

## Deuteronomy 24

Verses 1 - 4

**“When a man takes a wife and marries her, and it happens, if she finds no favor in his eyes because he has found some indecency in her, that he writes her a certificate of divorce, puts *it* in her hand, and sends her away from his house, <sup>2</sup> and she leaves his house and goes and becomes another man’s *wife*, <sup>3</sup> and the latter husband turns against her, writes her a certificate of divorce and puts *it* in her hand, and sends her away from his house, or if the latter husband who took her to be his wife dies, <sup>4</sup> *then* her former husband who sent her away is not allowed to take her again to be his wife, after she has been defiled; for that is an abomination before the Lord, and you shall not bring sin on the land which the Lord your God is giving you as an inheritance.**

**When a man takes a wife and marries her, and it happens, if she finds no favor in his eyes because he has found some indecency in her, that he writes her a certificate of divorce, puts *it* in her hand, and sends her away from his house**

In chapter 22, we had the case of a man who married a woman but then claimed he found no evidence of virginity.

There were two outcomes

1. If she was found guilty, she was put to death
2. If the woman had evidence of her virginity, the man was punished, fined and could never divorce her.

What did Moses mean when he said some indecency?

It seems obvious that the meaning was understood at the time of Moses, because he spoke face to face with God, but that understanding was lost over time.

During the time of Christ, there were two schools of thought on this matter

Rabbi Shammai thought it meant something disgraceful, such as adultery.

Rabbi Hillel took the position that it meant any unbecomingness, meaning that a man could put away his wife for any reason.

The Pharisees used this doctrinal conflict to test Jesus.

See Matthew 19:3 - 9

The Pharisees asked Jesus **“Is it lawful for a man to divorce his wife for any reason at all”?**

The Pharisees wanted to know what the legal requirements were for divorcing a wife.

So Jesus quoted from Genesis 2, which was also written by Moses.

Jesus reminded them of what God has expected from the beginning of creation.

He said that when a man & woman got married they became one flesh.

How do you separate one flesh?

So the Pharisees asked a second question.

Why, then, did Moses command to give *her* a certificate of divorce and send her away.

This was a well thought out question with the hope of trapping Jesus.

If they should never separate, then why did Moses permit it?

Jesus answered their question in two parts.

Part 1

Because of your hardness of heart Moses permitted you to divorce your wives.

Oops, their trap just became an indictment on the condition of their heart.

Part 2

And I say to you, whoever divorces his wife, except for sexual immorality, and marries another woman commits adultery.

There was only one exception for a man to divorce his wife....Adultery.

If a man put his wife away for any other reason and married another woman he was committing adultery because in the eyes of God the man and his 1<sup>st</sup> wife were still one.

The disciples respond to Jesus with the following in Matt. 19:10

**The disciples said to Him, “If the relationship of the man with his wife is like this, it is better not to marry.”**

We can see from their reply that the disciple’s hearts were hardened. They had a perspective on marriage that was too much like the world around them.

This had been a long standing problem even in the Jewish community.

As we can see, there was a problem during the time of Moses 1400 BC

During the time of Malachi 450 BC

See Malachi 2:13 - 16

And men of the 1<sup>st</sup> century (even those who followed Jesus) had a hard time accepting what scripture taught.

Then Jesus replies to His disciples in Matt. 19:11

**<sup>11</sup> But He said to them, “Not all men *can* accept this statement, but *only* those to whom it has been given.**

Jesus acknowledges that not everyone can accept this truth.

It seems Abraham and Jacob had a problem with accepting the idea that the two shall become one flesh.

In the case of Abraham, could he and his two wives become one flesh?

With Jacob, could 5 people (Jacob & his 4 wives) become one flesh?

Yes it was a different time then, but Jesus said the standard has always been the same.

Verse 5

**When a man takes a new wife, he is not to go out with the army, nor be assigned any duty; he shall be free at home for one year and shall make his wife whom he has taken happy.**

A similar law was given in Deuteronomy 20:7

But it was for a man who was betrothed, but had not married her yet

Verses 6

**<sup>6</sup>“No one shall seize a handmill or an upper millstone as a pledge for a loan, since he would be seizing *the debtor’s* means of life as a pledge.**

A hand mill was used for the daily preparation of meals in the home

See pics 2405



The top stone had a handle so it could be rotated in order to grind the grain that was poured down the center of the stone.

An upper millstone was a large mill used for grinding greater amounts of grain. The owner used this to grind grain that he intended to sell at the market.

See pic 2410



A lender was not allowed to seize either kind of mill as a pledge.

