

Deuteronomy Chapter 24

V: 1 Generally we will find what we are looking for; if there is bitterness in our hearts, a critical spirit – we will always find fault. If by God’s grace there is love in our hearts – we will see that which is true, honest, just, pure lovely, and good.

Philippians 4:8

Colossians 3:19 “Husbands, love your wives, and be not bitter against them.”

- In this culture women were at a disadvantage; their performance as wives is what was scrutinized and examined, not necessarily that of the men – yet it was only in Judaism and later in Christianity that women had any rights or recourse at all.
- The pagan cultures around them gave women little if any value and certainly no “rights” or recourse.
- If a man found “some uncleanness” in his wife – which could be interpreted conservatively as infidelity, or liberally as bad cooking or poor appearance – then he could simply write her a bill of divorcement, hand it to her, and she had to leave the house, she was cast out into the cold so to speak.
- This is why they had a dowry system in place; basically the husband paid a dowry in advance of the wedding. Money or goods given in advance to the father of the bride to be, which he would invest or utilize to build a contingency fund for his daughter. If she ever had the misfortune of being “divorced” or set out – then she would have this security of knowing that her needs would be met.
- Kind of like alimony in advance.
- Later in Jewish history the issue of divorce was views more liberally to the point where it became commonplace and even frivolous.
- The Gospels record that Jesus was challenged on this issue and in response Jesus made some very definitive statements regarding divorce.

1. Jesus noted in **Matthew 19:8** that the root cause was generally bitterness of heart.

Matthew 19:8 “He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.”

2. Divorce was not originally part of God’s plan, “from the beginning it was not so.”

Malachi 2:14-16 “¹⁴Yet ye say, wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy

covenant. ¹⁵And did not He make one? Yet had he the residue of the spirit. And wherefore one? That He might seek a Godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. ¹⁶For the Lord, the God of Israel, saith that he hateth putting away / divorce: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.”

3. Jesus also narrowed the scope, it couldn't be just for any reason.

Matthew 19:9 “And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.”

4. Not only does Jesus limit divorce, stating un-equivocally that the only Biblical reason is that of adultery; but He also limits the ability to re-marry.
5. Jesus states that anyone who marries either an adulterer, or someone who is divorced for a non-biblical reason enters into an adulterous relationship at that time.

- There is a lot more to this subject which we've addressed in detail in our studies of Matthew Ch. 19 & Mark Ch. 10 which along with the notes you can check out on our website.

V: 2-4 Under the law, the divorced woman could re-marry, but if she was subsequently divorced from the next or 2nd husband, she could not go back and re-marry her 1st husband.

- This would be an abomination before the Lord bringing sin / reproach upon the land.

Jeremiah 3:1 “They say, if a man put away his wife, and she go from him, and become another man's, shall he return unto her again? Shall not the land be greatly polluted? But thou hast played the harlot with many lovers;...”

- These laws were intending to bring order and structure to their society which would otherwise be chaotic.

V: 5 “Cheer up” - The one year honeymoon. This was enough time to father a child and actually see that child born. Part of the reason behind not allowing newly married men to go off to war – allowing them to be focused on their first ministry next to the Lord.

Proverbs 5:18 “Let thy fountain be blessed: and rejoice with the wife of thy youth.”

V: 6 The pledge or the collateral that could be used to secure a loan. They weren't to take a persons livelihood as a pledge.

V: 7 The penalty for "kidnapping" was death, repeating **Exodus 21:16** – selling people into slavery, the death penalty to put away the evil from among them.

V: 8-9 Dealing with the plague of leprosy – deal with it according to the scriptures, remembering that there are no exceptions.

- Leprosy being analogous the sin – deal with it Biblically: repent of it and be forgiven.

Isaiah 55:7 "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Psalms 32:1 "Blessed is he whose transgression is forgiven, whose sin is covered."

V: 10-13 Lending to a brother does not mean control of his household, can't just barge in and take whatever they want.

- This almost seems like the idea behind warrantless searches or illegal search and seizure as it's described in the bill of rights. Respecting the borrower.
- Often times poor people barely had the clothes on their back, they might use their outer garment as a pledge or collateral – so they could work during the day time.
- But as the sun began to go down, they were to be given their pledge, their garments back to them so they could be warm at night.
- The ideal is for the poor man to be blessing the one who loaned to him, not cursing him. It is the same as our witness, we want the poor that we deal with to be praising God for His benevolence to the poor, not shivering all night long and cursing that man.

Proverbs 14:31 "He that oppreseth the poor reproacheth his Maker: but he that honoureth Him hath mercy on the poor."

V: 13b "It shall be righteousness unto thee before the Lord thy God."

V: 14-15 A hired servant is not to be oppressed through finances or wages. He is to be paid for his labor at the end of the day so he can provide food for his family.

