

## **Day 206 - TUESDAY: July 11th**

### Deuteronomy 24

#### Deuteronomy 24:1-22 NKJV

"When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house, when she has departed from his house, and goes and becomes another man's wife, if the latter husband detests her and writes her a certificate of divorce, puts it in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife, then her former husband who divorced her must not take her back 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 has taken a new wife, he shall not go out to war or be charged with any business; he shall be free at home one year, and bring happiness to his wife whom he has taken. "No man shall take the lower or the upper millstone in pledge, for he takes one's living in pledge. "If a man is found kidnapping any of his brethren of the children of Israel, and mistreats him or sells him, then that kidnapper shall die; and you shall put away the evil from among you. "Take heed in an outbreak of leprosy, that you carefully observe and do according to all that the priests, the Levites, shall teach you; just as I commanded them, so you shall be careful to do. Remember what the LORD your God did to Miriam on the way when you came out of Egypt! "When you lend your brother anything, you shall not go into his house to get his pledge. You shall stand outside, and the man to whom you lend shall bring the pledge out to you. And if the man is poor, you shall not keep his pledge overnight. You shall in any case return the pledge to him again when the sun goes down, that he may sleep in his own garment and bless you; and it shall be righteousness to you before the LORD your God. "You shall not oppress a hired servant who is poor

and needy, whether one of your brethren or one of the aliens who is in your land within your gates. Each day you shall give him his wages, and not let the sun go down on it, for he is poor and has set his heart on it; lest he cry out against you to the LORD, and it be sin to you. "Fathers shall not be put to death for their children, nor shall children be put to death for their fathers; a person shall be put to death for his own sin. "You shall not pervert justice due the stranger or the fatherless, nor take a widow's garment as a pledge. But you shall remember that you were a slave in Egypt, and the LORD your God redeemed you from there; therefore I command you to do this thing. "When you reap your harvest in your field, and forget a sheaf in the field, you shall not go back to get it; it shall be for the stranger, the fatherless, and the widow, that the LORD your God may bless you in all the work of your hands. When you beat your olive trees, you shall not go over the boughs again; it shall be for the stranger, the fatherless, and the widow. When you gather the grapes of your vineyard, you shall not glean it afterward; it shall be for the stranger, the fatherless, and the widow. And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing.

### **Daily Deep Dive:**

The UCG reading plan states: "Moses, because of the hardness of the hearts of the people, allowed for divorce—although Christ later explained that "from the beginning" it was not so. For converted Christians, only a few valid reasons for divorce exist—such as fraud before marriage, sexual immorality while married and desertion by an unconverted mate (compare Matthew 19:3–9; 1 Corinthians 7:12–15). Indeed, in Matthew 19, Christ was apparently

explaining that people had been applying even the words of Deuteronomy 24:1–4 far too liberally, taking the word "uncleanness" to mean anything the husband didn't like and allowing him to divorce his wife for virtually any reason at all. In fact, in Christ's day it was not even necessary to *state* a reason. A husband had only to tell his wife, "I divorce you" before witnesses. The same liberty was, in this corrupt tradition, not extended to wives. With this understanding, we can perhaps see how the certificate of divorce, while a concession to human weakness, could actually prove helpful to a wife whose husband wrongfully divorced her, allowing her to remarry and still be provided for (compare verse 2). Yet, if her next marriage ended in divorce or widowhood, the first husband was not permitted to take her back after she had become the wife of another man in the intervening time. This law is still valid today. Verses 6 and 10–13 demand mercy and compassion for a poor person who had to give a pledge or security for a debt. The creditor was not allowed to accept certain necessities as a pledge (verses 6, 17), and he was, in any event, to return whatever he had received from a *poor* person as a pledge before sunset (verses 12–13). Further, he was not given the right to go into the poor

person's house without permission to get the pledge (verse 10), thus preserving personal privacy and dignity. Although a poor person might find himself in a temporary financial predicament, he was still made in the image of God as a potential member of His very family, and thus was to be treated with respect.

In the same context, an employer was to pay his employee his wages on time. In ancient times, employees or hired servants were paid daily, and God declares it to be "sin" not to do so—regardless of whether the employee was an Israelite or a foreigner (verses 14–15). The principle is that employees be paid at mutually agreeable intervals.

Verse 16 sets forth an important principle: "Fathers shall not be put to death for their children, nor shall children be put to death for their fathers; *a person shall be put to death for his own sin.*" We are all individually responsible for what we do. Parents must teach their children, but the children must choose. The same is true for converted children who can teach their unconverted parents God's way of life—but it is again the parent's responsibility to accept or reject the truth.

Verses 19–22 address compassionate conduct again—this time of landowners towards the poor. Rather than greedily

harvesting every last sheaf in the field, or every last grape or olive, God commanded generosity. Thus, some of the harvest was to be left for the stranger, the fatherless or the widow, i.e., the poor in the land, "that the Lord your God may bless you in all the work of your hands." He reminds Israel that they, too, had been slaves in the land of Egypt, and how much they would have appreciated it if such a law had been in Egypt *for them* (see verse 22)." [END]

Verse 1 – Says the husband found “some uncleanness in her” (NKJV). The NLT says “having discovered something wrong with her”. The ERV says “find some secret thing about her that he does not like”. The John Gill commentary includes: “something that he disliked, and was disagreeable to him, and which made their continuance together in the marriage state very uncomfortable; which led him on to be very ill-natured, severe, and cruel to her; so that her life was exposed to danger, or at least become very uneasy; in which case a divorce was permitted, both for the badness of the man's heart, and in favour of the woman, that she might be freed from such rigorous usage. This word "uncleanness" does not signify adultery, or any of the uncleannesses forbidden in Lev\_18:6; because that was punishable with death, when it could be proved; and where

there was only a suspicion of it, the husband might make use of the bitter water.” [END]

Verse 5 – This verse shows us the priority that God places on marriage and the bonding between a husband and wife that should be a priority early in the marriage to form the strong oneness that God designed. It also shows us the expectations that God places on the husband to serve his wife. For much of human history, men have often abused the authority and roles God gave them in a selfish way. As God designed marriage, both should love, serve, and show preference to the other, each caring for and wanting the best for the other spouse. However, in the authority position of the family, the husband holds the primary responsibility to be the first to set this example in the family. The first to serve, the first to sacrifice, the first to endure difficulty, etc... (Compare Ephesians 5:21–33). As a type of Christ in the family, the husband’s authority isn’t diminished in any way by leading in service and love to his wife (and children) (compare Matthew 20:28).

Verse 6 – Adam Clarke’s commentary states: “Small hand-mills which can be worked by a single person were formerly

in use among the Jews, and are still used in many parts of the East. As therefore the day's meal was generally ground for each day, they keeping no stock beforehand, hence they were forbidden to take either of the stones to pledge, because in such a case the family must be without bread. On this account the text terms the millstone the man's life." [END]

Verse 9 – John Gill's commentary states: "Who was stricken with leprosy for speaking against Moses, and was shut up seven days; and they are reminded of this instance, partly to warn them against entertaining evil suspicions, and surmises of persons in power and authority, and speaking evil of them; and partly to expect that punishment would certainly be inflicted on them, should they be guilty of the same crime; nor should they think it hard, either to be smitten with leprosy, or to be shut up for it" [END]

Verses 10 & 11: Notice, that even when someone owes you something, there are still boundaries and respect that must be maintained in the situation.