



Deuteronomy Chapter 25

Miscellaneous Laws

Once again before we get started here this evening I would just like to say welcome and thank you for sharing your time with us as we continue our examination of the book of Deuteronomy which is once again the last book of the Torah which is the first five books of the Bible for those of you who do not already know that.

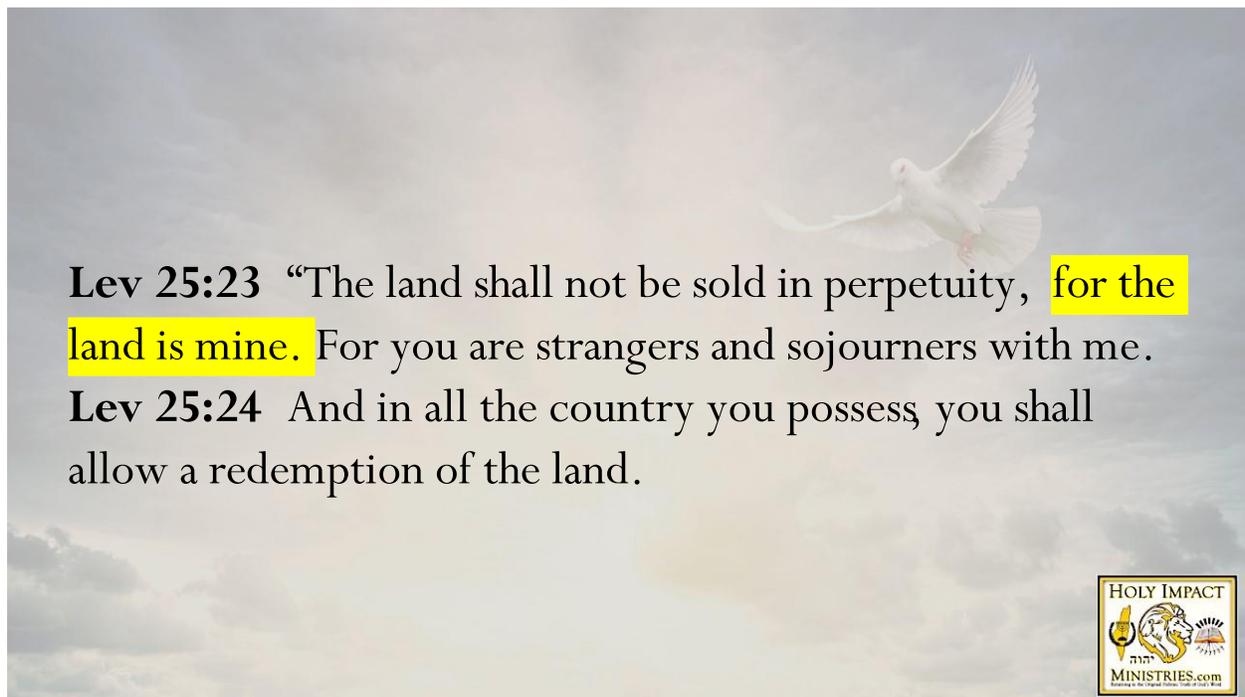
Here in the 25th chapter of the book of Deuteronomy we are going to read about several different miscellaneous laws that may seem insignificant, but it's important to understand that each one of these commandments has to do with the decentralized control of land through family ownership which were basic to the Israelite economy.

What's interesting about the commandment of Yehovah God that we find here in the book of Deuteronomy and all throughout the Torah I might add... Is the fact that the land that Yehovah God was giving to the Israelites remained God's land.

Even though God was giving this particular land to the descendants of Abraham to live in and to harvest and to be fruitful and to multiply in... That land still belonged to Yehovah God, and this is exactly why Yehovah God commanded the house of Israel not to divide the land or to sell that land off to other nations. Yehovah God knew that if he allowed the house of Israel to squander that land among the nations his people would be scattered, and this is not what Yehovah God wanted.

Our Father in heaven wanted the house of Israel to be together and to live together and to work together in one place where he could be their God and they could be his people. And he knew that he could not complete or achieve that objective if his people were scattered throughout the nations.

