

## II. Covenantal Stipulations ([Deut 5:1-Deut 26:15](#))

### General Overview

In this section, one long Sermon from Moses, he lays out God's stipulations - His laws - by which Israel is to obey and live out faithfully. The main point of this section is to establish the heart of God's commandments and the proper response God's people should have to them.

### 1. Foundational Stipulations - The Ten Commandments ([Deut 5:1-33](#))

#### A. Prologue: Privilege and Accountability (5:1-5)

Moses begins the general stipulations of this covenant in verse 1,

[Deuteronomy 5:1-4](#): “1 Then Moses summoned all Israel and said to them: “Hear, O Israel, the statutes and the judgments which I am speaking today in your hearing, that you may learn them and be careful to do them. 2 “Yahweh our God cut a covenant with us at Horeb. 3 “**Yahweh did not cut this covenant with our fathers, but with us, with all those of us alive here today.** 4 “**Yahweh spoke to you face to face at the mountain from the midst of the fire.**”

Moses begins his Sermon by returning their minds to Sinai. There, God made a covenant with the nation He delivered out of Egypt. Notice in verse 3 how Moses declares that God made the covenant with them, the second generation. Moses knows that most of the second generation was not there at Sinai and that the covenant was initially cut with their fathers. He uses Hebrew parallelism to point out that **God didn't just make the covenant with their fathers. He made it with them as well. It is as if that second generation and every generation afterward is receiving the Law and must hold to its standards.**

#### B. Ten Commandments (5:6-21)

##### i. The First Table of the Law - vs 6-15

Now, as we come to the Ten Commandments, we must remember what we learned back in Exodus - that each Commandment has an inherent tie back to Genesis 1-3. In Genesis 1 we are introduced to God as the Creator of all things. In that chapter, He spoke, and the universe and everything within were made, and if you look back to that first chapter, you will see that He spoke ten times. This is why we have the Ten Commandments, for at their core, they teach the creature how to live in light of the Creator. Also, remember from Exodus 20 that there are two divisions in the Ten Commandments. The *First Section* of the Law contains commands 1-4 and deals with how man relates to God- they are vertical.

In verse 6, we see the context again for why Israel must obey these commands,

[Deuteronomy 5:6](#): “6 **I am Yahweh your God who brought you out of the land of Egypt**, out of the house of slavery.”

God was their covenant, God. He rescued them from their slavery to Pharaoh and into a new Master-slave relationship with Him. He saved them, and now they are His subjects and their King.

##### a. No Other gods before me - vs 7

The first command is found in verse 7,

[Deuteronomy 5:7](#): “7 ‘You shall **have no other gods before Me.**”

Here, we see that the creature is to recognize and worship God alone. He alone is the Creator, and in creating the World, He demonstrated that He is the Supreme Being in the universe. He is exclusive as God, for He alone existed before all He had made. Because of this, His creatures must worship Him alone, for He is the only God.

#### **b. Do not make images or likenesses - vs 8-10**

The second command begins in verse 8,

[Deuteronomy 5:8-10](#): “8 You shall not make for yourself an idol—any likeness of what is in heaven above or on the earth beneath or in the water under the earth. 9 ‘You shall not worship them or serve them; **for I, Yahweh your God, am a jealous God,** visiting the iniquity of the fathers on the children and on the third and the fourth generations of those who hate Me, 9 but showing lovingkindness to thousands, to those who love Me and keep My commandments.”

See here how God demands that man not bring God down to the level of creature. God is YHWH, and you must not make Him into something He is not. This command also demands that they not make an image of another creature to worship it. If we look at the things they should not worship, we see a clear connection to days 4-6 of Creation, where God made that which filled the heavens, that which was on the earth, and that which was in the water. This ties back to the theology of commandment 1: God alone is to be worshipped - He alone is Creator. As we see in verse 9, to worship an idol instead of YHWH is an act of hatred towards Him. **To not worship Him exclusively is to hate Him.**

#### **c. Don't take His name in vain - vs 11**

We find the third commandment in verse 11,

[Deuteronomy 5:11](#): “11 You shall not take the name **of Yahweh your God in vain,** for Yahweh will not leave him unpunished who takes His name in vain.”

Remember that God's Creation of the World revealed who He is. God's Name is the essence of His Person. So then, to take God's Name in vain is to violate who He has revealed Himself to be as Creator God. Not only were they to honor God's Name in the oaths they made, but in the way that they lived.

#### **d. Remember the Sabbath - vs 12-15**

The last commandment in the first table is found in verses 12-15,

[Deuteronomy 5:12-15](#): “12 ‘Observe the sabbath day to keep it holy, as Yahweh your God commanded you. 13 **‘Six days you shall labor and do all your work,** 14 **but the seventh day is a sabbath of Yahweh your God; in it you shall not do any work,** you or your son or your daughter or your male slave or your female slave or your ox or your donkey or any of your cattle or your sojourner who is within your gates, so that your male slave and your female slave may rest as well as you. 15 **‘You shall remember that you were a slave in the land of Egypt, and Yahweh your God brought you out of there with a mighty hand and with an outstretched arm; therefore Yahweh your God commanded you to observe the sabbath day.’”**

Remember that the sabbath rest in [Genesis 1](#) wasn't just a break. It was a moment of perfect enjoyment between God and all His Creation.

Furthermore, this is the first command in which there is a distinction between what is given here in Deuteronomy and the Exodus account. Here in Deuteronomy, the motivation for keeping the Sabbath is that **God has delivered them from constant slavery in Egypt. In Egypt, there were no days of rest, but now, because of God's deliverance, they can experience the rest that God prescribed.** Here, we see that, in addition, the Sabbath was a celebration of God's redemption. **Ultimately, this looks forward to God's work of redeeming His people and Creation into a New Creation.**

## ii. The Second Table of the Law - vs 16-21

The *Second Table* of the Law contains commands 5-10 and deals with how man relates to his neighbor. These commands are horizontal in nature. Remember that in Exodus, we saw that commands 5-10 are intricately linked to commands 1-4. It is crucial for our understanding of the structure of Deuteronomy for us to understand these connections between the two tables of the Law. Furthermore, in these connections, we will see that the vertical relationship with God must impact our horizontal relationships with each other.

### a. Honor Father and Mother - vs 16

In verse 16, we find commandment 5,

[Deuteronomy 5:16](#): “16 Honor your father and your mother, **as Yahweh your God has commanded you**, that your days may be prolonged and that it may go well with you on the land which Yahweh your God gives you.”

This Commandment parallels commandments 1&2. In those commands, we saw that God is supreme and He is the ultimate authority. Therefore, you must honor the human authority that He has sovereignly placed over you. A motivation was given to obey this command. They were to do so as the Lord your God commanded so that they would experience blessing.

### b. Do not Murder - Preserve human life - vs 17

The following four commandments parallel commandment 3 - do not take the Lord's Name in vain. We see Commandment 6 in verse 17,

[Deuteronomy 5:17](#): “17 You **shall not murder.**”

Remember that to take God's Name in vain was to live in such a way that directly contradicted who He revealed Himself to be in Creation. God is the author of all life. Therefore, to destroy life is to contradict who He is directly.

