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**Deuteronomy Series 2009-2011**  
Fellowship Chapel, Jarrettsville, MD

**Lesson 57 – Deut. 25:5-10**  
**Coveting Other Than Yahweh's Will**  
27 Sep 2011

**NOTE: no class 4 Oct**

**I. INTRODUCTION & REVIEW**

1:1-5 Introduction to God's spokesman, the 1 <sup>st</sup> Prophet Moses
<b>1:6-4:40 1<sup>st</sup> Exposition of the Torah</b> = <i>motivation</i> to obey from (1) <u>past gracious actions</u> of Yahweh and (2) <u>sovereign destiny</u> of the nation (future gracious actions of Yahweh)
4:41-49 Editorial comment on context of 2 <sup>nd</sup> Exposition of the Torah
<b>5:1-26:19 2<sup>nd</sup> Exposition of the Torah</b> = <i>proper response</i> to Yahweh in heart and soul
5:1-11:32 Loving Yahweh with <i>all the heart</i>
12:1-26:19 Loving Yahweh with <i>all the soul</i> ( <i>nephesh</i> =life)
12:1-13:18 Theological unity of Israel's tribes and its Enforcement (esp 1 <sup>st</sup> , 2 <sup>nd</sup> , and by implication the corresponding 9 <sup>th</sup> , 10 <sup>th</sup> commandments)
14:1-21 Enforcement of Distinct Cultural Sustenance from Life to Death (a witness consistent with Yahweh's name, see 3rd commandment)
14:22-16:17 A Distinct Culture of Theocentric Faith in God's Economic Order (with emphasis upon the 4 <sup>th</sup> and by implication the corresponding 8 <sup>th</sup> commandment)
16:18-18:22 A Distinct Culture of Human Authority Under God's Justice (emphasis upon human authority starting in the home—the 5 <sup>th</sup> commandment and by implication the 7 <sup>th</sup> commandment)
19:1-21:23 Protocols for Implementing True "Social Justice" (emphasis upon dealing with deployment of civil authority's lethal force—6 <sup>th</sup> commandment)
22:1-23:18 A Distinct Culture of Life-Protecting Boundaries (emphasis upon purity of national life—the context of the 7 <sup>th</sup> commandment)
23:19-24:7 A Distinct Culture of Respect for "Human Rights" (emphasis upon the implications of the 8 <sup>th</sup> commandment)
24:8-25:4 A Distinct Culture of True Representation (emphasis upon the implications of the 9 <sup>th</sup> commandment)
25:5-19 Heart rebellion against Yahweh's Rule (emphasis upon the implications of the 10 <sup>th</sup> commandment)

///// SLIDE #1[overlap examples]

Example	Commandment Violated	Rationale
False prophet	1,2,5	Violates God's Word, prophet's authority
Misuse of animals	3,7,9	Violates their life-giving purpose, unique design, value
Perpetual labor & debt	4,8,9	Violates faith in God's provision, demeans designed freedom from debt-forced labor
Taking property of another	7,8,9	Violates God's ownership boundary, God's grant, honor of the owner
Modern socialism	8,9,10	Ditto

**Deut. 5:21** *“You shall not covet your neighbor’s wife, and you shall not desire your neighbor’s house, his field, his male servant, his female servant, his ox, his donkey, or anything that is your neighbor’s.”*

The 10<sup>th</sup> commandment implications:

## II. HEART REBELLION AGAINST YAHWEH’S RULE or “I’LL DO IT MY WAY” (Deut 25:5-19)

A. Rejection of responsibility of an unmarried brother toward his brother’s family (25:5-10).

### 25:5 brothers dwell together

Apparently they were both enjoying the land assets of their father.

Families and inheritance:

- Inheritance was their [economic survival], their “life”—no Social Security, no Long Term Health Care.
- Economic-societal phenomena of Israel analogous to [spiritual] realities (Israel was designed to play the role of an historical drama in the eyes of humanity)
- Family and inheritance analogous to the [community of saints and eternal security]

Problem:

Dissatisfaction with God’s will and His support of obedience to His will → replacement of His will with my will = violation of 10<sup>th</sup> commandment.

### one of them dies and has no son

Who, then, inherits the land?

- There was a law forbidding a man to marry his brother’s wife (**Lev. 18:6, 16**) in the section on “incestuous” relationships—these restrictions are new in the flow of revelation.
- They occur after the physiological deterioration following the flood.

- **Lev. 18:6** includes marriage as well as blood line in defining “near” which seems to indicate that marriages establish zones of mutual influence that should remain intact.
- BUT this section intrudes in the marital zone of the dead brother so it is an important exception.

