Tim 6:10,
			1. This is why a lot of preachers say that an idol is anything that comes before God in your life
		3. Punishment for idolatry in the church is excommunication – I Cor 16:22, Gal 1:8-9
			1. An attempt at correction should be made first – Titus 3:10
5. False Prophecy
	1. The Old Testament Command
		1. The Jews were forbidden from giving or heeding false prophecy
			1. There are two types of false prophets – Deut 18:20
				1. Those who claim to speak for God
				2. Those who claim to speak for other gods
		2. The Jews were given 2 tests to identify false prophets
			1. Failure to make accurate predictions – Deut 18:21-22
			2. Conformity to Scripture – Deut 13:1-5
		3. Punishment for false prophecy was death – Deut 18:20, 13:5
	2. The New Testament Application
		1. Christians are also forbidden from giving or heeding false prophecy
			1. Matt 24:11, Luke 21:8, Gal 1:6-7, Eph 4:14, Col 2:8, I Tim 4:1,
			II Tim 4:3-4, II Pet 2:1, I John 4:1
		2. Christians are given a test to identify false prophets
			1. Conformity to Scripture – Rom 16:17, II Thess 3:6 & 14
		3. Punishment for false prophecy in the church is excommunication
			1. Gal 1:8-9, Rom 16:17, II Thess 3:6 & 14, I Tim 6:3-5, II Tim 3:5, Titus 3:10-11, II John 1:10-11
6. Conformity to the World
	1. The Old Testament Command
		1. The Jews were forbidden from adopting the mannerisms of the nations around them
			1. Lev 18:3, 20:23, Deut 12:30, Jer 10:1-3
	2. The New Testament Application
		1. Christians are also forbidden from adopting the mannerisms of unbelievers
			1. Rom 12:2, Eph 4:17-20
				1. Consider the source
				2. Their mannerisms are derived from the purposelessness (vanity) of their minds – they have no purpose in life
				3. From a darkened understanding and a blind heart – they have no knowledge of the truth
				4. From a desperate search for feelings – they will follow anything that makes them feel like they are alive
				5. All of this drives them to lasciviousness, uncleanness and greediness
				6. Christians have a different source of motivation, and it should drive us toward different actions in life
7. Witchcraft
	1. The Old Testament Command
		1. The Jews were forbidden from using any form of witchcraft
			1. Deut 18:10-11, Lev 19:26 & 31
		2. The punishment for being a witch or a wizard was death
			1. Ex 22:18, Lev 20:27
	2. The New Testament Application
		1. Christians also are forbidden from using witchcraft
			1. Gal 5:16 & 19-21,
		2. The death penalty was not used in the New Testament
			1. Acts 19:18-19, Acts 16:16-19, Acts 8:9-11, Acts 13:8-11
8. Crossdressing
	1. The Old Testament Command
		1. The Jews were prohibited from crossdressing – Deut 22:5
			1. Women were not to wear male clothing
			2. Men were not to wear female clothing
			3. Everyone who does this is an abomination to God
	2. The New Testament Application
		1. This was given as a universal command
			1. “All who do so…”
			2. Not limited to Jews under the Law
		2. Does this apply to men wearing dresses?
			1. Dresses are not mentioned in the Bible
			2. Dresses are primarily viewed as female garments
				1. The silhouette of a person wearing a dress is the universal symbol for an area that is reserved for women
			3. A man wearing a dress could be mistaken for a woman
		3. Does this apply to women wearing pants?
			1. A form of pants are mentioned in the Bible as a male garment
				1. Exodus 28:42 – “breeches”
				2. These were a form of short pants that extended below the knees
				3. They were designed to prevent the priest’s thighs from being exposed at any time while he was doing the work of the tabernacle
				4. Working men would often “gird up” their robes by tucking the robe into a belt thus making the robe shorter and exposing the legs
				5. God used the expression “gird up thy loins” 3 times in the Bible, and two of those times were accompanied with the description “like a man.”