Verse 7

**<sup>7</sup> “If someone is caught kidnapping any of his countrymen of the sons of Israel, and he treats him as merchandise and sells him, then that thief shall die; so you shall eliminate the evil from among you.**

Joseph’s brothers were fortunate that they did not live under the Law.

They were also blessed that Joseph did not hold a grudge.

In America, the penalty for kidnapping varies from state to state.

Sentences of 5 years or more are common for second-degree kidnapping.

Sentences of 20 years or more are common for first-degree or aggravated kidnapping

The severity of the crime is a factor

Verses 8-9

**<sup>8</sup> “Be careful about an infestation of leprosy, that you are very attentive and act in accordance with everything that the Levitical priests teach you; just as I have commanded them, you shall be careful to act. <sup>9</sup> Remember what the Lord your God did to Miriam on the way as you came out of Egypt.**

Miriam was stricken with leprosy, for speaking against Moses.

See Numbers 12:9

And what did God say when Moses asked the Lord to heal her?

The Lord told him, she must follow the Law just like everybody else.

Verses 10-13

**<sup>10</sup> “When you make your neighbor a loan of any kind, you shall not enter his house to take his pledge. <sup>11</sup> You shall stand outside, and the person to whom you are making the loan shall bring the pledge outside to you. <sup>12</sup> And if he is a poor man, you shall not sleep with his pledge. <sup>13</sup> When the sun goes down you shall certainly return the pledge to him, so that he may sleep in his cloak and bless you; and it will be righteousness for you before the Lord your God.**

Interest on loans to fellow-Israelites was forbidden but the taking of a pledge was allowed.

However, this law limited the taking of a pledge in two important ways:

1. The lender could not go into a neighbor's house to procure a pledge
2. If the lender took his cloak as collateral it had to be returned before sundown!

To do otherwise would not be righteous before the LORD

Verses 14- 15

**<sup>14</sup> “You shall not exploit a hired worker *who is* poor and needy, whether *he is* one of your countrymen or one of your strangers who are in your land in your towns. <sup>15</sup> You shall give him his wages on his day before the sun sets—for he is poor and sets his heart on it—so that he does not cry out against you to the Lord, and it becomes a sin in you.**



The oppression or mistreatment of poor laborers was forbidden.

See Leviticus 19:13

Verse 16

**<sup>16</sup> “Fathers shall not be put to death for *their* sons, nor shall sons be put to death for *their* fathers; everyone shall be put to death for his own sin *alone*.**

This was not the law in many pagan nations.

The Book of Esther details the punishment of Haman and his seven sons who were all hanged on the gallows that he had prepared for Mordecai but there was no indication that his sons were involved in any way.

See Esther 9:23-25

Verses 17-18

**<sup>17</sup> “You shall not pervert the justice due a stranger *or* an orphan, nor seize a widow’s garment as a pledge. <sup>18</sup> But you are to remember that you were a slave in Egypt, and that the Lord your God redeemed you from there; therefore I am commanding you to do this thing.**

There was special protection throughout God's laws to benefit strangers, the poor, those on a journey, widows, and the fatherless.

God helped the Jews when they were in need and they should do the same for others.

Verses 19 - 22

**<sup>19</sup> “When you reap your harvest in your field and forget a sheaf in the field, you are not to go back to get it; it shall belong to the stranger, the orphan, and to the widow, in order that the Lord your God may bless you in all the work of your hands. <sup>20</sup> When you beat *the olives* off your olive tree, you are not to search through the branches again; *that* shall be *left* for the stranger, the orphan, and for the widow. <sup>21</sup> “When you gather the grapes of your vineyard, you are not to go over it again; *that* shall be *left* for the stranger, the orphan, and the widow. <sup>22</sup> And you shall remember that you were a slave in the land of Egypt; therefore I am commanding you to do this thing.**

**When you reap your harvest in your field,**

**When you beat *the olives* off your olive tree,**

**When you gather the grapes of your vineyard**

There was always a small part of the harvest that was left behind and this was Gods way of creating a safety net for the poor.

The way we harvest crops has changed dramatically since that time but small and large businesses still do a lot to help the poor.

To those that have been given much, much is expected.

**It shall belong to the stranger, the orphan, and to the widow**

This phrase was repeated 3 times in 4 verses.

When this is done in scripture it is like TEXTING IN ALL CAPS. 😊

**<sup>22</sup> And you shall remember that you were a slave in the land of Egypt; therefore I am commanding you to do this thing.**

How many times has Moses reminded Israel of this just in the Book of Deuteronomy?

Verses 5:15, 15:15, 24:18 and 24:22

The benefits of helping the poor can bless people in surprising ways.

The story of Ruth and Boaz began by her being a gleaner in his field.