And therefore, Yehovah God made it very clear to the house of Israel that the land belonged to him and that the land he was giving them to live in was not to be sold or to be divided amongst the nations of the world. **Leviticus chapter 25 verses 23 and 24 (scrn 1)**



It was very important to our Father in heaven that the house of Israel did not divide or sell that land to outside nations because our Father in heaven had plans for that land and that destination that he would indeed bring all of his children back into at the end of the age. **Ezekiel chapter 36 verses 24 through 28 (scrn 2)**

Eze 36:24 I will take you from the nations and gather you from all the countries and bring you into your own land.

Eze 36:25 I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you.

Eze 36:26 And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.

Eze 36:27 And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.

Eze 36:28 You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God.



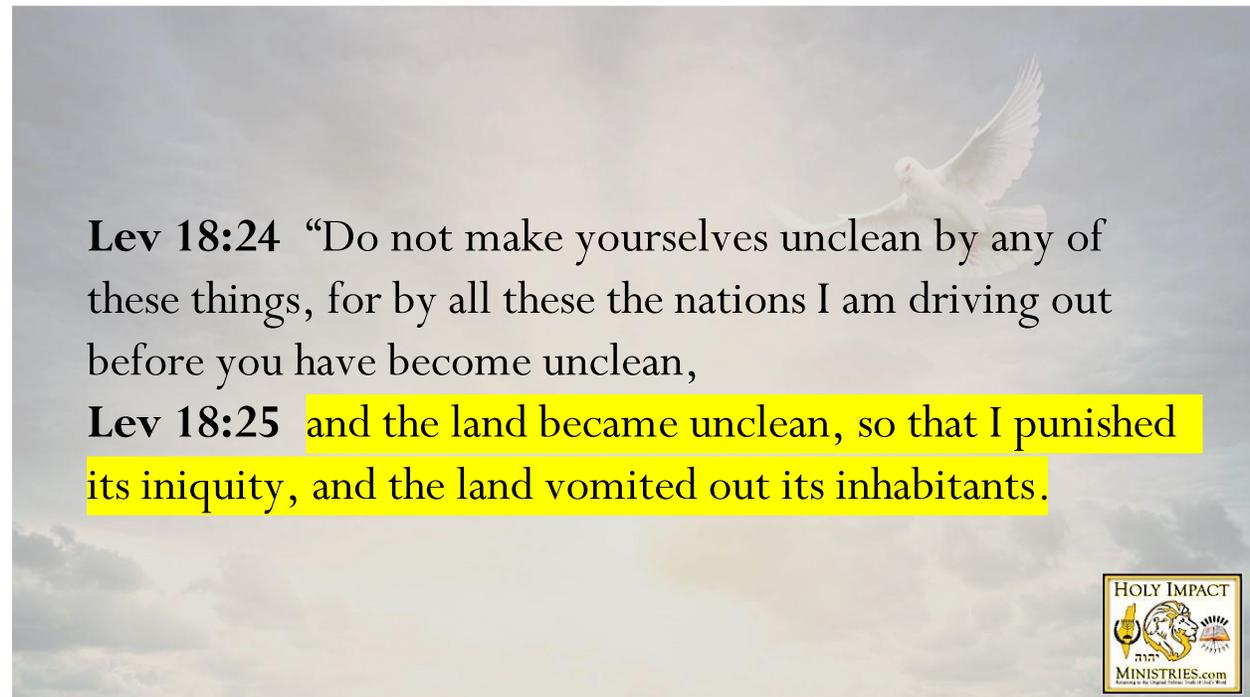
And therefore, as we read down through Deuteronomy chapter 25, and we read about all of these miscellaneous laws and commandments that our Father in heaven had laid out before the Israelites it's important that we understand that these miscellaneous laws and commandments were needed in order to keep peace within the assembly.

There were certain laws about how the man could be punished and how a man could not be punished. There were certain laws about how women were to be treated and how men were to be treated by one another. There were laws about having fair weights and balances when engaging in commerce.

Keeping all of this in mind we need to remember that Moses is about to pass away and he's about to pass the mantle on to Joshua. And it was because of this that Moses was once again preparing the house of Israel to enter into the promised land what Yehovah God had promised Abraham, Isaac, and Jacob to give them.