Jer 1:17, Job 38:3, Job 40:7

By the way, the book of Job predates the nation of Israel

* + - * 1. The exposure of the thigh is considered nakedness in the Bible
				2. Jewish men wore breeches or short pants under their robes so that they would not be naked when they girded up their robes to work
				3. Breeches remained popular until they were replaced by trousers in the mid-19th century
				4. The pants that men wear today come from the breeches that were worn by men in the past and serve the same purpose
			1. Pants have been viewed as a male garment for at least 4,000 years
				1. The silhouette of a person wearing pants is the universal symbol of an area that is reserved for men
			2. A woman wearing pants could be mistaken for a man
		1. 4 culturally neutral tests to identify violations of Deuteronomy 22:5 (from Nathan Brown comeafterme.com)
			1. The Crossdressing Test
				1. Picture a man in woman’s clothing. What is he wearing?
				2. Picture a woman in man’s clothing. What is she wearing?
			2. The Mistaken Identity Test
				1. If a man wants to avoid being mistaken for a woman, what should he wear?
				2. If a woman wants to avoid being mistaken for a man, what should she wear?
			3. The Gender Affirmation Test
				1. What clothing should my son wear if I want to affirm and encourage his masculinity?
				2. What clothing should my daughter wear if I want to affirm and encourage her femininity?
			4. The History Test
				1. In the history of the culture, was there a time when men wore clothing that was distinct to their gender? What did they wear?
				2. In the history of the culture, was there a time when women wore clothing that was distinct to their gender? What did they wear?
		2. Regardless of our conclusions about particular items of clothing, the fact that we are to avoid crossdressing still remains
			1. Women were not to wear male clothing
			2. Men were not to wear female clothing
			3. Everyone who does this is an abomination to God
1. Tattoos and Cuttings
	1. The Old Testament Command
		1. The Jews were forbidden from making cuts on their bodies as part of their mourning for the dead – Lev 19:28, Deut 14:1, Jer 16:16
		2. The Jews were forbidden from having any form of tattoos – Lev 19:28
			1. Not limited to tattoos used in idol worship
			2. Not limited to tattoos in memory of the dead
			3. All tattoos were forbidden
	2. The New Testament Application
		1. No direct application to Gentile believers
		2. We do not know why this command was given to the Jews
			1. Could have been for health reasons because of the danger of spreading disease through the needles used
			2. Could have been because God does not like tattoos
		3. Best choice is to avoid tattoos as much as possible
2. Prohibitions on Diversity
	1. The Old Testament Command
		1. The Jews were forbidden from accepting certain kinds of diversity
			1. Deut 22:9-11, Lev 19:19
			2. Divers plants
			3. Diverse animals
			4. Diverse fabrics
		2. The verse following provides a possible explanation of the purpose of this command – Deut 22:12
			1. The fringes were purely symbolic to remind the Jews of the commandments
			2. The prohibition against certain kinds of diversity may have been symbolic as well to remind the Jews not to mix with the cultures of the nations around them
	2. The New Testament Application
		1. No direct application to Gentile believers
		2. The New Testament confirms the possibility that the command was symbolic
			1. Unequally yoked – II Cor 6:14-17
			2. Wheat and tares – Matt 13
		3. The object of the symbolism still applies to Gentiles
			1. We are to be separate from the world and not seek to mix the customs, mannerisms or habits of the lost into our lives
			2. I Cor 15:33 – Their lack of belief in the afterlife produces corrupt manners in this life
			3. Eph 5:3-7 – We are not to partake in their evil habits
			4. I Pet 2:9 – We are to be peculiar people
				1. Abstaining from fleshly lusts – 2:11
				2. Honest – 2:12
				3. Submissive – 2:13
				4. Honoring all – 2:17
				5. Good employees – 2:18
				6. Patient – 2:20
				7. Having a good family life – 3:1-7
				8. Unified and compassionate – 3:8