### c. Do not commit Adultery - Preserve human marriage - vs 18

The 7th commandment is found in verse 18,

[Deuteronomy 5:18](#): “18 **You shall not commit adultery.**”

In [Genesis 2](#), we see that God blessed Creation and made it Holy. He is Holy and pure, and in the beginning, He made marriage a holy union between Adam and his wife. Therefore, to commit adultery is to violate that holy union by mixing in someone who doesn't belong and thus making unholy that which God made holy. It is not only a violation of one's spouse but a violation of God's Name.

### d. Do not Steal - Preserve human possessions - vs 19

We see the 8th commandment in verse 19,

[Deuteronomy 5:19](#): “19 **You shall not steal.**”

Because God created all things, He then owns all things. In [Genesis 2](#), God gave man access to all of Creation except for the fruit of the tree of the knowledge of good and evil. Adam and Eve violated the command of God by *stealing* fruit from this tree and eating it. In stealing, one performs the same act that caused the Fall. By not stealing and instead honoring human possessions, Israel demonstrated that it was an anti-fall nation.

#### e. Do not bear false witness - Preserve human integrity - vs 20

Why find the last commandment dealing with taking God’s name in vain - Commandment 9 - in verse 20,

[Deuteronomy 5:20](#): “20 **You shall not bear false** witness against your neighbor.”

In [Genesis 1](#), God declared what was good and what was not good. In doing so, He demonstrated that He is the ultimate Judge over Creation. Furthermore, in [Genesis 3](#), He exacted just punishment on Adam, Eve, and the Serpent for their actions in the Fall. During that judgment in the Garden, God approached Adam to ask what he had done, and Adam bore false witness, shifting blame to the woman and God who made her. To bear false witness is to act as Adam did in the Garden - to pervert justice, which is a direct contradiction to the Name of God.

#### f. Do not Covet - Be content - vs 21

The final commandment is found in verse 21,

[Deuteronomy 5:21](#): “21 **You shall not covet your neighbor’s wife**, and you shall not desire your neighbor’s house, his field, or his male slave or his female slave, his ox or his donkey or anything that belongs to your neighbor.”

The mention of a male servant, female servant, and livestock was a direct allusion to Commandment 4 (vs. 14), where all these things are first mentioned. In Commandment 10, these things are repeated to indicate the connection to remembering the Sabbath. Remember that honoring the Sabbath is a submission to God’s agenda for your daily and weekly life. By coveting what God has not given you, you demonstrate that you do not wish to be submissive to God’s rule over your life. This Commandment also connects back to [Genesis 3](#), where the words used to describe Eve’s lust for the forbidden fruit are those used here for *covet* and *desire*.

### C. Proper Response (5:22-33)

After restating the Ten Commandments for the 2nd generation, Moses recounts how their parents responded to God with reverence and fear. They were in awe of God’s presence and that God spoke to them, and they lived. They feared for their own lives and pleaded that Moses would go up to speak with God in their place. This fear and awe motivated them to declare that they would *hear* what the Lord said to Moses and that they would *do it*.

Sadly, in Numbers, we learned this was an empty promise from an unfaithful generation. They were filled with unbelief, lost their reverence for God, and disobeyed Him continually. In verse 29, we see God reveal what that generation was missing - that to fear God and keep His commandments, they must have the right *heart*,

[Deuteronomy 5:29](#): “29 Oh that they had **such a heart in them always, that they would fear Me and keep all My commandments all the days**, that it may be well with them and with their sons forever!”

This longing implies that proper worship and obedience to God requires that such actions come from the heart. The phrasing of this as a wish implies that Israel doesn't naturally possess this heart, a critical thought that Moses will develop in this book. Likewise, the theme of worship and obedience *from the heart* is central to the theology of Deuteronomy.

## 2. Specific Covenantal Stipulations ([Deut 6:1-26:15](#))

### General Overview

The main point of this section is to **bring the creation theology of the 10 Commandments into specific aspects of everyday life and society**. The structure of this section is significant. This is not just a list of random laws. Each section corresponds to the Ten Commandments (see additional handout).

#### A. Concerning the First Commandment - The Shema ([Deut 6:1-11:32](#))

##### i. The Shema (6:1-9)

#### **Commandment 1: No other God before me**

By obeying the first Commandment, Israel would demonstrate the supremacy of God by how they worshiped Him and treated other gods. First, in the Greatest Commandment, we see that to have no other God before YHWH looked like loving Him exclusively. Look at verse 4,

[Deuteronomy 6:4](#): “4 Hear, O Israel! Yahweh is our God, **Yahweh is one!**”

Love for the One True God is at the very heart and core of the Law. In this Shema, God begins by declaring His exclusivity as God. **YHWH is one** YHWH - there is only One God. This statement demonstrates two realities about God's nature. First, we see that God is One. He is indivisible, exclusive, and in a category all to Himself. He is the only living and true God. Israel's God is a monotheistic God who will not share glory or worship with anyone else. He alone is God.

With this in mind, verse 5 defines how God's people should live in light of His divine reality,

[Deuteronomy 6:5](#): “5 You shall **love Yahweh** your God **with all your heart and with all your soul and with all your might.**”

They are to love him with all they are, so they cannot love anyone or anything else. The exclusivity of God demands that His people love Him exclusively. The One-ness of God demands that His people love Him as their God entirely *and no one else*. See here that behind the response to fear God, to hear His commands and to do them is exclusive and complete *love for God*.

At its core, the Law was not just a set of rules for Israel to follow. Those rules defined how Israel was to exist in a loving relationship with their God.

But Moses doesn't just leave us with this command to love God. He defines this love for us. Look at verse 6,

[Deuteronomy 6:6](#): “6 These words, which I am commanding you today, **shall be on your heart.**”

To love God is to put God's commands on your heart - to place them in your innermost being to have them rule the seat of your emotions, logic, and thought. God's Law permeates the conscious inner being of the one who loves God.

Not only should God's Law permeate the inner person, but it should also be everywhere in the external. Verse 7,

[Deuteronomy 6:7](#): "7 You shall teach them diligently to your sons and shall speak of them when you sit in your house and when you walk by the way and when you lie down and when you rise up."

The lover of God has His word on their heart and their lips as they teach their children - make them sharp - in the ways of God. This instruction isn't just a momentary thing but an everyday thing - teaching is to happen everywhere and all the time. Moreover, they were to be reminded of these verses by using their bodies, their clothing, and their property,

[Deuteronomy 6:8](#): "8 You shall bind them as a sign on your hand, and they shall be as phylacteries between your eyes."

The literal binding of these words to the hand and the eyes points to the reality that every action should be done with this command to love God. Every thought should be captivated by this command to love God.