And it's also important to remember that when people sin, the land that

they are living in becomes polluted. When the house of Israel does not keep the seventh day Sabbath of Yehovah God the land becomes polluted. When there is fornication and sexual immorality in the land the land becomes polluted. **Leviticus chapter 18 verses 24 and 25 (scrn 3)**



And therefore, all of these miscellaneous laws that were commanded by our Father in heaven were what kept the land from vomiting out its inhabitants. And that’s something that we as modern-day Christians need to keep in mind considering the land that we live in today in our time.

The more bloodshed, the more violence, the more sexual immorality, the more injustice that is done the more the land is polluted and just as we are told here in the eighteenth chapter of the book of Leviticus the land will indeed eventually vomit out its inhabitants and Yehovah God will see to it that it does.

Keeping all of this in mind, I’d like for us to open the books this evening to Deuteronomy chapter 25 so that we can read down through the 25th chapter of the book of Deuteronomy and know exactly what it says and

just as importantly what it does not say. **Deuteronomy chapter 25 E1**

Deu 25:1 "If there is a dispute between men and they come into court and the judges decide between them, acquitting the innocent and condemning the guilty,

Deu 25:2 then if the guilty man deserves to be beaten, the judge shall cause him to lie down and be beaten in his presence with a number of stripes in proportion to his offense.

Deu 25:3 Forty stripes may be given him, but not more, lest, if one should go on to beat him with more stripes than these, your brother be degraded in your sight.

Deu 25:4 "You shall not muzzle an ox when it is treading out the grain.

Laws Concerning Levirate Marriage

Deu 25:5 "If brothers dwell together, and one of them dies and has no son, the wife of the dead man shall not be married outside the family to a stranger. Her husband's brother shall go in to her and take her as his wife and perform the duty of a husband's brother to her.

Deu 25:6 And the first son whom she bears shall succeed to the name of his dead brother, that his name may not be blotted out of Israel.

Deu 25:7 And if the man does not wish to take his brother's wife, then his brother's wife shall go up to the gate to the elders and say, 'My husband's brother refuses to perpetuate his brother's name in Israel; he will not perform the duty of a husband's brother to me.'

Deu 25:8 Then the elders of his city shall call him and speak to him, and if he persists, saying, 'I do not wish to take her,'

Deu 25:9 then his brother's wife shall go up to him in the presence of the elders and pull his sandal off his foot and spit in his face. And she shall answer and say, 'So shall it be done to the man who does not build up his brother's house.'

Deu 25:10 And the name of his house shall be called in Israel, 'The house of him who had his sandal pulled off.'

Miscellaneous Laws

Deu 25:11 "When men fight with one another and the wife of the one draws near to rescue her husband from the hand of him who is beating him and puts out her hand and seizes him by the private parts,

Deu 25:12 then you shall cut off her hand. Your eye shall have no pity.

Deu 25:13 "You shall not have in your bag two kinds of weights, a large and a small.

Deu 25:14 You shall not have in your house two kinds of measures, a large

and a small.

Deu 25:15 A full and fair weight you shall have, a full and fair measure you shall have, that your days may be long in the land that the LORD your God is giving you.

Deu 25:16 For all who do such things, all who act dishonestly, are an abomination to the LORD your God.

Deu 25:17 "Remember what Amalek did to you on the way as you came out of Egypt,

Deu 25:18 how he attacked you on the way when you were faint and weary, and cut off your tail, those who were lagging behind you, and he did not fear God.

Deu 25:19 Therefore when the LORD your God has given you rest from all your enemies around you, in the land that the LORD your God is giving you for an inheritance to possess, you shall blot out the memory of Amalek from under heaven; you shall not forget.

One of the first things that we see here in Deuteronomy chapter 25 is the commandment of how a guilty man should be disciplined and how a guilty man should not be disciplined.

It's important to remember that there were no prisons during the days of Moses. No one was thrown into a hole in the ground or into a jail cell or was ever incarcerated the way that we do today.