				9. Ready to give an answer – 3:15
3. Those Prohibited from Entering the Congregation of the Lord
	1. The Old Testament Command
		1. 4 categories of individuals were forbidden from entering the congregation of the Lord – Deut 23:1-3 & 7-8
			1. Eunuchs
			2. Bastards
			3. Ammonites and Moabites
			4. Edomites and Egyptians
		2. There is much speculation about what is meant by the congregation of the Lord
			1. Could refer to citizenship
			2. Could refer to the assembly in the tabernacle or temple
			3. Could refer to holding political office
		3. Most likely only applied to males of the nations referenced
			1. David’s great grandmother was a woman from Moab – Ruth
			2. David was a citizen of Israel, was allowed in the tabernacle, and held political office.
	2. The New Testament Application
		1. No direct application to Gentile believers
4. Blasphemy
	1. The Old Testament Command
		1. The Jews were forbidden from cursing or belittling God – Lev 24:11-16
		2. The punishment for blasphemy was death
		3. An example of blasphemy – Isa 37:6 & 36:17-20
		4. David was punished for causing others to blaspheme – II Sam 12:14
	2. The New Testament Application
		1. This commandment still applies to everyone – Matt 12:31
			1. Blasphemy is a defilement – Matt 15:19-20
			2. We are commanded not to blaspheme – Col 3:8
			3. Our lives should not cause others to blaspheme – I Tim 6:1 & Titus 2:5
5. Profanity
	1. The Old Testament Command
		1. The Jews were forbidden from profaning the name of God – Lev 18:21, 19:12, 22:32
		2. To profane something means to make it common or less holy – Eze 22:26, 44:23, 48:15
	2. The New Testament Application
		1. Gentile believers are also commanded to avoid all profanity – I Tim 1:9, 4:7, 6:20
		2. Thus, we should avoid using God’s name in a less than holy manner such as using it as an expletive.
6. Tempting God
	1. The Old Testament Command
		1. The Jews were forbidden from tempting God – Deut 6:16
		2. To tempt God is to give Him some sort of test to prove whether He is really present with us – Exodus 17:2-7, Psalm 78:15-20
	2. The New Testament Application
		1. We are also forbidden from tempting God – Matt 4:5-7, I Cor 10:9, Heb 3:7-9
7. Leaving a Body Hanging on a Tree
	1. The Old Testament Command
		1. The Jews were forbidden from leaving the bodies of criminals hanging on trees overnight – Deut 21:22-23
		2. This was most likely a cleanliness statute – “that thy land be not defiled”
		3. Referred to crucifixion – Gal 3:13
		4. Accompanied by a curse against the person who was executed
	2. The New Testament Application
		1. No direct application to Gentile believers
		2. Applies to us indirectly through the crucifixion of Christ
			1. Being executed by crucifixion was a means by which an innocent man could be justly cursed by God
			2. This allowed Christ to be cursed in our place
8. Serving while Intoxicated
	1. The Old Testament Command
		1. The priests were forbidden from drinking alcohol during their term of service in the temple – Lev 10:8-11
			1. Both the effect and the goal of drinking wine is to become less inhibited
			2. This effect would prevent the priests from properly discerning between holy and unholy and between clean and unclean
				1. A drunk priest would be more willing to say that a blemished sacrifice was good enough
			3. This effect would prevent the priests from teaching all the statutes of God.
				1. A drunk priest would tend to skip over the statutes that are difficult to explain
		2. The punishment for serving while intoxicated was death
	2. The New Testament Application
		1. No direct application to Gentile believers since we do not serve in the temple
		2. A strong indirect application can be found in Eph 5:18
			1. Believers are forbidden from being drunk
				1. The word “excess” literally means a lack of inhibition
			2. We are to be filled with the Spirit in contrast to the lack of inhibition that comes from being filled with wine
				1. A man who is drunk cannot discern between spiritual and non-spiritual songs – Eph 5:19
				2. A man who is drunk is not thankful for all things – Eph 5:20
				3. A man who is drunk is not submissive – Eph 5:21