**In summary, loving God is choosing to prize Him exclusively with all your personhood, with every relationship, action, thought, and everything you own.**

For this reason, Jesus calls this the greatest Commandment in [Matthew 22](#). If you obey this Commandment and its implication that you will love your neighbor, you will obey the Law.

ii. Do not mix (7:1-11)

The following example of showing love for God is not mixing with that which will lead to idolatry. If God is to be loved exclusively, no other god should be loved and worshipped. In [Genesis 15](#), God promised that He would send Abraham's offspring to Egypt until the iniquity of the Canaanites was complete. In [Leviticus 18](#), God warns Israel against the pagan worship practices of child sacrifice and sexual immorality, for it is for these sins that He is driving the Canaanites out of the Land. These previous texts inform the severity of the Law in chapter 7. God tells Israel that He cleared away the Canaanite nations from the Promised Land and that when He does so, Israel was to devote the entirety of the nation to destruction, verse 2,

[Deuteronomy 7:2-3](#): "2 and when Yahweh your God gives them over before you and you strike them down, then you shall devote them to destruction. You shall cut no covenant with them and show no favor to them. 3 "Furthermore, you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons."

Israel was in an exclusive covenant relationship with God. Thus, entering into a covenant with other nations, especially those God must judge to fulfill His justice and covenant promise to Abraham, would be a violation. Failure to obey leads to failure to love God exclusively. And when Israel fails to completely do so in the book of Joshua, who leads God's people into idolatry? The Canaanites. This is precisely what is warned of in verse 4,

[Deuteronomy 7:4](#): “4 For they will turn your sons away from following Me, and they will serve other gods; then the anger of Yahweh will be kindled against you, and He will quickly destroy you.”

The motivation for such exclusive and radical love of God is found in God's love for them, verse 6,

[Deuteronomy 7:6-8](#): “6 For you are a holy people to Yahweh your God; **Yahweh your God has chosen you to be a people for His own treasured possession out of all the peoples** who are on the face of the earth. 7 “Yahweh did not set His affection on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples, 8 **but because Yahweh loved you and kept the oath which He swore to your fathers, Yahweh brought you out with a strong hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.”**

God chose them not because of any quality within themselves but because He loved them. He chose them out of all the nations to be their God. He chose them because He loved them. Therefore, they were to know that YHWH is God - He alone is God, and they should worship and obey Him alone.

iii. Warning not to be Proud (8:1-20)

Following these instructions for what it means to love God, Moses warns Israel against two major attitudes that would destroy this love for God in the hearts of His people. The first warning is against pride and begins with God reminding Israel of how He **humbled** them in the **wilderness, verse 2,**

[Deuteronomy 8:3](#): 3 “**And He humbled you and let you be hungry and fed you** with manna which you did not know, nor did your fathers know, that He might make you know that **man does not live by bread alone, but by everything that proceeds out of the mouth of Yahweh.**”

He caused them to go hungry to **test** their obedience to His commands and dependence upon Him. He fed them manna so they would know that it was not the bread that gave them life, but their God gave them the bread, which is the one who sustains them. From this, we see humility is based on an understanding that we depend on God to provide and sustain our lives.

In verses 11-17 we see the danger of forgetting,

[Deuteronomy 8:11-14](#) “11 **“Beware lest you forget Yahweh your God** by not keeping His commandments and His judgments and His statutes which I am commanding you today; 12 lest you eat and are satisfied and build good houses and live in them, 13 and your herds and your flocks multiply, and your silver and gold multiply, and all that you have multiplies, 14 and **your heart becomes lifted up and you forget Yahweh your God** who brought you out from the land of Egypt, out of the house of slavery.”

Forgetting the need for dependence on God leads to forgetting God altogether, and ultimately, this forgetfulness springs from a heart of apathy, an attitude of self-reliance and pride. The temptation for Israel was to look at all their wealth and then believe they gained these blessings through their power. Such pride will lead to nothing but their destruction.

Instead, they were to remember that whatever wealth they gained in Canaan was given to them by God.

See from this that God is pleased when we humble ourselves to our proper position of dependence on Him and remember from where He saved us. We must remember Him, His wondrous salvation,

and His power to give us all that we are blessed with in this life. Such humility maintains and nourishes love for God.

iv. Warning not to be Self-Righteous ([Deut 9:1-11:32](#))

The second warning is similar to the first - a warning against self-righteousness, verse 4,

[Deuteronomy 9:4](#): “4 **Do not say in your heart** when Yahweh your God has driven them out before you, saying, **‘Because of my righteousness Yahweh has brought me in to possess this land,’** but it is because of the wickedness of these nations that Yahweh is dispossessing them before you.”

Just as the proud person claimed the glory for gaining his possessions, the self-righteous person believes that it **is because of his righteousness** that God has blessed Him. God promised to give Abraham's descendants the Promised Land. It is not because of their good works that they received the Land, but because of their Good God.

Moses contends against this thinking by reminding Israel that, in verse 6,

[Deuteronomy 9:6](#): “6...**it is not because of your righteousness that Yahweh your God is giving you this good land to possess, for you are a stiff-necked people.**”

They rebelled at Sinai with the golden calf. They tested God by grumbling and complaining at **Taberah and Massah**, and then they rebelled against God by refusing to enter the promised Land after the evil report of the ten spies at **Kadesh Barnea**. Moses concludes this point by stating in verse 24,

[Deuteronomy 9:24](#): “24 You have been rebellious against Yahweh **from the day I knew you.**”

And yet, after all those instances, God was still gracious to continue His covenant with His people. He did not destroy this unrighteous people in the wilderness. Instead, He was gracious to them over and over and over again.

So then, instead of being proud and self-reliant, and instead of being self-righteous, God calls Israel to be righteous, verse 12,

[Deuteronomy 10:12–13](#): “12 “So now, Israel, **what does Yahweh your God ask from you, but to fear Yahweh your God, to walk in all His ways and love Him, and to serve Yahweh your God with all your heart and with all your soul, 13 and to keep the commandments of Yahweh and His statutes** which I am commanding you today for your good?”

He is worthy of their fear and their obedience and their love. Why? He is their God, verse 14,

[Deuteronomy 10:14–15](#): “14 “Behold, **to Yahweh your God belong heaven and the highest heavens, the earth and all that is in it. 15 “Yet on your fathers did Yahweh set His affection to love them,** and He chose their seed after them, even you above all peoples, as it is this day.”

The Author and Owner of all creation has set His heart upon them. He has loved them and He has chosen them.

In light of this glorious reality, the Israelites must respond - verse 16,

[Deuteronomy 10:16](#): “16 “**So circumcise your heart** and stiffen your neck no longer.”

This phrase carried the idea of cutting away all the sins in the hearts that hindered their relationship with God and prevented them from fulfilling His Law and loving Him as He desired. They were to do so for their God is Supreme and High above all other beings, verse 17,

[Deuteronomy 10:17](#): “17 “For **Yahweh your God is the God of gods and the Lord of lords, the great, the mighty, and the fearsome God who does not show partiality nor take a bribe.**”

He is the one true God who is great and mighty. He alone is to be feared, and He alone is to be served. He was their God, and they were to **hold fast to Him**. In summary, they were to love and serve God with all of their being and with total obedience, for God chose them because He loved them, and He alone is worthy of their love and obedience, for He is the one true God of the universe.

v. The Test of their Humility and their Dependence upon God (11:1-32)

In chapter 11, Moses concludes this section by declaring that Canaan will test their love and obedience to Him. Egypt was a land that was cultivated by the constant flow of the great Nile River and the complex irrigation system. On the other hand, life in Canaan is entirely dependent on the rain. And God would grant this life-giving rain as a fruit of Israel's obedience. However, if Israel worshipped other gods if they violated the First Commandment, the reverse would be true, verse 16,

[Deuteronomy 11:16-17](#): “16 “**Beware lest your hearts be deceived, and you turn away and serve other gods and worship them, 17 and the anger of Yahweh will be kindled against you, and He will shut up the heavens so that there will be no rain** and the ground will not yield its fruit; and you will perish quickly from the good land which Yahweh is giving you.”