If a crime had been committed in the commandment of Yehovah God had been transgressed, judgment came swiftly, and it was executed swiftly and it was done and it was taking care of, and you went on about your business. There was no supporting people in jail. People were disciplined immediately, and they were corrected and then sent back into society as long as the crime was not that grievous.

And it's important to understand Deuteronomy chapter 25 verse three where we are told that only 40 stripes were to be given but no more. Why was that? Only 40 stripes were allowed to be given because anything more than that degraded your brother in your sight.

Even though someone may have committed a crime that did not mean

that that person was to be publicly degraded. He was to suffer the consequences of his crime and then be set back on his feet and put back into the community. And therefore, the beating of a man for his crime was far better than incarcerating or imprisoning a man that you will now have to support. And once again, I don't think that we have to be rocket scientists to see the benefit of this kind of retribution.

Far fewer people would commit crimes if they knew they were going to get a good beating for committing those crimes. And far less taxpayer money would be spent on supporting those in a prison for months on end.

The criminal was punished, he paid his debt to society right then and there, and then he was released back into society so that he could become a productive member of the assembly, which is far better than the prison system that we have today in our time.

And another very quick almost minuscule commandment is found in Deuteronomy chapter 25 verse four where it is written that you shall not muzzle an ox when it is treading out the grain. What does this mean, "you shall not muzzle an ox when it is treading out the grain?" In order to gain a proper perspective on exactly what this particular commandment pertains to a like to turn the **first Corinthians chapter 9 and I like to read verses seven through 15 E2**

1Co 9:7 Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Or who tends a flock without getting some of the milk?

1Co 9:8 Do I say these things on human authority? Does not the Law say the same?

1Co 9:9 For it is written in the Law of Moses, "You shall not muzzle an ox when it treads out the grain." Is it for oxen that God is concerned?

1Co 9:10 Does he not certainly speak for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of sharing in the crop.

1Co 9:11 If we have sown spiritual things among you, is it too much if we

reap material things from you?

1Co 9:12 If others share this rightful claim on you, do not we even more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

1Co 9:13 Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings?

1Co 9:14 In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.

1Co 9:15 But I have made no use of any of these rights, nor am I writing these things to secure any such provision. For I would rather die than have anyone deprive me of my ground for boasting.

Here in first Corinthians the apostle Paul is teaching the assembly in Corinth why it is written that you shall not muzzle an ox when it treads out the grain. Paul tells the assembly in Corinth that it was written for their sake that the plowman should plow in hope and the thresher thresh in hope of sharing in the crop. What does that mean? It means that in exactly the same way the Lord commanded that those who proclaim the gospel should get their living by the gospel.

Those who preach and teach the gospel are the ox that tread out the grain. Those who preach and teach the gospel are the plowman who plow in hope in the thresher that thrashes in hope of sharing in the crop.

No man or woman can effectively teach and preach the gospel message of Yehovah God without the support of the assembly. Without the support of the assembly the ox has nothing to eat in the plowman no longer shares in the crop which is once again against the will of Yehovah God.

It should be clear to us that the apostle Paul robbed other churches in order to support the assembly at Corinth because the assembly or the church at Corinth was clearly a poor church. It was a poor assembly, and this is why the apostle Paul robbed from other churches in order to support the assembly in Corinth. **Second Corinthians chapter 11 verses seven through nine (scrn 4)**

2Co 11:7 Or did I commit a sin in humbling myself so that you might be exalted, because I preached God's gospel to you free of charge?

2Co 11:8 I robbed other churches by accepting support from them in order to serve you.

2Co 11:9 And when I was with you and was in need, I did not burden anyone, for the brothers who came from Macedonia supplied my need. So I refrained and will refrain from burdening you in any way.



Once again, just because the apostle Paul did not receive donations and offerings from the assembly in Corinth does not mean that the apostle Paul did not receive donations and offerings from other churches and from the brothers who came from Macedonia.

Today in our time there are far too many puffed up and prideful self-righteous so-called Christians and even those who are not Christians who look down on the pastor or man of God who preaches the gospel thinking that the pastor or the man of God lives off of donations.

But the truth of the matter is, that the man of God works twice as hard than most people for the meager payment that he receives. In the payment that the pastor receives is indeed owed to him by the assembly. It's not a handout, it's not like giving a dog a scrap from the table.

