

## **Day 207 - WEDNESDAY: July 12th**

### Deuteronomy 25

#### Deuteronomy 25:1-19 NKJV

"If there is a dispute between men, and they come to court, that the judges may judge them, and they justify the righteous and condemn the wicked, then it shall be, if the wicked man deserves to be beaten, that the judge will cause him to lie down and be beaten in his presence, according to his guilt, with a certain number of blows. Forty blows he may give him and no more, lest he should exceed this and beat him with many blows above these, and your brother be humiliated in your sight. "You shall not muzzle an ox while it treads out the grain. "If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her. And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel. But if the man does not want to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, 'My husband's brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband's brother.' Then the elders of his city shall call him and speak to him. But if he stands firm and says, 'I do not want to take her,' then his brother's wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, 'So shall it be done to the man who will not build up his brother's house.' And his name shall be called in Israel, 'The house of him who had his sandal removed.' "If two men fight together, and the wife of one draws near to rescue her husband from the hand of the one attacking him, and puts out her hand and seizes him by the genitals, then you shall cut off her hand; your eye shall not pity her. "You shall not have in your bag differing weights, a heavy and a light. You shall not have in your house differing measures, a large and

a small. You shall have a perfect and just weight, a perfect and just measure, that your days may be lengthened in the land which the LORD your God is giving you. For all who do such things, all who behave unrighteously, are an abomination to the LORD your God. "Remember what Amalek did to you on the way as you were coming out of Egypt, how he met you on the way and attacked your rear ranks, all the stragglers at your rear, when you were tired and weary; and he did not fear God. Therefore it shall be, when the LORD your God has given you rest from your enemies all around, in the land which the LORD your God is giving you to possess as an inheritance, that you will blot out the remembrance of Amalek from under heaven. You shall not forget.

### Daily Deep Dive:

We'll begin with the UCG reading plan: "Deuteronomy 25:1–3 demand justice in court. A wicked person is to be condemned, and a righteous person is to be acquitted. In ancient Israel, to inflict physical pain on a convicted criminal was not considered inhumane, cruel or unusual. Rather, it was to satisfy the victim's demand for some sense of justice, to deter others from committing crime and to reinforce to the criminal himself the fact that sin and crime brings pain and suffering. We might ask ourselves whether it is more "humane" to lock up a convicted criminal for months or years in a tiny cell, caging him like an animal. God saw to it, however, that the offender was not to be "humiliated" in the sight of Israel when he received the

beating—the maximum number of blows could not exceed 40. Thus, rather than being inhumane, this law recognized the guilty person as a human being whose dignity should be preserved. In other nations, people were sometimes beaten with a lash or rod to extract a confession (Acts 22:24). This was not allowed under God's code of law. Blows were to be used only to punish after guilt had been established.

Verse 4 of Deuteronomy 25 teaches compassion for animals. An ox that works should be fed. Indeed, to restrain an animal from eating food is frustrating and torturous to the animal. Moreover, there is a practical benefit: To keep an ox engaged in its job of treading grain, it is best to allow it to eat the very grain it is treading. The principle even has practical applications in the human realm. Paul would later apply it to the ministry, who for their service should have their living expenses paid out of the tithes and offerings collected from the members and supporters of the Church (1 Corinthians 9:7–11). This also allows them to devote more time to their ministerial responsibilities rather than an outside occupation.

Deuteronomy 25:5–10 addresses a statute that had unique application to ancient Israel. Now called the law of levirate

marriage, from the Latin word *levir*, meaning "brother-in-law," it stated that if a married man died without children, his widow was to be married to his brother (her brother-in-law), or his nearest of kin if there was no brother, and the first child of this new union was to be regarded as the offspring of the deceased husband (compare Genesis 38:9; Matthew 22:24).

This was to be done so that the name of the dead brother would "not be blotted out of Israel." It also ensured that the widow would continue to be provided for. Obviously, then, this could have put certain economic strain on the levir, particularly if he already had a family, as he had to provide for a wife and for the raising of a child until that child was old enough and independent enough to carry on the name of his "father" on his own. The nearest of kin could, however, refuse to take the widow as his wife, although he would have to go through a humiliating process in which everyone saw his selfishness in being more concerned for himself than for his extended family (verses 9–10). In the case of Ruth in the biblical book bearing her name, her deceased husband's closest relative refused to marry her, so that Boaz, the next in line on the kinship list, was free to do so (Ruth 3:13; Ruth 4:1–9).

The law of levirate marriage is not applicable in the Church today. One reason is that a literal application of it would often require a converted brother-in-law to marry an unconverted sister-in-law, or vice versa, which would be contrary to 1 Corinthians 7:39 and 2 Corinthians 6:14. Also, if the brother-in-law were *already* married, the application of this law would violate the biblical teaching (discussed earlier) that a man is to be the husband of only *one* wife. As this is specifically mandated in the New Testament for ministers and deacons, it is understood to be binding upon all men in the Church.” [END]

Verse 13 – Adam Clarke’s commentary states: “a stone and a stone, because the weights were anciently made of stone, and some had two sets of stones, a light and a heavy. With the latter they bought their wares, by the former they sold them. In our own country this was once a common case; smooth, round, or oval stones were generally chosen by the simple country people for selling their wares, especially such as were sold in pounds and half pounds. And hence the term a stone weight, which is still in use, though lead or iron be the matter that is used as a counterpoise: but the name itself shows us that a stone of a certain weight was

the material formerly used as a weight. See the notes on Lev\_19:35, Lev\_19:36.” [END]

Verse 14 – Again Adam Clarke’s commentary states: “Literally, an ephah and an ephah; one large, to buy thy neighbor’s wares, another small, to sell thy own by.”

Verse 18 – This account was in Exodus 17:8.