B. Concerning the Second Commandment ([Deut 12:1-13:18](#))

### **Command 2: Do not make images or likenesses**

Beginning in chapter 12, we find the specific application of the 2nd command, verse 2,

[Deuteronomy 12:2-3](#): “2 “You **shall utterly destroy all the places where the nations whom you shall dispossess serve their gods, on the high mountains and on the hills and under every green tree.** 3 “And you shall **tear down their altars and shatter their sacred pillars and burn their Asherim with fire, and you shall cut the graven images of their gods in pieces and destroy their name from that place.**”

Israel was to **tear down** all the **altars**, idols, and **high places** of the **gods** of the Canaanites. In doing this, the message would be clear: idolatry has no place in God's Land. This would have differentiated Israel from all the other nations who worshiped their many gods in many different places. This was a statement: God should not be treated like any other god. He is supreme, and Israel was proclaiming that they worshiped Him alone.

In contrast, Israel was to worship their One God in His one place.

[Deuteronomy 12:5](#)“5 “But **you shall seek Yahweh at the place which Yahweh your God will choose** from all your tribes, to establish His name there for **His dwelling, and there you shall come.**”

This eventually became the capital city of Jerusalem. Jerusalem was to be where Israel demonstrated the **supremacy** and reality of the One True God. This city was the center - the capital

where the Creator God dwelt with His chosen people. It also functioned as a capitol where YHWH ruled as KING.

Likewise, Israel was to refuse to listen to "prophets" who performed signs and wonders to authenticate their message to follow after other gods. Instead of listening, they were to execute, 13:5,

[Deuteronomy 13:5](#) “5 “But that prophet or that dreamer of dreams **shall be put to death because he has counseled rebellion against Yahweh your God** who brought you from the land of Egypt and redeemed you from the house of slavery, to drive you from the way in which Yahweh your God commanded you to walk. **So you shall purge the evil from among you.**”

The command here is to purge the temptation to idolatry from the nation's midst, even if that meant executing those closest to you, as the following verses mention being the first to punish a friend, sibling, child, or spouse. This is how seriously God wanted His people to treat temptations to idolatry.

### New Covenant Context

In the New Covenant context, we see this same principle applied to our lives in the church. We are to keep ourselves from idolatry and flee from the worship of idols (1 John 5, [1 Corinthians 10](#)). This battle against idolatry and for holy worship of God alone requires the same radical action and zeal found in the Law, as Jesus says in Matthew 5,

[Matthew 5:29–30](#): “29 “But if your right eye makes you stumble, **tear it out and throw it from you**; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. 30 “And if your right hand makes you stumble, **cut it off and throw it from you**; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell.”

Likewise, our relationship and zeal and allegiance to God must also supersede even the closest of our human relationships, as Christ taught in [Matthew 10](#),

[Matthew 10:37](#): “37 “He who loves father or **mother more than Me is not worthy of Me**; and he who loves son or daughter **more than Me is not worthy of Me.**”

The idea of purging the evil of false prophets and temptation toward idolatry from amongst the assembly is applied by Paul to church discipline in 1 Corinthians 5 where Paul calls on the church to remove a member caught in unrepentant gross sexual immorality,

[1 Corinthians 5:11–13](#): “11 But now I am writing to you not to associate **with any so-called brother if he is a sexually immoral person**, or greedy, or **an idolater**, or a reviler, or a drunkard, or a swindler—not even to eat with such a one. 12 For what have I to do with judging outsiders? Are you not to judge those who are within the church? 13 But those who are outside, God will judge. **PURGE THE EVIL MAN FROM AMONG YOURSELVES.**”

We must be zealous for the undivided worship of God alone, for He is jealous of our undivided worship.

### C. Concerning the Third Commandment (14:1-29)

#### **Commandment 3: Don't take His name in vain**

The general stipulation of violating God's Name by taking it in vain is further elaborated in chapter 14. God is a Holy God, and as we learned previously in Numbers and Leviticus, He demands holiness from those in a relationship with Him. Israel was to honor the holy Name of God by living holy, even down to the most mundane of tasks such as eating, verse 2,

[Deuteronomy 14:2-3](#): “2 “**For you are a holy people to Yahweh your God**, and Yahweh has chosen you to be a people for His treasured possession out of all the peoples who are on the face of the earth. 3 “You shall not eat any **abominable thing.**”

This chapter reiterates the list of unclean animals found in [Leviticus 11](#). As we saw in Leviticus, these animals were culturally seen as gross but eaten by other nations out of convenience or desire for taste. God is pure, and He is holy, and Israel demonstrated their holiness (set apart-ness) from the other nations by observing these laws.

In contrast to this command to not eat, at the end of this chapter, we see that Israel was to honor God's Name in a special ceremony involving eating - verse 22,

[Deuteronomy 14:22-26](#): “22 “**You shall surely tithe all the produce from what you sow**, which comes out of the field every year. 23 “And you shall **eat in the presence of Yahweh your God, at the place where He chooses for His name to dwell**, the tithe of your grain, your new wine, your oil, and the firstborn of your herd and your flock, **so that you may learn to fear Yahweh your God all your days.** 24 “And if the distance is so great for you that you are not able to bring the tithe, since the place where Yahweh your God chooses to set His name is too far away from you when Yahweh your God blesses you, 25 then you shall exchange it for money and bind the money in your hand and go to the place which Yahweh your God chooses. 26 “And you **may spend the money for whatever your heart desires: for oxen or sheep or wine or strong drink or whatever your heart desires; and there you shall eat in the presence of Yahweh your God and rejoice**, you and your household.”

Every year, when Israel harvested their crops, they were to offer their produce at the place of God's worship. In this offering, they would share a meal between them and God and celebrate God's provision for their harvest. What is beautiful here is that this offering was instituted for enjoyment. They were to consume the first fruits of their labor in the presence of their God, who blessed them with the Land, sent them the rain, and caused their crops to grow; why? So that they might learn to fear God and so that they might rejoice in His presence.

D. Concerning the Fourth Commandment ([Deut 15:1-16:17](#))

i. Sabbatical year ([Deut 15:1-23](#))

#### **Command 4: Remember the Sabbath**

The general Commandment to remember the Sabbath is further established in the specific stipulations regarding Israel's calendar. First, we see this in the Sabbatical year, verse 1,

[Deuteronomy 15:1-2](#) “1 “At the end of every seven years you shall **grant a remission of debts.** 2 “And this is the manner of remission: **every creditor shall release what he has loaned to his neighbor**; he shall not exact it of his neighbor and his brother because the remission from Yahweh has been proclaimed.”