**her husband’s brother shall go in to her, take her as his wife, and perform the duty of husband’s brother to her**

Issues:

- Impact on the family inheritance—will go to the heir created by this marriage rather than revert to the living brother if he outlives his brother’s wife;
- Investment in the land and raising the son—children initially consume vast resources without any production--have to be trained.

**25:6 firstborn son...will succeed to the name of his dead brother that his name may not be blotted out of Israel**

Picture of spiritual inheritance in Kingdom of God.

This son is the biological son of the kinsman-redeemer, but as North points out, the name of his non-biological “father” is imputed to him and becomes the true basis of his inheritance.

*Imputation takes precedence over biological descent.*

**25:7 refuses to raise up a name**

**25:10 sandal removed**

- The significance of the sandal is that it was an emblem of possession of land. So the man whose sandal was removed was forsaking his possession right; also it was taken off by a woman!
- No judicial sentence as in the case with the profligate firstborn son, but there is social stigma.

Earlier Example: Genesis 38 The line of Judah -- Moses and the nation knew of this earlier circumstance in his day and later, so this marital ordinance wouldn’t be totally without connection to their history.

**38:1 departed from his brothers**

Lapse in the separation of the “first family” from Canaanite culture.

**38:2-5 Er, Onan, Shelah**

Three sons with Er the firstborn.

**38:6-7 Tamar. . .Yahweh killed him. . .**

Physical discipline a real process that God uses on His chosen people.

**38:8 go in to your brother’s wife. . .raise up an heir to him. . .**

This heir would take over a majority of the family inheritance being “son” of the firstborn, Er. (NOTE: imputation of legal status takes precedence over biological descent)

**38:9 he emitted on the ground lest...**

Onan covets the whole inheritance over God's will for Er's wife and name so he manipulates sexual intercourse. Roman Catholicism has used this passage to teach against birth control, but it isn't directed to birth control, per se; it is directed to birth control against a clear command of God to raise up a seed for the family name.

**38:10 Yahweh killed him also**

**38:11 remain a widow in your father's house. . .till my son is grown. . .lest he also die. . .**

- Judah isn't taking responsibility for providing for his daughter-in-law
- He apparently doesn't realize why his other two sons died and thinks somehow Tamar is to blame. so he plots to avoid God's will for the family of Er.

**38:12 Judah's wife dies**

He is vulnerable to sexual temptation. so now Tamar (a Canaanite) hatches a plot to get her "social security" check since she realized Judah wasn't going to keep his word to her regarding his 3<sup>rd</sup> son, Shelah (**38:14**).

**38:15 thought she was a harlot [Heb: *tzonah*]. . .covered her face**

Opposite to Muslim custom!

**38:18 signet, cord, and staff. . .**

Tamar knows how to deal.

**38:20 by the hand of his friend the Adullamite**

Familiar with the culture

**38:21 where is the harlot [Heb: *qadeshah*].**

The Adullamite obviously thought nothing of Judah going into Canaanite religious places!!

**38:24 let her be burned**

Height of hypocrisy

**38:29-30 Perez and Zerah**

Jewish families of the tribe of Judah; Tamar becomes part of the Messianic line through Judah and her son Perez (**Matt 1:3**).

NOTE: God sovereignly works through history with its mixture of good and evil.

Later Example: Ruth & the Messianic Line

///// SLIDE #6 [Boaz, Naomi, Ruth]

**1:1-5** family tree explained

**1:11 sons in my womb?**

Need for husbands for economic survival.

**1:15 back to her people and to her gods**

Every culture expresses religious belief, so to serve that culture is to serve the gods of that culture (**1 Sam 26:19**).

**1:16 people. . .God. . .**

**2:1 relative of Elimelech**

**3:9 take your maidservant under your wing**

**3:11 all know that you are a virtuous woman**

**3:12 relative closer than I**

**4:3-4 land. . .redeem it**

Had to buy the land → issue involves \_\_\_[family property] \_\_\_ primarily

Idea: pay Naomi for use of the land while she was still alive and—if no heirs—it would revert back to the redeemer.

But family continuation through Ruth meant that Ruth also should have inheritance of Elimelech before anyone else—the redeemer would not gain access to the property.

Since Boaz proposed marriage with Ruth, the closer relative would also have to meet that additional condition which was an economic risk of investing for many years without reward if Ruth produced a son.

**4:7 former times in Israel. . . sandal**

Again note the role of sandals in property transactions.

**4:11 like Rachel and Leah**

Adopted into the Messianic line of Jacob

**4:12 like the house of Perez**

God's sovereign working commemorated

Conclusion:

Levirite marriage reveals the primacy of imputation over biological genealogy in family lineage. Pictures our adoption into Christ via imputation over our biological descent from Adam.