

Dueteronomy ch 24-

The Lord via Moses has just been reviewing some miscellaneous laws to the children of Israel just prior to their entering the Promised Land. And He's wanting to make sure that they are in clear understanding of the heart of God for the nation in how they are to enter act both with one another and the other nations around them. Because he's not going to be able to go in with them and see to it himself, but rather he will be dying shortly. And So these last couple of ch as well as many of the chapters ahead deal with various miscellaneous instructions on their daily interaction with one another and the way that they were to operate as 1 nation under God. Last week we looked at practical examples in loving your neighbor as yourself, the fact that God considers homosexuality and transvestitism an abomination to Him. We looked at how God isn't into mixing things but He desires to keep them pure, He doesn't dig unequally yoking things up. Be it an ox and a donkey plowing, 2 different types of seeds sown in the same field, or even in the human race when it comes to marriage or even "dating" though we really don't see dating biblically, God doesn't approve of being unequally yoked. If you believe in Jesus Christ you are not to be hooked up with a non-believer, that's what the bible teaches. Now we don't have time to get into all the why's or why not's we've done that before but for now just suffice it to say that God says don't do it and that's all the reasoning you or I need. We spoke of the biblical emphasis on sexual purity and the need to stay pure of pre-marital relations, God never justifies pre-marital relations, to the contrary He stands against it. In ch 23 we took note of the fact that God has no illegitimate children, you are either a child of God, having been born into the family of God by the work of the Holy Spirit in your life or you are not His child and He doesn't acknowledge you as such. And No amount of good works will get Him to acknowledge you as His, but only being born again by the Spirit merits you access to the kingdom becoming His own. Vs 9-14 of ch 23 speak of cleanliness and sanitation, and God is interested in us being clean, non-offensive representatives of Him. Both physically and then more importantly spiritually, having clean hearts and minds, intents and motives, because uncleanness spiritually speaking separates us from our God. Look at vs 14

Isa 59:1-2 says, *"Behold, the LORD's hand is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear. But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear."* May God help us to remain clean before Him and may we remove those unclean things from our lives that we might abide in intimate fellowship with Him. And Of course apart from literally removing those areas of provision fro the flesh, we are cleansed by taking heed according to the word of God (Palm 119:9), by abiding in the word Eph 5:26, by walking in the light as He is in the light 1 John 1:7 and by confessing our sins before God and forsaking them or repenting of them 1John 1:9.

And finally amidst a few other things he told them that they could partake of a vineyard or a field of corn or wheat while they were walking through it, that wasn't considered stealing, but they couldn't carry anything out of it, that was stealing. Now as we come to ch 24 we read.

Vs1-4

This was the law of divorce, if a man found some uncleanness in his wife he could divorce her.

By writing out a bill or certificate of divorce and that was it, now once that had been done that was it. If she got married again and then the next man divorced her he couldn't take her back, but the question that comes up is what was it that constituted uncleanness? Some say well, the uncleanness was if he found out that she wasn't a virgin, but that couldn't be it because that subject was just dealt with in ch 22. If a man married a woman and she wasn't a virgin, then he could take her to the town elders and if her father couldn't prove her virginity when she married him, then they would take the girl and stone her to death outside her fathers house. So that issue has been addressed, so what then was the uncleanness, we don't know for sure it's an open debate and that was the big argument amongst the rabbi's. 1 school of thought was that of her not being a virgin, but as we just said that couldn't have been it because God has already addressed that issue. But that was the very conservative school of thought, but as a result of it being an open issue, the other side of the matter became extremely liberal in their school of thought. And They interpreted this even to mean that if your wife botched up your breakfast, you wanted your eggs over easy, she cooked them hard, that's an uncleanness you can send her down the road. And It was quite simple to do that, you didn't have to go down to the local attorney's office, you just wrote on a slip of paper, I divorce you, handed it to her and that was it. You remember that Jesus was challenged on this issue, the Pharisees came to Jesus one day with a trap question, in other words it was a question designed to trap Him in a no win situation. And The question really revolved around what constituted uncleanness. Let's look at it together turn to the book of Matt ch 19 Vs3-9

Vs3

Now here under the Mosaic Law, we just read that if a man finds an uncleanness in his wife he can give her a bill of divorce and send her down the road. And They knew that Jesus was a conservative individual who taught a more strict code then the liberal interpretation that they taught and so they were trying to trap Him here.

Vs4-6

Ah ha, He's answered just like they thought He would.

Vs7

You see they'd figured that they had trapped Him, because it's acknowledged that it was God who gave the law through Moses. So Jesus is in their minds in conflict with what God had declared, because God said through Moses let him give her a certificate of divorce. And For Jesus to teach such a strict code it seems to put Him at odds with the law of God, which is exactly what they were looking to do. But they weren't listening very closely because Jesus had taken them back before the law was ever given to God's original divine ideal for man's relationship with woman through the example of Adam and Eve. Originally it was God's divine intent to have a 1 woman 1 man for life marital relationship. (But)

Vs8-9

You see there it is, in vs 8, it was because of the hardness of mans heart and their unwillingness to submit to God's divine intent for man that God allowed or permitted the law of divorce. It wasn't because God wanted man to suffer the heartache of divorce or destroy his wife through divorce; He allowed it because of the hardness of man's heart. It was permitted by God not encouraged by God; it's what we would consider the permissive will of God not the perfect will of God. There are many things that God permits man to do due to the hardness of mans heart, but they're not His perfect will for man; divorce is such an issue. Really it's another example of the grace of God, His permissive will manifests His grace to us. He honors our free will and out of His grace He permits us to do things that aren't His perfect will for our lives, but Jesus makes it clear that divorce was never God's original intent for man.