Just as God rested on the 7th day, Israel was to commemorate this by resting on every 7th year. Such a year was to be a **Sabbatical year** in which outstanding debts amongst Israelites

were **released**. The reality of this Sabbatical Year should not lead to a miserly attitude when it comes to lending money to a needy brother in the years leading up to the release, verse 7,

[Deuteronomy 15:7-8](#): “7 “If there is a needy one among you, one of your brothers, in any of your gates of the towns in your land which Yahweh your God is giving you, **you shall not harden your heart** nor close your hand from your needy brother; 8 but you **shall freely open your hand to him and shall generously lend him** sufficient for his need in whatever he lacks.”

The principle behind this stipulation is recognizing that God owns your time and the money you earn with the time He gives you. Israel was not to have a hard heart and be stingy or greedy with the money that was not theirs in the first place but freely give as God gave them the blessings of the Promised Land.

#### ii. 3 Annual Feasts ([Deut 16:1-17](#))

As we saw, Chapter 15 dealt with how the Israelites were to live out Commandment Four amongst each other. Here, in Chapter 16, we shall see stipulations for how Israel was to live out Commandment 4 in relation to their worship of God. What we see here is the establishment of 3 specific feasts.

The first feast of the year is Passover, which commemorates Israel's deliverance from Egypt, verse 1,

[Deuteronomy 16:1-2](#) “1 “Keep the month of Abib and celebrate the Passover to Yahweh your God, **for in the month of Abib Yahweh your God brought you out of Egypt by night.** 2 “And you shall sacrifice the Passover to Yahweh your God from the flock and the herd, **in the place where Yahweh chooses for His name to dwell.**”

Passover celebrated God's mighty work of salvation and redemption from slavery to Pharaoh. See also the emphasis that the entire nation was to hold this feast in one place - the place where YHWH chooses to dwell. They were delivered out of the Land of many gods by the One True God, who demonstrated powerful dominance and victory over the false idols of Egypt. Therefore, they were to worship their One God in this feast, one place as one nation.

The second feast of the year is the Feast of Weeks, verse 10,

[Deuteronomy 16:10-11](#) “10 “**Then you shall celebrate the Feast of Weeks to Yahweh your God with a tribute of a freewill offering of your hand, which you shall give just as Yahweh your God blesses you;** 11 **and you shall rejoice before Yahweh** your God, you and your son and your daughter and your male and female slaves and the Levite who is within your gates and the sojourner and the orphan and the widow who are in your midst, **in the place where Yahweh your God chooses for His name to dwell.**”

This feast commemorated the giving of the Law at Sinai and was celebrated seven weeks after Passover. This coordinated with the initial harvest when Israel was to bring their *first fruits* to be offered in Jerusalem.

The last of the regular three major feasts was the Feast of Booths, verse 13,

[Deuteronomy 16:13-15](#): “13 “You shall celebrate the Feast of **Booths seven days after you have gathered in from your threshing floor and your wine vat;** 14 and you shall be glad in your feast, you and your son and your daughter and your male and female slaves and the Levite and the sojourner and the orphan and the widow who are within your gates. 15 “Seven days you shall

celebrate a feast to Yahweh your **God in the place which Yahweh chooses**, because **Yahweh your God will bless you** in all your produce and in all the work of your hands, **so that you will be altogether joyful.**"

This feast commemorated the wilderness wanderings when Israel lived in booths (tents) and was celebrated at the late harvest. Just as Passover was a celebration of what God delivered Israel from, Tabernacles was a celebration of what God delivered them to the Promised Land.

E. Concerning the Fifth Commandment ([Deut 16:18-18:22](#))

### **Commandment 5: Honor Father and Mother**

In this section, we see the application of the Commandment to honor the authority of parents. The logic of these laws flows like this: *Because God is supreme and exclusive, He has ultimate authority. Therefore, we must honor His authority by honoring the authority that He puts in place.* In Commandment 5, we saw that this meant honoring the authority at the most basic level of the family. In chapters 16-18, we see that this honor for authority extends to the four central authorities of Israel: Judges, the King, the Priests, and the Prophet.

In between the instructions concerning judges and the King, we find specific stipulations for how they are to establish a society of righteousness in Israel. First, they were to prohibit improper sacrificing to God, leading the people to have instead a zeal for worshipping God as He commands. Furthermore, they were to fulfill the instructions found in Deut 12 by tearing down idols (16:21-22) and the command in Deut 13 to execute false prophets and idolaters (17:2-7). In following these commands, the King and the judges were to establish a society that mirrored YHWH's righteousness and holiness, a society where people lived in a way that reflected God's supremacy and exclusivity as the One true God through obedience to His commands (Deut 6).

Now, at the end of chapter 17, we see that when Israel entered the Land, they were to set up a king - 17:14,

[Deuteronomy 17:14-15](#):<sup>14</sup> "When you enter the land which Yahweh your God gives you, and you possess it and live in it, and **you say, 'I will set a king over me like all the nations who are around me,'** <sup>15</sup> you shall surely set a king over **you whom Yahweh your God chooses, one from among your brothers** you shall set as King over yourselves; you may not put a foreigner over yourselves who is not your brother."

This King was from *amongst their brothers*, meaning he was to come from the Israelite people because he was their chief representative before God. The requirements for this King **that God chooses** begin in verse 16,

[Deuteronomy 17:16-17](#):<sup>16</sup> "Moreover, he **shall not multiply horses** for himself, nor shall he cause the people to return to Egypt to multiply horses. Yahweh has said, 'You shall never again return that way.' <sup>17</sup> "And he **shall not multiply wives** for himself, or else his heart will turn away; **nor shall he greatly increase silver and gold for himself.**

First, they are not to multiply **wives, horses, or silver and gold**. To do so would be not to trust God to provide royal offspring, to provide victory in battle, and to provide food and possessions. Dr. Abner Chou has labeled this "**the law of 3 G's - don't increase gal's, gold and giddy-up**". The whole purpose of this Law was to protect the *heart* of the King and keep it from turning from God in disobedience.

On top of obeying this Law, the King had another responsibility, verse 18,

[Deuteronomy 17:18-19](#): "18 "Now it will be when he sits on the throne of his kingdom, that **he shall write for himself a copy of this Law** on a scroll in the presence of the Levitical priests. 19 "And it shall be with him, and **he shall read it all the days of his life, that he may learn to fear Yahweh his God, to carefully observe all the words of this law and these statutes,"**

He was to write down a copy of the **Law** - of this book of Deuteronomy- to study and put to heart. There must be an intimate connection between the King and the Law. For the King to be a good king, he must love the Law.

### [Christ Connection](#)

Throughout the Book of Kings, we see every one of Israel's Kings failing to uphold these laws. This unrighteousness of the Crown created an unrighteousness of the people to the point that the Crown and the people were utterly removed from the Promised Land in exile.

However, in Christ, we find the true and perfect King of Israel. He did not abound in women, having never married. He did not abound in gold or silver but was instead betrayed for silver. He did not abound in horses or military might but instead entered His capital city on a donkey in the week of His death.