It is commanded within the spoken word of Yehovah God that he who preaches the gospel is to make his living by the gospel and when the man of God does not make his living by the gospel, the assembly falls

short of keeping the commandment of Yehovah God. And make no mistake about it my friends, that assembly will indeed be held accountable on the day of judgment.

The man of God who preaches the gospel is not looking for a handout. The man of God who preaches the gospel is looking for what is due him according to the commandment of God.

And therefore, it's important that those who are being fed by a man of God who is teaching and preaching the gospel and treading out the grain should make sure that the man of God who is treading out the grain is also able to make a living for himself and for his family. Not says I, but says our God breathed Scripture. And I tell you the truth my friends, far too many people are going to be called into judgment for not keeping this particular commandment.

Moving forward, we find in Deuteronomy chapter 25 verses five through 10 the concept of a brother taking on his brother's wife as his own responsibility.

Once again, all of this has to do with the assembly doing what is right and just in the eyes of Yehovah God. It was God's will that if a man died his brother should take care of his wife and children. And it was also seen to it that the land that was given to that man would go to his brother as well. And that brother who had died would be survived by his brother who would continue to have children by his wife in the name of the brother who had died.

Now, I know that this is a different concept than what we are used to today in our time. Today in our time people behave like dogs out in the field trading partners like they change underwear on a daily basis. But this was not so in the beginning.

In the beginning a woman knew what her objective and main purpose in life was, and that objective and purpose was to have children and to

further the family line. And the man knew what his objective was which was to share his seed and to fertilize the woman in order to be fruitful and multiply as Yehovah God had commanded.

The sexual relationship between a man and a woman in the beginning was a very sacred thing. A sexual relationship between a man and a woman meant something back then. A sexual relationship literally welded a man together with a woman and they became one flesh in the eyes of Yehovah God. A sexual relationship consummated a marriage between a man and a woman and therefore, once again, it was a sacred event that signaled and sanctified and ordained a marriage between a man and a woman.

And although the sacred sanctity of the consummation of a marriage has been all but lost today in our time, it's important to remember and to reestablish this very sacred event that occurs between one man and one woman as far as a true God-fearing, Messiah following, cross bearing Christian is concerned.

People that I talked to who do not read their Bibles for themselves will often times point the finger at those who do read the Bible for themselves and proclaim that we are going backwards and not forwards because we are holding to the old ways of God and not the new ways of the church.

And to them I say "ring the bell! Send up the flares! Strike up the band!" Because they are absolutely right, and they should win a prize!

We are holding to the old ways of God and not the new ways of the church because we are wise enough to know the difference between God and the church today.

It is because we read the Bible that we know when the truth seventh day Sabbath of God is. It is because we read the Bible that we know that the anniversary of the death of our Messiah was not on some Roman

Catholic created Good Friday but on Passover day. It is because we read the Bible that we know that the Roman Catholic created pagan Easter Sunday morning does not exist within the confines of the Bible. It is because we read the Bible that we know that the Roman Catholic created Christmas festival is nothing but a man-made sinful circus that has been created to mark the very birth of the Lamb of God. And it is because we read the Bible that we know that sex is not a toy. The sexual relationship between one man and one woman is a wedding gift from Yehovah God that ordains and sanctifies that marriage between one man and one woman. And the basic purpose of that sexual relationship was to be fruitful and to multiply not to be treated as some kind of fleshly addiction.

Once again the family unit was greatly exalted in the beginning, and it should be greatly exalted to this day in our time as well. As much as the liberal leftist agenda would love to destroy the nuclear family that was created by Yehovah God himself we as modern-day Christians should be wise enough to see by now what happens when the family is disintegrated and degraded and brought to nothing.

Which brings us down to Deuteronomy chapter 25 verses 11 and 12 where it is written that if a man gets into a fight with another man a woman is not to in any way, shape, or form attempt to do damage to the plumbing of another man.