Vs5-6

They used the millstones to grind their wheat and so if you're out of your upper or lower millstone you don't get any bread and so they weren't to take one's means of livelihood for a pledge. If the only way you make a living is building houses or working on cars I'm not to take your tools from you in a pledge for a debt.

Vs7-9

Of course you can read of that in Num ch 12 the point being you're to honor your leadership or those who rule over you. That same concept is found in the NT in Heb 13:7,17.

Vs10-13

If a man is poor and the only thing that he has to offer you is his blanket, you can take it just give it back to him that night so that he can sleep in it, if you keep it and he cries out to God about how cold he is or whatever, then God's going to be coming to you at his defenses. If you give it back, God will bless you for it. Again *Prov 19:17 "He who has pity on the poor lends to the LORD, And He will pay back what he has given."*

Vs 14-16

In other words what God is teaching here is personal accountability, each person is accountable for their own decisions. You can't blame your folks for what you've done and you can't blame your child's behavior on what you've done, if you've committed a crime deserving of death, it's because you chose to and you'll be held accountable for it.

Vs17-22

This was God's welfare program; you were only allowed to reap your harvest 1 time, so you needed to be thorough because anything you missed was just to bad. That was to be left for the poor, and I like this because they didn't just set around and receive a check every month. Though their need was acknowledged and they could eat freely of the left over harvest, but they had to work for it, it wasn't just handed to them. If they didn't work, they didn't eat, same thing concerning the olive trees and they vineyards, you could shake your olive trees once and glean your vineyards 1time, after that the poor could come in and take what ever was left so that they might be provided for as well.

Ch 25

Vs1-3

And normally they would give them 39 blows, or your bible might stripes, the primary understanding being that of being flogged with a whip. 40 being the # of judgment and so it was considered judgment tempered with mercy.

Vs4

This one just seems to be kind of thrown out there, as long as the ox is working, treading out the grain, then you're not to muzzle him. You're to let him eat all the corn he can and it kind of works like this, as long as he'd doing what he's supposed to, as long as he's meeting your need of treading out grain. Then you're to meet his needs by allowing him to partake of the fruits of his labor and not hinder his efforts by cutting him off. And I find it interesting that Paul reached back into Dueteronomy here and used this vs to illustrate to the church in Corinth that they were to provide for their pastor. Or that he had a right to reap of their material things having sown into their lives spiritual things. Turn to 1st Cor ch 9 vs 3-11 look at vs 13-14

But I found it interesting how the Holy Spirit through Paul took this one simple statement in Dueteronomy ch 25 and drew this particular application. They weren't to muzzle the Ox as it was treading out grain.

Vs5-6

So you'd better believe that marriage in those days was a family affair, and if the brothers didn't like the gal you were wanting to marry you can probably be assured that they let him know it. They didn't want to marry her if you died, but if you did and you had had no son's with her the next brother was supposed to marry her so that your name would be carried on. And So the 1st born son that you had would be considered your brother's before you so that his name would be carried on. Now if you didn't want to marry her you didn't have to, but you would be humiliated and shamed before the whole nation in a rather peculiar and humorous way.

Vs7-8

In other words man she's nothing but problems, you don't know her like I do and I'm not marrying her.

Vs9-10

So you became known as sort of the dirty dog who wouldn't bear up your brothers name.

Vs11-16

This was the national standard of weights and measures you weren't to have 1 weight that you used to buy by and another by which to sell by; you were to do things fairly.

Vs17-19

Remember that Amalek in typology is a type of the flesh. And This is God's edict concerning the flesh, it's to be utterly crucified, destroyed. And The time came for Saul to wipe out the Amalekites and he was to leave no remnants and he began t wipe them all out. But he noticed that some of the cattle and sheep and all were really nice stock and so all the blind stock or the animal's with defects he hacked to pieces. But the really nice ones he saved alive and the king of the Amalekites he saved alive, but the rest he utterly destroyed. And On his way back from the battle Samuel the Prophet met him, and Saul said *as the Lord lives I've done all that He has commanded me.* And Samuel said if you've done all that God commanded then why do I hear the bleating of the sheep and the lowing of the cattle? And he said well we decided to keep the best so that we could offer them as sacrifices to the Lord.

And that's when Samuel answered Saul with that famous passage of scripture, *"Has the LORD as great delight in burnt offerings and sacrifices, As in obeying the voice of the LORD? Behold, to obey is better than sacrifice, And to heed than the fat of rams. For rebellion is as the sin of witchcraft, And stubbornness is as iniquity and idolatry."* 1 Sam 15:22-23

You see God had declared here in the law that Amalek was to be utterly wiped out, and when the time came to do that Saul failed to do that and in doing so he rebelled against the law of God. And So Samuel told Saul, "*Because you have rejected the word of the LORD, He also has rejected you from being king.*" And it's interesting that Saul didn't obey the word of God in utterly wiping out Amalek, which is a type of the flesh. Because at the end of Saul's life we read that he tried to kill himself by falling on his spear, in 2nd Samuel ch 1, but he didn't die and along came an Amalekite and struck him and killed him. The moral being that if you don't kill the flesh, if you even leave so much as one area alive and let a remnant remain, then ultimately it will do you in and destroy your life. The last Amalekite we see in the scriptures is found in the book of Esther. And His name was Haman and we find him there plotting to wipe out the entire nation of the Jews. So if you don't obey God and I don't obey God in utterly destroying the flesh life then one day sooner or later the flesh will rise up when it thinks the opportunity presents itself and seek to destroy you. And So in typology that's why we see God ordering the total annihilation of Amalek.