Moreover, not only was the Law of God observed by Him, but He was the WORD, who, when tempted by Satan himself, answered each time with the book of Deuteronomy.

In chapter 18, we find the laws for the office of priest and prophet. Chapter 18 begins by reiterating what we saw in Exodus and Leviticus, that Levi alone is the tribe of the Priests. They are to have no inheritance and be provided for by the people. Here, we see that they are to go down to the **place the Lord will choose** and be **ministers** in the **Name of the Lord there in God's chosen place (18:6-7)**. It was there that the priests were to lead Israel in the practice of worshipping YHWH to keep the people from the despicable practices of worshipping the idols of the Land.

At the end of the chapter, we read of the final office: prophet, verse 15,

[Deuteronomy 18:15, 18](#): "15 "Yahweh your God will raise up for **you a prophet like me from among you, from your brothers**; you **shall listen to him**... 18 'I will raise up a prophet from among their brothers like you, **and I will put My words in his mouth, and he shall speak to them all that I command him."**

See here that Moses declares that God will raise up a prophet like himself. He will be from **among** his **brothers**, just as the King was to come from among his brothers. Like Moses, the prophet was to speak the words of God to the people, establishing proper worship and response to God's Law, and the people were commanded to **listen to Him**.

### [Christ Connection](#)

This sets up a succession of prophetic figures, beginning with Joshua, that spans the entirety of Israel's history, leading up to John the Baptist and ultimately to Christ. He is the One who perfectly fulfills the role of a prophet like Moses. He is the One who will lead His people out of exile (Isaiah 49, 1 Peter 1&2) He is the One who mediated a New Covenant (Luke 22, 1 Corinthians 11, Hebrews 9). He is the One who intercedes before the Father on our behalf as our Mediator (John 17, Hebrews 7). At the beginning of His ministry, He ascended a mountain and began to teach the Law of His Kingdom with the Sermon on the Mount. As He teaches the multitude in the wilderness, He feeds 5,000 of them with two loaves of bread. It was after this miracle that the people declared,

John 6:14: "14 Therefore when the people saw the sign which He had done, they were saying, "This is **truly the Prophet** who is to come into the world."

On the Mount of Transfiguration, where the disciples Jesus on the Mount transfigured with Moses and the prophet Elijah, they hear a voice from heaven,

Luke 9:35: "35 Then a voice came out of the cloud, saying, "This is My Son, My Chosen One; **listen to Him!**"

As we saw, Christ is the true and better David, and here we see that He is the true and better Moses. As the author of Hebrews writes, Jesus is worthy of more glory than Moses.

## F. Concerning the Sixth Commandment ([Deut 19:1-21:23](#))

### Commandment 6: Do not Murder

It is crucial to remember the interrelated structure of the 10 Commandments. Recollect that commandments 6-9 are connected to commandment 3: **do not take the Lord's Name in vain**. These commands detail how Israel was to live so that they rightly reflected God's character and nature. Let us turn to the specific stipulations in this section - chapters 19-21 - which expand on Commandment 6: **do not murder**. Instead of murdering, Israel was to uphold life because God is a God of life. Death is a result of sin, which entered the Fall. Israel was to reflect their God of life and live as an anti-fall people by upholding life.

#### i. Cities of Refuge and Legal Procedures ([Deut 19:1-21](#))

The first stipulation we find is the provision for **three cities of refuge**. **This was taught during Pastor Shaan's second lesson on Leviticus**. Remember that these cities were to be places of protection for someone who unintentionally kills a fellow Israelite and needs to flee from the person avenging the death of the one who was killed. These cities were to be at equal distance from each other, and the roads to these cities were to be maintained to prevent further bloodshed. However, these cities were not meant to protect actual murderers. In 19:11-12, we can read that the murderer would be given over to the **avenger** to be killed.

#### ii. Warfare ([Deut 20:1-20](#))

The command to uphold life continues to grow more complex as we move into the following two sections. Here, we have instructions for how Israel was to act when they went to war. It is essential to understand that the pagan nations around them were bloodthirsty and treated war as a sport. Furthermore, they were known for their grotesque pillaging of the women and their slaughtering and cruel enslavement of the children and elderly. Israel was not to act in this way. As Israel went to war, they were required to have a specific code of conduct.

First, before entering battle, Israel was to *remember* that it was their God who delivered them from Egypt who was fighting for them,

[Deuteronomy 20:3-4](#): "3 "And he shall say to them, 'Hear, O Israel, you are drawing near to the battle against your enemies today. Do not let your heart be faint. Do not be afraid, nor be alarmed, nor be in dread before them, 4 **for Yahweh your God is the one who goes with you, to fight for you against your enemies, to save you.**"

The conquest of the Land is to happen not by their might but by faith alone.

After strengthening their faith, Israel was to thin their army by sending home anyone who had built a new house, planted a new vineyard, or betrothed himself to a new bride. He was to go home lest he die before enjoying the fruits of his labor and the love of his spouse. In this practice, we see that not only was life to be prized on the occasion of death, but the livelihood of the Israelites was to be prized as well. The experience of enjoying the quality of life in the promised Land was to be of great value.

Then, Israel was always to **offer peace** to the cities they came against, verse 10,

[Deuteronomy 20:10-11](#): “10 “If you come near a city to fight against it, **you shall call for terms of peace**. 11 “Now it will be that if it agrees to make peace with you and opens to you, then all the people who are found in it shall become your forced labor and shall serve you.”

In war, their first action was to try and preserve life. If their enemies refused peace, they were only to kill the males, but the lives of the **women** and the **children** (newly made widows and fatherless) were to be preserved. From this, we see that even in a challenging and complex situation such as war, Israel was to prize the lives of non-Israelites as well. However, as we saw in [Deuteronomy 7](#), this was not to be offered to the cities of the Canaanites, who were to be devoted to destruction, verse 15,

[Deuteronomy 20:15-16](#): “15 “Thus you shall do to all the cities that are **very far from you, which are not of the cities of these nations nearby**. 16 “Only in the cities of these peoples that Yahweh your God is giving you as an inheritance, **you shall not leave alive anything that breathes**.”

And again, the purpose for this complete destruction was to prevent Israel from idolatry, verse 18,

[Deuteronomy 20:18](#): “18 so that they may not teach you to do according to all their abominations which they have done for their gods, **so that you would sin against Yahweh your God**.”

iii. Complex Circumstances ([Deut 21:1-23](#))

In chapter 21, we find stipulations protecting life even in complex and sometimes sinful situations.

In verse 10, we see a law to care for the lives of foreign women who were taken to be wives. These would be from amongst the women spared in the conquest of faraway cities found in chapter 20. Upon being brought back to Israel, these women were to undergo a month-long religious purification ritual indicating that they were leaving behind the idolatry of their homeland and consenting to be worshipers of YHWH. After which, they are allowed to be married. Now, in the disgraceful event that the Israelite male abandons her, the life of this woman, who is now a sojourner, is protected, verse 14,

[Deuteronomy 21:14](#): “14 “And it will be that, if you do not desire her, then you shall let her go wherever she wishes; **but you shall certainly not sell her for money; you shall not mistreat her because you have humbled her**.”