- Or else he will cry out to the Lord.

V: 16 Each man is accountable for their own sin, not that of their families.

- In the various pagan cultures around them it was not un-common for an entire family to be condemned because of the sin of one of it's members.

Ezekiel 18:20 “The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.”

V: 17-18 Righteousness in judgment and again the issue of taking in this case the raiment of a widow as a pledge.

Proverbs 22:22 “Rob not the poor, because he is poor: neither oppress the afflicted in the gate.”

- Remember where you came from, remember your lowly beginnings – cause for humility.

Micah 6:8 “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.”

V: 19-22 If they forgot a sheaf of grain in the field they were to leave it, they weren't to harvest the corners of their fields (**Leviticus 19:9-10**) or to go over the vines or olive trees a second time.

- All these things were to be left for the poor and needy.
- The poor would be allowed to come into the field or vineyard and to “glean” the field to take the “left-overs”. It wasn't a total free bee, they had to work to glean the field, but it was God's welfare program to take care of the poor.

Psalms 41:1 “Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.”

- 3 X's there is the mention of the stranger, the fatherless, and the widow – they are special in God's sight.

James 1:27 “Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

- Again, don't forget. You were once a stranger, a bondman in the land of Egypt from which you were delivered.

Deuteronomy Chapter 25

V: 1-3 The judges are to render just judgment:

Proverbs 18:5 “It is not good to accept the person of the wicked, to overthrow the righteous in judgment.”

Acts 10:34 “... of a truth I perceive that God is no respecter of persons:”

- If a man was to be flogged it was to be done before the judge that ordered it.
- According to Jewish law a flogging was to be limited to 40 stripes, traditionally they would only go to 39 so as to be sure that they did not exceed the limit, and to show “mercy”.
- It is important to note that this is Jewish law, not Roman law. When Jesus was scourged by the Romans there was no limit to how many stripes could be applied.

V: 4 Not muzzling the ox as he treads out the grain. He is to be allowed to partake of that which he is helping to reap.

- Paul used this analogy when speaking of providing for ministers of the Gospel.

2 Timothy 2:6 “The husbandman that laboureth must be first partaker of the fruits.”

1 Corinthians 9:6-14 “¹⁴Even so hath the Lord ordained that they which preach the gospel should live of the Gospel.”

- So an ox that is working and being used to tread the grain; wasn't to be muzzled. He could eat the grain as he was treading, which is the whole idea. He's working, laboring, and thus he's allowed to partake of it.

V: 5-6 Raising up or preserving a name for a dead brother.

- We saw this somewhat played out in the story of Judah & Tamar (Genesis 38). God even slew Judah's son Onan for being disobedient to this law before it was written down.
- Notice that it had nothing to do with “love” or emotion. This, as is the rest of the Bible based on a “commandment” orientation.
- We need to be “commandment” oriented as opposed to “emotion” oriented.

- Often times we don't "feel" like reading our Bible, or praying, or going to church, but we know that is what we should do.
- We need to do what we know to be right, not just what we feel like doing.
- Interestingly this is the only time in the Bible that seemingly God condones in any way polygamy; keeping in mind that there is a goal in mind which is preserving a name or a heritage for a deceased brother. This demonstrates the value that God places on a heritage like this.

V: 7-10 The penalty for disobedience or refusal is public humiliation, and a bad name – a heritage that indicates disobedience to God's word.

- Interestingly there is the attempt by the elders to the man to do what is right – he is not left on his own without counsel.
- Having someone spit in their face was shameful, having one shoe removed changed how they walked, they came away from this incident not walking right with the Lord.

V: 11-12 Two men get into a fight, basically the wives are to stay out of it.

- No help from the sidelines and no dirty pool.
- Any woman who takes the situation into her own hands – pun intended... is to have her hand cut off without pity.

V: 13-16 Honest weights, honest measurements – that thy days may be lengthened – that they may be blessed.

- Otherwise it is an abomination to the Lord.
- Some business men will just put an ichthus on their business card or sign – trying to indicate that they are a Christian establishment – just for show to try to draw more business in – this is also an abomination before the Lord. Our practices in and out of business need to match our profession of faith.

V: 17-19 Remembering what the Amalekites did to the children of Israel as they left the land of Egypt.

- Instead of extending hospitality they attacked the weak, feeble, and weary – those that were most vulnerable.

1 Peter 5:8 “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”

- The enemy of our soul does basically the same thing – attacking the most vulnerable, looking to kill where he can.
- The Amalekites are analogous to the life in the flesh – which must be destroyed without mercy.

Romans 8:13 “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

- Just like with the children of Israel there comes a time when we have to kill the flesh and live no longer for it, or with it.