"the spirits of the prophets are subject to the prophets." – I Cor 14:30-32

* + - * 1. Just as the priests were to abstain from alcohol so that they could have discernment and teach the people correctly, so we also should abstain from alcohol so that we can have discernment, so that we can minister to others correctly, and so that we can have a proper attitude of submission
1. Ascending by steps to the altar
	1. The Old Testament Command
		1. The Jews were forbidden from building steps to go up to the altar – Ex 20:26
		2. This command was given to avoid exposing the nakedness of the priest
		3. The priest was wearing an ankle length robe and knee length shorts under his robe – Ex 28:42
	2. The New Testament Application
		1. Nakedness is still considered shameful in the New Testament – Rev 3:18, 16:15
		2. This command reveals the lengths to which God expects His servants to go to avoid the shame of nakedness
		3. This is the opposite of the way that most Christians view nakedness today
			1. God established the principle of being as far away from nakedness as practically possible
			2. Modern Christians try to get as close to nakedness as they can without offending too many people
2. Priests with long hair
	1. The Old Testament Command
		1. Jewish priests were forbidden from having long hair – Eze 44:20
			1. Neither shaved nor long
			2. Only polled
			3. To poll the hair is to trim it to the poll of the head
				1. The poll of the head is the area bound by the eyebrows, the ears and the neck
		2. This is a new commandment
			1. The original commandment regarding the priest’s hair did not mention long hair – Lev 21:5
			2. This passage in Ezekiel is not merely a quotation of the law but rather a list of commandments received directly from God – Eze 44:1
			3. God did not find it necessary to give a command against long hair in the original Law, but by Ezekiel’s time, it had become necessary to add that provision into the Law.
	2. The New Testament Application
		1. Christian men are instructed not to have long hair because it is shameful for men to have long hair – I Cor 11:13
3. Eating Blood
	1. The Old Testament Command
		1. The Jews were forbidden from eating blood – Lev 7:26, Lev 17:10-14
			1. They were required to drain the blood from the meat before eating
			2. This is not a prohibition against rare meat
			3. It is a prohibition of things like blood pudding, blood stew, blood curds, etc.
			4. Blood is consumed as food in many cultures
	2. The New Testament Application
		1. Comes from a universal command given to all humanity – Gen 9:3-4
		2. Repeated in the New Testament for Gentiles – Acts 14:26-15:2; 15:28-29
		3. Does not contradict I Tim 4:4 which speaks only of meat and not of blood - vs 3
4. Bowl Cuts and Goatees
	1. The Old Testament Command
		1. Jewish men were forbidden from having bowl cuts or goatees – Lev 19:27
			1. The bowl cut referred to involves shaving the edges of the head so that the remaining hair forms a circle
		2. Two interpretations
			1. Only applies to doing this as a mourning ritual – Lev 19:28
			2. Applies to doing this for any reason
			3. The first interpretation is contradicted by II Sam 10:4-5
		3. No punishment given for violations of this passage
			1. Those violating this command were merely shameful
	2. The New Testament Application
		1. Scholars are divided as to whether this command applies to Gentiles
		2. Most say that it does not because it only applied to mourning rituals
		3. Their reasoning is flawed
		4. I recommend erring on the side of caution
5. Muzzling an Ox
	1. The Old Testament Command
		1. The Jews were forbidden from muzzling an ox while he was working – Deut 25:4
			1. The purpose of the muzzle was to prevent the ox from eating the grain that he was grinding
			2. Oxen would be hitched to the grindstone and marched in a circle to turn the stone while grain was poured into the stone’s path
			3. The Jews were required to allow the ox to eat any grain that fell off the stone within reach of the ox
	2. The New Testament Application
		1. God provides an indirect application of this verse for Gentiles
			1. Pastors are to be paid by their congregations – I Cor 9:6-14