It is commanded that she is still to be cared for and never to be treated as a slave but instead set free and protected.

The following section introduces an even more complex and challenging situation where a man has multiple wives who then have children. In the scenario where the unfavored wife bears the firstborn child, his birthright was not to be passed down to the firstborn of the favored wife. Regardless of partiality, the life of the unloved still has value in God's society. Just as sons were to honor the authority of their fathers, so too were fathers to honor the lives of their sons.

However, in the next section, we find a son who does not honor his father's authority,

[Deuteronomy 21:18-19](#): “18 “If any man has a **stubborn and rebellious son** who will not obey his father or his mother, **and when they discipline him, he will not even listen to them**, 19 then his father and mother shall seize him and bring him out to the elders of his city at the gateway of his hometown.”

Now, this is not describing a one-time moment of disobedience. This is describing a harmful and shameful rebellion of a son who repeatedly dishonors his parents and turns against God's authority structure. Such a rebellious son was not just a threat to his parents. Still, to the entire society, and therefore, to protect the society from the evil of insurrection that plagued the Exodus generation before them, that son was to be executed.

Because of their hard heart, the people would find themselves in situations where they must take a life to protect and prize life. This brings us to the end of our downward spiral of laws regarding the value of life. This Law regards the execution of the most heinous and unrighteous criminal - death by hanging, vs 22,

[Deuteronomy 21:22-23](#): “22 “And if a man has committed a sin, the judgment of which is death, and he is put to death, **and you hang him on a tree**, 23 his corpse shall not hang all night on the tree, but you shall surely bury him on the same day **(because cursed of God is he who is hanged)**, so that you do not make unclean your land which Yahweh your God gives you as an inheritance.”

This sinner's crime was so egregious that it was evident to all that he was cursed by God very God. This man was not stoned or killed by the sword. He was hung. In the surrounding culture, hanged men were left to rot as a symbol to all who saw their corpses. On the other hand, Israel was to be a culture of life, and even though the **hanged man** was **cursed by God** and deserving of his punishment, his body was to be **buried the same day**.

### [Christ Connection](#)

Furthermore, this passage acts as a foundation for the theology of hanging and impaling (at that time, hanging was often done by impaling a person by piercing him through on a wooden post). What we see here is that there is an inherent connection between being cursed and being hung.

It is in [Ps. 22](#) that we first see this language of hanging and piercing applied to the Messiah. David writes this messianic psalm describing the setting of the Messiah's crucifixion,

[Psalm 22:16](#): “16 For dogs have surrounded me; A band of evildoers has encompassed me; **They pierced my hands and my feet.**”

Isaiah then echoes this language in [Isaiah 53](#),

[Isaiah 53:5](#): “5 **But He was pierced through for our transgressions**, He was crushed for our iniquities; The chastening for our peace fell upon Him, And by His wounds we are healed.”

From this, we see that the Messiah was to be hung for the punishment of His people; he was to be pierced through for their sin, thus bearing their curse. Paul connects all of these dots in [Gal 3](#), when he says,

[Galatians 3:13](#): “13 **Christ redeemed us from the curse of the Law, having become a curse for us—** for it is written, “CURSED IS EVERYONE WHO HANGS ON A TREE”

## G. Concerning the Seventh Commandment ([Deut 22:1-24:5](#))

### i. Courtesy and Purity/Unmixed ([Deut 22:1-12](#))

#### **7th Commandment: Do not Commit Adultery**

In the 7th Commandment, we see that Israel was to reflect God's Name by upholding marriage's purity, unity, and holiness. By committing adultery, one person in the marriage was violating the *one-ness* of the marriage relationship by *mixing* with another person. The husband and wife were to have a one-flesh union. Another person added to this one-flesh union would be out of place and would essentially destroy that one-flesh union.

Now, to demonstrate the importance of purity and holiness, God instructs the Israelites to keep their animals in the fields of their owners,

[Deuteronomy 22:1](#): "1 "You shall not see your brother's ox or his sheep **straying away and ignore them; you shall certainly bring them back to your brother.**"

You were to return any of your **brothers' animals** that **strayed** into your **field** because they did not belong there. It would be out of place and, therefore, unholy.

This principle was then applied to how Israelites dressed, verse 5,

[Deuteronomy 22:5](#): "5 "A woman shall not wear man's clothing, nor shall a man put on a woman's clothing; for whoever does these things **is an abomination to Yahweh your God.**"

Mixing clothing distinctly intended for one gender with the opposite gender would be out of order and, therefore, unholy.

Then, we see that these laws against mixing went down to the most minor details of life. Israel wasn't to mix the **seeds** they planted or pair two different animals when they farmed their Land. Lastly, we see that they weren't to mix the fabric threads of their clothes. Israel demonstrated God's Name's purity and holiness by keeping things in their proper place.

### ii. Virginity (22:13-30)

The Principles of not mixing from the beginning of the chapter are now brought home and applied to sexual relationships. The first stipulation deals with a man who, upon consummating his marriage, accuses his **betrothed** of not being a virgin. In such a case, the woman's parents were to provide **evidence** of her virginity to clear her of this accusation of premarital fornication. And if she was innocent, the husband was to be punished. Such an accusation was severe and brought much shame. Therefore, a false accusation resulted in a severe and shameful punishment. He was to be flogged and then forced to provide for his falsely accused wife by paying **100 shekels**. To put that number in perspective, 400 years later, the Temple Mount was purchased for half that price. The Temple Mount is 36 acres, and we assume it was a standard piece of Land when David purchased it. The false accuser was to pay double that amount, making himself indebted for life to the falsely accused wife. However, if the wife was found guilty, she was to be **stoned** to death in front of her **father's house**. Why? Her father's house was to be a place of purity, and she violated it by mixing in her fornication.

The chapter then moves to the situation of adultery in verse 22,

[Deuteronomy 22:22](#): “22 “If a man is found lying with a married woman, **then both of them shall die**, the man who lay with the woman, and the woman; thus you shall purge the evil from Israel.”

Such is the lawful punishment for violating the promises of the marriage covenant. Remember our past examples of covenant ceremonies. The shedding of blood and the splitting of animals inaugurated the covenant, and both parties in the ceremony willingly submitted to having their blood spilled if they violated the terms of their covenant.

Lastly, the Law legislates the most heinous sexual sin, verse 25,

[Deuteronomy 22:25–26](#): “25 “But if in the field the man finds the girl who is engaged, and the man forces her and lies with her, **then only the man who lies with her shall die**. 26 “**But you shall do nothing to the girl**; there is no sin in the girl worthy of death, for just as a man rises against his neighbor and murders him, so is this case.”

Notice in the case of rape, the rapist is to be killed for his sin, and his sin is to be treated with the same severity as **murder**.

Israel was to have a sexual ethic that was entirely counter-cultural to the other nations around them. They were to see the marriage as sacred. They were to understand that sex was an exclusive and intrinsic part of the marriage relationship. The violation of this ethic was shameful and harmful to the dignity and personhood of those who were wronged sexually. Furthermore, by the nature of the Law itself, violating these laws was an offense performed against God - an act of hateful disobedience toward Him.