Once again the seed of a man is meant to carry on that man's legacy. The seed of a man is meant to expand the house of Israel. And therefore, the seed of a man was not to be attacked by anyone for any reason. And it's important to realize that this is not the only commandment that has to do with hitting or striking another human being. This commandment was not just exclusive to women. Let's turn very quickly to **Exodus chapter 21 verses 20 through 25 E3**

Exo 21:20 "When a man strikes his slave, male or female, with a rod and the slave dies under his hand, he shall be avenged."

Exo 21:21 But if the slave survives a day or two, he is not to be avenged, for the slave is his money.

Exo 21:22 "When men strive together and hit a pregnant woman, so that her children come out, but there is no harm, the one who hit her shall surely be fined, as the woman's husband shall impose on him, and he shall pay as the judges determine.

Exo 21:23 But if there is harm, then you shall pay life for life,

Exo 21:24 eye for eye, tooth for tooth, hand for hand, foot for foot,

Exo 21:25 burn for burn, wound for wound, stripe for stripe.

As we can see here in the 21st chapter of the book of Exodus there were also laws concerning men who struck females or people who struck slaves or a man who struck a pregnant woman. And therefore, the commandment concerning fighting or striking one another went much deeper than what we simply read in Deuteronomy chapter 25. Which brings us down to Deuteronomy chapter 25 verses 13 through 16 which talks about not having two different kinds of weights. In other words, your weights and your balances shall be fair and balanced. A full and fair weight you shall have, a full and fair measure shall you have. And those who do not have clear weights and measures and who act dishonestly are an abomination to Yehovah.

And finally at the end of Deuteronomy chapter 25 verses 17 through 19 Moses once again reminds the house of Israel about Amalek who Yehovah God said would be a perpetual enemy of the house of Israel back in **Exodus chapter 17 verses eight through 16 E4**

Israel Defeats Amalek

Exo 17:8 Then Amalek came and fought with Israel at Rephidim.

Exo 17:9 So Moses said to Joshua, "Choose for us men, and go out and fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand."

Exo 17:10 So Joshua did as Moses told him, and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the hill.

Exo 17:11 Whenever Moses held up his hand, Israel prevailed, and whenever he lowered his hand, Amalek prevailed.

Exo 17:12 But Moses' hands grew weary, so they took a stone and put it

under him, and he sat on it, while Aaron and Hur held up his hands, one on one side, and the other on the other side. So his hands were steady until the going down of the sun.

Exo 17:13 And Joshua overwhelmed Amalek and his people with the sword.

Exo 17:14 Then the LORD said to Moses, "Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the memory of Amalek from under heaven."

Exo 17:15 And Moses built an altar and called the name of it, The LORD Is My Banner,

Exo 17:16 saying, "A hand upon the throne of the LORD! The LORD will have war with Amalek from generation to generation."

And so, once again in Deuteronomy chapter 25 verse 19 Moses reminds the house of Israel of God's commandment to blot out the memory of Amalek from under heaven.

Amalek was the grandson of Esau and the great grandson of Abraham. Saul who was the first King of Israel was commanded by God to destroy the Amalekites as a form of divine retribution for their actions against the Israelites during their journey from Egypt to the promised land in first Samuel chapter 15. However... Saul did not listen to Yehovah God and he spared the Amalekite King and some of their livestock which ultimately led to the downfall of King Saul.

Keeping all of this in mind, this is one of the reasons why the house of Israel today has so many enemies surrounding them and that's another story that we don't have time for here this evening other than to say that once again, when we do not obey the commandment of Yehovah God there are always consequences for not being obedient to the spoken word of Yehovah God.

And with all of that information under our belts, we are now ready to move on to Deuteronomy chapter 26 which we will do next Wednesday evening at 7 PM Eastern standard Time when we will get into the offerings of firstfruits and tithes.

But until that point in time I will do as I always do and ask everyone within the sound of my voice to please take what you have heard here this evening to your own prayer closet. Bow your head and bend your knee and face the holy promised land of Jerusalem and ask the name of Yeshua Hamashiach if what you have heard here this evening be true or not.

Ask, seek, and knock on his door and on his door alone so that the proper door can be opened unto you. And if you will do that, and if you will stay the course to the end, you and I will surely walk through the gates of his soon coming kingdom together.