			2. The pastor should not have to pay for his own service to the church just as a soldier does not have to pay for his service to his country
6. A Sabbath for the Land
	1. The Old Testament Command
		1. The Jews were commanded to let their fields lie fallow every seventh year – Lev 25:2-7
			1. They could eat anything that grew in the field during that year, but they could not harvest the field
			2. Any fruit produced during the seventh year was public property that could be eaten by anyone
		2. The purpose was to allow the nutrients in the soil to be replenished
			1. Similar plans for crop rotation have been used throughout history
			2. The modern practice is to use a four field rotation where a different field is used as a pasture each year while the other three are used for cash crops
	2. The New Testament Application
		1. No direct application to Gentile believers
			1. We are not required to follow the Jewish system of crop rotation
			2. But we can see from nature that some form of crop rotation is necessary
		2. More importantly, this law helps us to understand Daniel’s prophecy of the 70 weeks
			1. Daniel was told that the future of his people was determined by a series of 70 weeks – Dan 9:24-27
			2. Most theologians understand these to be weeks of years as opposed to weeks of days
			3. Many historians have recognized that the ancient Jews divided their years into groups of seven which they referred to as weeks
			4. The law requiring Sabbaths for the land is the source of this tradition
			5. If the 62 weeks mentioned in vs 26 are multiplied by 7, they come to a total of 434 years
			6. The time between the commencement of Nehemiah’s mission to rebuild Jerusalem and Christ’s death on the cross was 434 years
7. Theft
	1. The Old Testament Command
		1. The Jews were prohibited from stealing – Ex 20:15
	2. The New Testament Application
		1. Theft is assumed to be wrong in the New Testament – Eph 4:28, I Thess 4:6
8. Removing Landmarks
	1. The Old Testament Command
		1. The Jews were prohibited from moving boundary lines in order to claim property that was not theirs – Deut 19:14,
		2. This is what is being spoken of in Prov 22:28
			1. This is confirmed in Prov 23:10
		3. Moving the landmarks was a form of theft
	2. The New Testament Application
		1. All theft is condemned in the New Testament – I Thess 4:6
		2. Property theft was considered wrong before the Law of Moses was written – Job 24:2
9. Afflicting Widows and the Fatherless
	1. The Old Testament Command
		1. The Jews were prohibited from mistreating any widow or fatherless child – Ex 22:22-24
		2. God promised to personally kill any man who broke this commandment
		3. God views Himself as the father of the fatherless and as a judge to defend the widows – Psalm 68:5
	2. The New Testament Application
		1. This commandment is directly applied to Gentile believers – James 1:27
		2. The church has taken care of widows from its very beginning – Acts 6:1
		3. God gave guidelines to the church for providing for widows – I Tim 5:3-16
			1. The church should only take care of the widows who have no one else to help them – vs 4 & 16
			2. Individual believers are to take care of the widows in their own families – vs 16 & 8
			3. This duty is only owed to those widows who are desolate – vs 5-7
			4. The church should only provide for widows who are over 60 who have not remarried – vs 9 & 11
			5. The church should only provide for widows who have a good reputation – vs 10
10. Covetousness
	1. The Old Testament Command
		1. The Jews were forbidden from coveting anything that did not belong to them – Ex 20:17
		2. The Jews were commanded to choose rulers who hated covetousness – Ex 18:21
		3. This is a commandment which prohibits an internal desire rather than an external action
			1. Demonstrates that it is ethical to have laws which prohibit certain emotions
	2. The New Testament Application
		1. This command is repeated in the New Testament – Heb 13:5, Eph 5:3
		2. Covetousness is the same as the sin of idolatry – Eph 5:5, Col 3:5
		3. Believers are forbidden from associating with other believers who are covetous –