### [New Covenant Context](#)

These principle truths from these laws hold for the church today. We are to uphold and prize marriage. We are to see sex as a beautiful gift that is so intrinsic to the marriage relationship that any practice of one's sexuality outside of this covenant is a perverted and distorted form of sex. We are to flee such sexual immorality as scripture calls it ([1 Cor 6:18](#), [2 Tim 2:22](#)). Furthermore, we are to uphold and protect the purity of marriage ([Heb 13:4](#)), and the purity and dignity of each other ([1 Tim 5:2](#))

### H. Concerning the Eighth Commandment (23:19-24:15)

#### **Commandment 8: Do not steal**

Because God is the Creator of all things, He owns all things. When Eve took the forbidden fruit, she stole from God and rejected His ownership and authority over the Creation. Therefore, God's people were to honor His authority and ownership as Creator by not stealing.

This command is further explained in this section, which stipulates how Israel was to treat other's property and use their money. Because God owned the Promised Land and gave portions to each Israelite family, any profit they made belonged to God. Therefore, the Israelites could not **charge** each other **interest** on loans. If you loaned what's not yours to your family member, how could you charge interest on top of that loan?

In chapter 24, we find an interesting stipulation against exploiting one's wife for ill-gotten gain.

[Deuteronomy 24:1-4](#)“1 “If a man takes a wife and marries her, and it happens that she finds no favor in his eyes **because he has found some indecency in her, and he writes her a certificate of**

**divorce** and puts it in her hand and sends her out from his house, 2 and she goes out of his house and goes and becomes another man's wife, 3 and if the latter husband turns against her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter husband dies who took her to be his wife, 4 **then her former husband who sent her away is not allowed to take her again to be his wife, since she has been defiled**; for that is an abomination before Yahweh, and you shall not bring sin on the land which Yahweh your God gives you as an inheritance."

The Law presents a case where a man divorces his wife because of a charge *of indecency*, which is a word that implies shameful sexual immorality. This woman then gets remarried, but her husband either divorces her or dies—the Law prevents this woman from going back and marrying her first husband. And the question is, how does this apply to theft? The ESV Study Bible provides excellent insight here,

*"The law forbids the first husband taking back the wife he found **no favor** with after she is subsequently divorced or widowed. By charging his wife with **some indecency**, the first husband acquired her dowry—her father's marriage present to her—when he divorced her. Remarrying, she was given a second dowry. This example then implies that, when her second marriage ended (either through death or through more trivial grounds of divorce), she was able to keep her second dowry. The first husband is forbidden to remarry her to acquire her second dowry."*

The Law of divorce was instituted to prevent a woman from being exploited in this perverted form of theft.

The Law then moved to stealing property where farming equipment would not be taken from one's neighbor. In an agrarian society, stealing this equipment would steal someone's property and livelihood.

Next, the Law deals with kidnapping,

[Deuteronomy 24:7](#) "7 **If a man is caught kidnapping** any of his brothers of the sons of Israel, and he mistreats him or sells him, **then that thief shall die**; so you shall purge the evil from among you."

This is a straightforward application of this Law, but notice how severe the punishment is for breaking this Law - death. Kidnapping was inherently tied to slavery, and for an Israelite to enslave his brother would be contrary to God's work of salvation out of slavery in Egypt. The man who was so wicked to do such a thing to gain wealth earned nothing but death.

## I. Concerning the Ninth Commandments (24:16-25:4)

### **Commandment 9: Do not give false testimony**

God is a righteous and just God, and Israel was to reflect these attributes by upholding justice and not giving false testimony. In this section, we see that one way that Israel was to uphold justice was to specifically protect the justice of the most defenseless in their society,

[Deuteronomy 24:17-18](#): "17 "You shall not **pervert the justice due a sojourner or an orphan, nor take a widow's garment in pledge**. 18 "But you shall **remember that you were a slave in Egypt** and that Yahweh your God redeemed you from there; therefore I am commanding you to do this thing."

Israel was to remember that they were once slaves who had no voice. They once experienced great injustice as slaves and sojourners. Therefore, they were to protect the justice of the most defenseless.

Furthermore, since God cared for them in their lowly estate, they were to care for the lowest in society as well, vs 19,

[Deuteronomy 24:19-22](#): “19 “When you reap your harvest in your field and have forgotten a sheaf in the field, you shall not go back to get it; **it shall be for the sojourner, for the orphan, and for the widow, in order that Yahweh your God may bless you in all the work of your hands.**”

Their protection for these vulnerable groups extended to how they cared for their produce. Israel was to actively provide for the sojourner, widow, and fatherless just as God provided for them in the wilderness.

#### J. Concerning the Tenth Commandment (25:5-26:15)

##### **Commandment 10: Do not covet**

The final set of stipulations deals with Commandment 10. Remember that the command not to covet parallels Commandment 4 - to keep the Sabbath. In [Deut 15-16](#), we learned of stipulations regarding Commandment 4. These laws established the principle of submitting to God's control over money and crops by upholding the sabbatical year and worshipping God during three major yearly feasts. From these, we can conclude that coveting is an attitude of discontentment with God's sovereign control of your life. On the other hand, by demonstrating contentment, you are demonstrating trust in God's provision and submission to His sovereign rule over your life.

This principle is further established by the stipulations in these verses. The text begins with instructions for *levirate marriage*. If a man died without an heir, the deceased's brother would marry his wife and raise the brother's offspring. If the brother refused to do so, technically, he would inherit his brother's Land. However, the Law commands that the brother be content with God's inheritance and raise a son to inherit his brother's Land.

This section concludes with further commentary on how Israel was to present offerings and tithes, which were first introduced in chapters 14-16. At the heart of this offering was a recognition that apart from God's salvation, the Israelites would have had nothing but slavery in Egypt, verse 5,

[Deuteronomy 26:5-8](#): “5 “And you shall answer and say before Yahweh your God, ‘My father was a wandering Aramean, and he went down to Egypt and sojourned there, few in number; but there he became a great, mighty, and populous nation. 6 ‘And the Egyptians treated us harshly and afflicted us and imposed hard slave labor on us. 7 ‘Then we cried out to Yahweh, the God of our fathers, and Yahweh heard our voice and saw our affliction and our toil and our oppression; 8 and **Yahweh brought us out of Egypt with a strong hand and an outstretched arm and with great terror and with signs and wonders; 9 and He has brought us to this place and has given us this land, a land flowing with milk and honey. 10 ‘So now behold, I have brought the first of the fruit of the ground which You, O Yahweh, have given me.’** And you shall set it down before Yahweh your God and worship before Yahweh your God;”

God was the reason and source of their blessings, so they were to give this first fruit offering to God.

## New Covenant Context

There are two realities that we can draw from here. First, the heart of our offerings to God, the purpose and reason for our giving, is because He has acted so graciously upon us. He has saved us not from the human enemy Pharaoh but from sin and death, and the cost of that salvation was His Son. Our giving to God should always be in light of the salvation He has given us in the gospel.

Secondly, when we are content with what God has granted us, with the lot in life He has sovereignly ordained for us, we submit to His sovereignty over us as our God and King.