

A Difference of Opinion

(1)

Luke 16:14-18, vs. 15.b

Intro. **A** It is not unusual for people to hold differing opinions.

1. In religion, on baptism.
2. In politics, on the roll of government.
3. In life, what is important.

B In these verses there are differences of opinion.

1. It is not man with man.
- vs. 15 2. It is between God and men.
3. The Scriptures teach one thing, the Pharisees a contrary thing.

I. The Two Parties That Disagreed.

A The Pharisees, the wrong opinion.

- vs. 14 1. "And the Pharisees also, who were covetous..."
φιλάργυρος = money-loving.
2. This was their character.
 3. "... heard all these things..." They had been listening to Jesus teach about true riches.
 4. "and they derided him" These are the "the children of this world."
derided = ἐκκτριψω = "to turn up the nose", make fun of"

B Jesus, the right opinion.

- vs. 15a 1. "And he said unto them,
2. "ye are they which justify yourselves before men".
δικαίω = A decision to free a man from his guilt and to represent him as righteous. They made this decision.
 3. The Pharisees were the ones who interpreted the law of Moses for Israel. They misinterpreted it for their benefit.
 4. This only justified them, "before men".

but no bill of divorcement is given. Deut. 24:1-2
If a bill of divorcement had been given he
could marry again. Here the man could not
marry another without committing adultery.

2. "committeth adultery" = "is an adulter"
This would not apply had the person gotten a
bill of divorcement.

3. Why would a man not obtain one? It
required much time and trouble. See below.

Philip Birnbaum
A Book of Jewish Concepts, Hebrew Pub. Co.
Philip Birnbaum, Page 120, 1964, 1975

DIVORCE



THE Bible mentions a bill of divorce (*sefer kerithuth*) on three occasions (Deuteronomy 24:1; Isaiah 50:1; Jeremiah 3:8). While the Prophets use the expression figuratively, the Torah presents a law concerning an actual bill of divorce when it forbids the husband to remarry his divorced wife if, in the meantime, she had been the wife of another man.

Though the Torah does not indicate the contents of a *sefer kerithuth*, the Mishnah gives the following as the essential formula of a *get* or bill of divorce: "Let this serve you as a bill of divorce from me, as a letter of dismissal and deed of liberation, that you may marry any man you wish" (Gittin 9:3).

This bill is handed by the husband to his wife together with a formal declaration in the presence of witnesses. The method of giving a *get*, which requires the sanction of a court (*beth din*) consisting of three men well versed in the religious laws of marriage and divorce, involves proceedings entailing delay, which in turn affords an opportunity of reconciliation.

Here are some regulations that must be complied with: The three *dayyanim* (judges) must not be related to the couple or to one another; the same applies to the witnesses and the scribe who writes the *get*. The bill of divorce must be written in the presence of the three *dayyanim*, and prepared especially for this particular couple. The ink must be clean and black, and the pen must be made from goose-quill.