I Cor 5:11

1. Rules for Judges
	1. The Old Testament Command
		1. The judges in Israel were commanded to use righteous judgment – Lev 19:15
			1. No partiality – Lev 19:15, Deut 1:16-17
			2. No bribes – Deut 16:18-20, Exo 23:8
	2. The New Testament Application
		1. This is a universal law which applies to the judges of every nation
			1. Unrighteous judgment is universally condemned – Isa 5:20, Prov 17:15, 24:24, James 5:1 & 6
			2. Partiality is universally condemned – Prov 18:5, 24:23, 28:21
			3. Bribery is universally condemned – Prov 28:21
2. Rules for Witnesses
	1. The Old Testament Command
		1. Jewish witnesses were forbidden from giving false testimony – Exo 23:1-2
		2. False witnesses were to receive the punishment that they intended to be applied to the accused – Deut 19:16-21
	2. The New Testament Application
		1. Christians are also commanded to always speak the truth – Eph 4:25
		2. False accusers are condemned in the New Testament – II Tim 3:3
		3. False witnesses are universally condemned – Prov 6:16 & 19, Prov 19:5 & 9
3. Corruption of Blood
	1. The Old Testament Command
		1. The Jews were forbidden from punishing family members for the crimes of their relatives – Deut 24:16
		2. Each man was to be accountable for his own actions and not those of others
	2. The New Testament Application
		1. Personal accountability is one of the primary themes of the New Testament – Matt 16:27, Rom 2:6, Rev 20:12
4. Mockery of Handicaps
	1. The Old Testament Command
		1. The Jews were forbidden from mocking those who had physical handicaps – Lev 19:14
			1. This law refers to the idea of getting pleasure out of greeting a deaf man with a smile and a pleasant face while cursing him without his knowledge
			2. In the case of the blind man, it refers to getting pleasure from causing the blind man to trip and fall by intentionally putting obstacles in his path
	2. The New Testament Applications
		1. These kinds of actions are forbidden to Christians because we are commanded to honor and respect all men – I Pet 2:17, Php 2:3
5. Gossip
	1. The Old Testament Command
		1. The Jews were forbidden from spreading gossip – Lev 19:16
	2. The New Testament Application
		1. Gossip is referred to and condemned as “whispering” in the New Testament – II Cor 12:20, Rom 1:29
			1. This term comes from Prov 16:28 - "a whisperer separateth chief friends."
		2. Slander is also condemned in the New Testament – I Tim 3:11
6. Hating your Brother
	1. The Old Testament Command
		1. The Jews were forbidden from hating their brothers – Lev 19:17
	2. The New Testament Application
		1. Christians are also forbidden from hating their brothers – I John 2:9-11, 3:15, 4:20
7. Rebuking your Neighbor
	1. The Old Testament Command
		1. The Jews were commanded to rebuke people who sinned – Lev 19:17
	2. The New Testament Application
		1. Christians are also commanded to rebuke those who sin – Luke 17:3, Gal 6:1, Eph 5:11, Titus 1:12-13, 2:15
8. Taking the Mother Bird with her Young
	1. The Old Testament Command
		1. The Jews were prohibited from killing the mother bird when taking eggs from a nest – Deut 22:6
	2. The New Testament Application
		1. No direct application to Gentile believers
		2. Demonstrates God’s view of cruelty – Prov 12:10
		3. Demonstrates God’s care for the environment
			1. Allowing the mother to go free helps to ensure that the species will not go extinct
			2. The loss of various bird species would have negative consequences on the environment – it would be overrun with insects, rodents and snakes
9. The Yearlong Honeymoon
	1. The Old Testament Command
		1. The Jews were commanded to allow new husbands to stay home for the first year of marriage – Deut 24:5
			1. Purpose was to “cheer up his wife” which meant to eliminate any anxiety that she may have about their livelihood
	2. The New Testament Application
		1. No direct application to Gentile believers
		2. Another demonstration of God’s care for women
10. Changing the Word of God
	1. The Old Testament Command
		1. The Jews were forbidden from adding to or taking from the Word of God – Deut 4:2, 12:32
	2. The New Testament Application
		1. Christians have a similar command – Rev 22:18-19
			1. Does this apply to the whole Bible or just to the book of Revelation?
			2. The command in Revelation is based on the general statement in Proverbs that adding to God’s word is always bad – Prov 30:6
11. Cursing Rulers
	1. The Old Testament Command
		1. The Jews were forbidden from reviling or cursing their rulers – Ex 22:28
			1. The word “revile”
				1. It is the same Hebrew word that is translated as “cursed” in Judges 9:27
				2. Gaal demonstrates what is meant by the word “revile” – Judges 9:28-29
				3. To revile is to have no respect for the position that a man holds
			2. The word “gods”
				1. The Hebrew word is “Elohim” which is the name of God – Gen 1:1
				2. The same word is translated “judges” in two previous passages of Exodus – Ex 21:6, 22:8-9
				3. The judges are almost always referred to with the Hebrew word “shafat” but here they are given the same name as God to indicate the place of honor that they hold
				4. This is what Jesus was referring to when He talked about God calling people gods – John 10:34-36
				5. He was quoting Psalm 82:6 which in turn references Ex 22:28
				6. The rest of this Psalm shows us that this is referring to judges not to deities
				7. God intentionally gave His name to the judges of Israel to remind the people of the honor that was due to the judges
			3. The word “curse”
				1. Literally means to curse which is to command the damnation of God against someone
				2. Paul provides an example of this – Acts 23:1-5
	2. The New Testament Application
		1. Christians are also forbidden from reviling or cursing our rulers
			1. Paul sinned in cursing the high priest even though Paul was clearly a Christian – Acts 23:1-5
			2. We also have an explicit command to honor our rulers – I Pet 2:17
12. Cursing or Smiting Parents
	1. The Old Testament Command
		1. The Jews were commanded to kill anyone who either cursed or struck his parents – Exo 21:15 & 17
			1. The command regarding cursing was repeated throughout the Old Testament – Lev 20:9, Deut 27:16, Prov 20:20, 30:11 & 17
			2. The passages in Proverbs indicate that God Himself will see to it that the punishment is carried out if men fail to do so
		2. This command is the negative of the earlier command for children to honor their parents – Exo 20:12
	2. The New Testament Application
		1. The command to honor parents is expressly repeated in the New Testament along with the promise of long life for doing so – Eph 6:1-3
		2. Since the prohibition against cursing parents is a corollary of the command to honor parents, then it must also apply to us as gentile believers
		3. Christ strongly rebuked the Jews for not following this command – Matt 15:1-6
			1. Demonstrates that the punishment for breaking this command was applied against adult (ie: at least 12 years old) children
			2. Demonstrates that eliminating the death penalty for this command makes it pointless
		4. It is interesting to note that many of the older commentaries viewed the possibility of children cursing or striking their parents as something of such rare occurrence that it was hardly worth mentioning. In their view, any child who would do such a thing must be so far given to depravity that to fail to administer the death penalty would produce a future of “cruel barbarism” as Calvin phrased it. There was no question in their minds but that capital punishment was justly deserved in such cases.
		5. This stands in strong contrast with our modern American view of this passage. We look on commandments like this with revulsion and wonder how God could be so cruel while at the same time our society is inundated with children who curse and strike their parents. But if we look at how our society is progressing, I think that we can agree with Calvin that our failure to follow God’s law in this area has produced a society filled with cruel barbarism.
13. Working on the Sabbath
	1. The Old Testament Command
		1. The Jews were prohibited from working on the Sabbath day – Ex 20:8-11
			1. The Sabbath day was already holy before the Law was given to Moses – Ex 16:23
				1. The concept of working for 6 days and resting on the 7th is universal to all humanity
				2. Scientists have not been able to explain why

They’ve basically concluded that humans decided to have a 7 day week just because 7 is a really neat number

* + - * 1. There have been several attempts to change the length of the week

The Egyptians experimented with a 10 day week

The Romans tried to establish an 8 day week

The French famously established 10 day weeks known as decades from 1792 to 1805

The Russians tried to force their citizens to use a 5 day week in 1929, and when that didn’t work, they forced a 6 day week from 1931 to 1940.

* + - * 1. Every attempt to change the length of the week has failed
				2. God established the pattern of working for 6 days and resting on the 7th – Gen 2:2-3
			1. There are several reasons for this commandment
				1. To remember God’s creation – Ex 20:11
				2. To remember that they had been servants in Egypt – Deut 5:12-15

Could be because the Egyptians were using the 10 day week while the Jews were slaves

Could be because the Jewish slaves never received a day of rest while in Egypt

* + - * 1. As a gift from the Lord – Ex 16:29
				2. As a sign of the covenant between God and Israel – Ex 31:13-16
			1. The prohibitions of the Sabbath
				1. No work – Ex 20:10, Ex 31:15, Num 15:32-36
				2. No fire – Ex 35:2-3
				3. No buying – Neh 10:30-31, 13:16
				4. No selling – Neh 13:15
				5. No pleasure – Isa 58:13-14
			2. Exceptions
				1. Priests preparing their meals – Lev 24:5-8,
				2. Priests offering sacrifices – Num 28:9-10
	1. The New Testament Application
		1. Christians are not required to keep the Sabbath – Col 2:16
			1. Jesus is the Lord of the Sabbath, we are His priests, and the church is His nation – I Pet 2:9
				1. The disciples plucked corn on the Sabbath – Matt 12:1-9

Those in Christ are just like those who were in the temple except that we offer God mercy toward others instead of sacrifices – vs 7

The Sabbath was originally made holy for the benefit of men, not as a burden – Mark 2:23-28

* + - 1. It was always lawful to do good works on the Sabbath
				1. Jesus healed on the Sabbath – Matt 12:10-13
				2. Jesus was angry with those who were opposed to doing good works on the Sabbath Mark 3:1-5
				3. Jesus said that those who refused to do good works on the Sabbath were hypocrites – Luke 13:10-17
				4. Jesus commanded the impotent man to carry a burden on the Sabbath – John 5:7-12, 15-18, 7:21-24
		1. Christians have a different command which replaces the keeping of the Sabbath – Heb 10:24-25
			1. The church is to assemble at least once a week on Sunday – Acts 20:7, I Cor 16:2
1. Incest
	1. The Old Testament Command
		1. The Jews were forbidden from engaging in intercourse with people of near kin – Lev 18:6
			1. Near of kin was defined as:
				1. Father – vs 7
				2. Mother – vs 7
				3. Mother in Law – vs 8
				4. Sister – vs 9
				5. Granddaughter – vs 10
				6. Half-sister – vs 11
				7. Aunt – vs 12-13
				8. Uncle – vs 14
				9. Daughter in Law – vs 15
				10. Sister in Law – vs 16
			2. Viewing these individuals naked was the equivalent of having intercourse with them
				1. This implies that nakedness is to be reserved for the marital relationship
			3. The punishment for incest was death for both parties – Lev 20:11-21
	2. The New Testament Application
		1. Incest is assumed to still be a terrible sin in the New Testament – I Cor 5:1-2
			1. The punishment for Christians involved in incest is excommunication – I Cor 5:3-13
				1. The death penalty is a civil punishment to be carried out by the civil government and not by the church
				2. When the civil government allows condemnable actions to be legal, the Church should use internal judgement with a maximum penalty of excommunication against those who commit such actions – I Cor 5:12-13
			2. Those who repent should be restored to fellowship – II Cor 2:6-8
		2. Incest is expressly forbidden in the commands against fornication – I Cor 6:18-20, Eph 5:3
2. Bestiality
	1. The Old Testament Command
		1. The Jews were forbidden from any type of sexual intercourse with animals – Lev 18:23
		2. The punishment for bestiality was death – Lev 20:15-16, Exo 22:19
	2. The New Testament Application
		1. This was a universal commandment which applies to all people at all times – Lev 18:24-30
3. Prostitution
	1. The Old Testament Command
		1. The Jews were forbidden from allowing their daughters to be prostitutes
			1. Deut 23:17
			2. Lev 19:29
		2. This prohibition is a natural law
			1. God said that prostitution causes the land to be full of wickedness – Lev 19:29
	2. The New Testament Application
		1. Engaging in prostitution is expressly forbidden in the New Testament
			1. Eph 5:5, I Tim 1:10, Heb 13:4, Rev 21:8, 22:15
			2. The word πόρνος which is translated as “whoremonger” literally means “a man who pays for a prostitute.”
		2. Prostitution brings the wrath of God upon a nation
			1. Eph 5:6, Heb 13:4
			2. The implication is that since prostitution is a violation of a natural law, it incurs the wrath of God regardless of the laws of the land.